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Life of Leo XIII.

and

History of his Pontificate

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"The greatest of good men, and the best of great men."—*E. Everett.*

Life of Leo XIII.

and

History of His Pontificate

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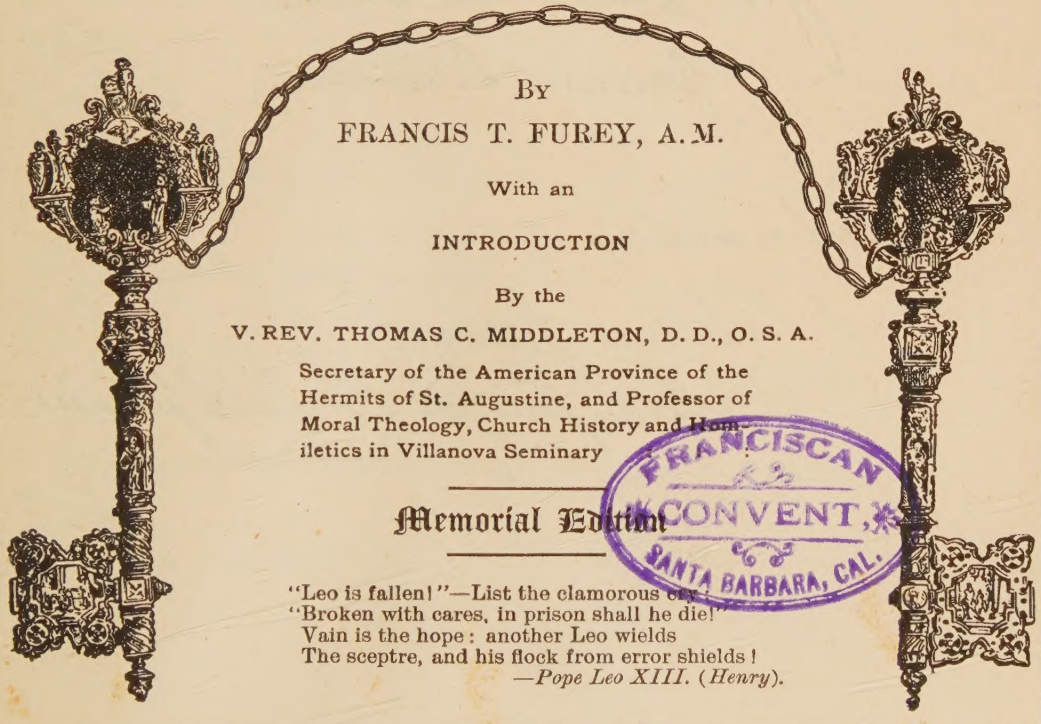

By
FRANCIS T. FUREY, A.M.

With an

INTRODUCTION

By the

V. REV. THOMAS C. MIDDLETON, D. D., O. S. A.

Secretary of the American Province of the Hermits of St. Augustine, and Professor of Moral Theology, Church History and Homiletics in Villanova Seminary

FRANCISCAN CONVENT, SANTA BARBARA, CAL.

Memorial Edition

"Leo is fallen!"—List the clamorous cry!
"Broken with cares, in prison shall he die!"
Vain is the hope: another Leo wields
The sceptre, and his flock from error shields!
—*Pope Leo XIII.* (*Henry*).

CATHOLIC EDUCATIONAL COMPANY

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TO

THE MOST REVEREND

Patrick John Ryan, D. D.,

ARCHBISHOP OF PHILADELPHIA,

In inadequate recognition of uniform and continuous courtesy and kindness during the past nineteen years, this faithful yet necessarily not complete record of a great career is respectfully dedicated by

THE AUTHOR.

ON THE THRESHOLD.

Before entering even the vestibule of that greatest workshop of history, the Vatican under Leo XIII., greatest in making history as well as in recording it, let us become acquainted with some of the guides to the knowledge conveyed in the present volume. None of them, not even the first named, gives a full record of the Pope's unwearying solicitude and untiring activity, of which no adequate idea can be formulated. They have enabled me, however, to construct a narrative of his whole career, a career almost if not quite unparalleled in human history.

"Acta SS. DD. NN. Leonis PP. XIII.," one volume for each year.

"Acta Leonis Papæ XIII.," extracted from the preceding, 6 vols., 8 vo.

"Lettres Apostoliques, Encycliques, Brefs, de Léon XIII.," 6 vols., 12 mo.

"Life of Leo XIII., from an authentic memoir ordered by himself," by Mgr. Bernard O'Reilly, Lit. D. (Laval). New York, 1887.

"Leo XIII.: His Life and Letters," by Rev. J. F. Talbot, D. D. Boston, 1886.

"Pope Leo XIII." by Justin McCarthy. An admirable character sketch.

"Life of Leo XIII.," by John Oldcastle. The first to appear in English.

McKim's "Leo XIII. at the Bar of History." An appreciative Protestant View.

"Pope Leo XIII.: His Life and Work," by Julien Narfon, Tr. by G. A. Raper.

"Le Pape Léon XIII.: Sa Vie, Son Action Religieuse, Politique et Sociale," par Mgr. C. de T'Serclaes. 2 vols., large 8 vo., 1894.

"Vie et Pontificat de S. S. Léon XIII.," par M.l'Abbé J. Guillermin. 1902. 2 vols., 8 vo.

"Histoire du Pape Léon XIII.," par M.l'Abbé A. Aubert.

"La Jeunesse de Léon XIII.," "Léon XIII. devant ses Contemporains," "La Prélature de Léon XIII." Par M. Boyer d' Agen. 3 vols.

"Notre Saint Père le Pape Léon XIII.," par M.l'Abbé P. Barbier.

"Joachim Pecci, 1810–1878," par Henri des Houx.

"Léon XIII. et le Vatican," par Louis Teste.

"La Politique de Léon XIII.," par le Comte Charles de Germiny.

"Léon XIII. d'après ses Encycliques," par Jean d'Arros. A masterly analysis.

"Vie de Léon XIII. racontée aux Enfants." (A Belgian publication.)

"Léon XIII. et le Prince de Bismarck," par M. Lefebvre de Behaine.

"Léon XIII. et le Prince de Bismarck," par Georges Goyau.

"Livre d'Or du Pontificat de Léon XIII." (A Belgian publication.)

"La Lutte de l'Irlande," par Kervyn de Volkaersbeke.

"Notice Biographique de Léon XIII.," par H. de Condé.

"Geschichte des Kulturkampfes," by Father Majunke.

"Unseres heiligen Vaters Papst Leo XIII. Leben." ("Leo-Buch"), by Mgr. de Waal.

"Cronistoria della Vita e Pontificato di Leone XIII.," by S. Casoli.

"Vita Popolare Aneddotica del Sommo Pontefice Leone XIII."

"Poems, Charades, Inscriptions of Leo XIII, with English Translation and Notes," by the Rev. H. T. Henry, Lit. D. (U. of P.).

IN THE VESTIBULE.

The list of books given on the opposite page furnishes but a faint idea of the amount of literature on the subject. It might be almost doubled, and yet the periodical press would remain untouched. To say nothing of the daily and weekly newspapers, the monthlies and quarterlies in the English language alone have printed over two hundred articles on Leo XIII. How many there are in other tongues it has been impossible for me to ascertain; but it is safe to say that no other man has, during his lifetime, been made the subject of such a vast mass of published writing. This fact would be most flattering to him and a most eloquent tribute to his worth and memory even though nearly all these studies were not laudatory of his work.

In constructing my narrative I have followed closely the two largest and most detailed among the biographies, namely, those by Mgr. de T'Serclaes, rector of the Belgian College in Rome, and the Abbé J. Guillermin, the poet priest of Provence. The former leaves me at the opening of 1894, and the latter in July, 1901. I have reproduced the official approbations of both, that of Mgr. de T'Serclaes' work being practically the Pope's own, as may be seen from the closing paragraph of Cardinal Rampolla's letter. When these guides have failed me, I have had recourse to various annuals, especially those published on the European continent, to the Roman correspondence furnished to the New York *Sun* by Mgr. Bœuglin ("Innominato"), to that of the Philadelphia *Catholic Standard and Times* from Mr. W. J. D. Croke, and to the versions of Encyclicals and other Papal documents printed in the latter paper. In this way I have been able to make the closing chapters as full and circumstantial as the others. My thanks are especially due to the Rev. H. J. Heuser, publisher and editor of the *American Ecclesiastical Review* and the *Dolphin*, and the Rev. Hugh T. Henry, Lit. D. (U. of P.), Rector of the Roman Catholic High School of Philadelphia, for their courteous permission to use some of the latter's admirable translations of the Holy Father's poems, which form a handsome little volume that every reading Catholic should possess.

This history, I may say with the senior of my two leading authorities, aims not merely to furnish a record of the chief events in the great Pontiff's career, but also to explain his action and influence on his troubled era, during which there were at work and in conflict immense forces unknown to the preceding ages. "I have," says Mgr. de T'Serclaes, "wished to show the supernatural power of the Papacy, interesting itself in an admirable manner in those unsubdued energies, and seeking by the gentle and firm hand of Leo XIII. to make them serve the merciful designs of the Lord in regard to the Church and to the nations. This means that I have not hesitated to approach the most delicate subjects of contemporary ecclesiastical history. It explains also why I repudiate that absolute independence of judgment which some

persons would perhaps like to find my pen recording. In these matters, true wisdom on the part of him who has the Faith consists in conforming his judgment as perfectly as possible with that of the Vicar of Jesus Christ, in not substituting personal ideas for the Divinely enlightened thoughts of the Head of the Church, and in pointing out the action of Providence in that of him who, more than any other man here below, is guided by that adorable Providence. Such, then, is what I have striven to do in this work, which I have based on an exact statement of the facts. Without daring to pretend that no inaccuracy has found its way into it—which would be to claim infallibility—I can say confidently and without boasting that nothing has been left undone to put the facts related beyond dispute. The offices I hold in Rome and the good will shown to me in connection with this work by the highest ecclesiastical authorities afforded me, moreover, every facility for attaining this end. In regard to the life of Leo XIII. before he became Pope I am deeply indebted to Count Lodovico Pecci, who most graciously permitted me to consult the rich family archives of Carpineto, from which I have taken several unpublished documents of the highest interest. * * * * The other sources drawn upon are, first of all, the 'Leonis XIII. Pontificis Maximi Acta,' published every year by the Vatican printing office, as well as other official documents, sometimes unpublished, and not comprised in this collection; then the best accredited organs of the periodical press, in which the history is written from day to day, but whose assertions, however, are subject to strict revision. Nor have I failed to consult those who have preceded me in this branch of history. * * * * In regard to the points bearing on the history of the chief countries of the world, I have not failed to ask for light from men actively engaged—often on different sides—in the political and religious movements of their States. If the reader feel disposed to find the analyses of the Papal Encyclicals and letters too long and too numerous, I would ask him to consider that it is not possible to give an exact idea of the pontificate of Leo XIII. without insisting lengthily on these documents that are its soul and its illumination. Besides, if this book is destined to do any good, it will do so especially by making the Pope's teachings more accessible. To a great extent these teachings are not within easy reach, contained as they are in voluminous collections, or difficult to appreciate as a whole because of their length."

Amid a surfeit of mere biographical sketches, we need a work of such scope as this covers, says Mgr. Baunard, Rector of the Catholic University of Lille—"a work doing as full justice as possible to the supereminent moral influence wielded by the great Pope. Here we have a correct portraiture of Leo XIII., a faithful likeness drawn from life by a master hand, a likeness in which the august model himself might recognize the authentic reflection of his mind, his acts, and his government. Such is the feature that first holds the attention of the reader of this work. We feel at once that we are at the very sources of information. The author is personally acquainted with men, places, things, and the secret of everything whereof he speaks. He has handled and examined the documents, some of which are singularly new

and instructive. He is one of the initiated. Thus he opens up to contemporary events horizons as luminous as they are surprising. And thus, we firmly believe, he not only prepares the way for, but forestalls, the judgment of posterity. Another impression made by the reading of this book is that the work is written in the very spirit of him whose career and influence it records."

The lesson taught by this biography should be, says the Abbé Guillermin, that "in the golden book in which history inscribes the names of the men who have deserved best of the Church and of civilization, that of Leo XIII. should stand out in radiant letters. Until the end, young in spite of his extreme old age, cheerful under the weight of the *cappa magna*, his brow seems nimbused with the rarest and most harmonic gifts of genius, kindness and virtue. Apostle and teacher, ascetic and statesman, philosopher and poet, he has been characterized as the most traditional and yet the most modern of the Popes; one would search in vain for a more august representative of the high intellectual and moral culture of our time. A prelate eminent among all for enlightenment and noble deeds, he who has been called the Great Frenchman, Cardinal Lavigerie, inserted these words in his last will: 'Being able now to do no more, I pray our Lord to accept the sacrifice I now make to Him of my life and the sufferings that will accompany my death for the prolonging of the precious days of Leo XIII. and the triumph of his magnanimous designs.' Even an Italian newspaper hostile to the Papacy recently published this acknowledgment: 'Apart from every consideration of politics, religious faith and nationality, Leo XIII. is to-day a cause of pride to the whole human race; his exceptional longevity, while reducing his physical frame almost to a skeleton, has left all the faculties of his mind intact; he is becoming ever more and more an object of universal respect, a living and active symbol of human superiority.' It is the life and pontificate of this great Pope that we have tried to give to the world. Writers of great merit (like O'Reilly and T'Serclaes), it is true, have already devoted interesting studies to him from various points of view; but, just as it was useful that more than one artist should paint the Pope's portrait, so it seems fit that more than one pen narrate the acts of his reign. Leo XIII. has already entered upon the second life of history; therefore the time is opportune. Moreover, as Vauvenargues has written with much good sense, 'that we must not praise men before they are dead, is a maxim invented by envy and too easily adopted by philosophers. On the contrary, I say we ought to praise them when they have deserved praise. It is while jealousy and calumny, animated against their virtue or their talents, strive to belittle them that one should dare to bear testimony in their favor. It is unjust criticism we should fear to venture on making, not sincere praise.'"

The aims and special merits of these two biographies I have striven to combine in the present work. As to their strict fidelity in every respect ample testimony is furnished by the letters officially approving of them which, in the original form as well as in a translation, I append on the two next ensuing pages.

THE PAPAL SECRETARY OF STATE TO MGR. DE T'SERCLAES.

Most Illustrious and Most Reverend Sir:

The idea entertained by you of undertaking a new biographical work with the august person of the reigning Pontiff as its subject could not fail to be pleasing to His Holiness, who sees in it one proof more of that love and that filial devotedness with which he has always known you to be actuated in regard to him.

There is no reason to doubt that the new book which you have written will deeply interest those who read it. Even ignoring all the other merits that it possesses, it is easy to be convinced of this by the mere consideration that your long sojourn in Rome has placed you in the best position for procuring a great abundance of documents of such a nature as to confirm the truth of your narrative and to make it more accurate and more attractive, while at the same time enabling you to appreciate the events more correctly.

Accept, then, my sincere congratulations on a work compiled by you with so much toil and love. While taking the greatest pleasure in conveying to you the apostolic benediction which the Holy Father bestows on you as an evidence of his special good will, with all the esteem that is due to you I remain

Your Most Affectionately Devoted Friend,

M. CARDINAL RAMPOLLA.

Mgr. Charles de T'Serclaes,
Domestic Prelate to His Holiness,
President of the Belgian College, Rome.

[ORIGINAL.]

Illmo e Rmo Signore,

Il pensiero, che V. S. Illma ha avuto, di porre mano ad un nuovo lavoro biografico riguardante l'augusta persona del Pontefice regnante, non poteva non tornar gradito a Sua Santità; la quale scorgeva in questo una ulteriore dimostrazione di quell' amore e pietà filiale, onde la conobbe sempre animata a suo riguardo.

Non è poi a dubitarsi che non debba il nuovo libro, da lei composto, tornare di assai interesse a chiunque il legga. Del che, pur prescindendo da qualsivoglia altro pregio che lo adorni, è agevole persuadersi, sol riflettendo che la S. V., per la prolungata dimora in Roma, ha avuto il destro di procacciarsi maggior copia di documenti con che confermare la veracità del racconto e renderlo più esatto ed attraente, ed ha potuto in pari tempo recare un apprezzamento più giusto degli avvenimenti.

Gradisca adunque le mie sincere congratulazioni per un' opera da lei condotta con tanto studio ed amore. E mentre mi gode l' animo di parteciparle l'apostolica benedizone, che il Santo Padre le impartisce a pegna di sua peculiare benevolenza, coi sensi della dovuta stima mi protesto

Di V. S. Illma

Affmo per servirla,

M. Card. RAMPOLLA.

Mgr Carlo de T' Serclaes,
Prelato domestico di Sua Santità,
Presidente del Collegio Belga, Roma.

MGR. ARNAUD TO THE ABBE GUILLERMIN.

Dear Chaplain:

Seized with admiration of the noble personality of Leo XIII., you have conceived the design of contributing with your pen to making known familiarly the Pontiff who has governed the Church during the past twenty-five years.

By your biographical details and your clear representation of admirable qualities, you have made the Pope personally congenial; but by the publication or analysis of his sublime pontifical teachings, you have pointed him out as the infallible Doctor who, after having examined in all their phases the needs of our contemporary society in the war of doctrines, with inspired tones directs it on its only way to salvation.

Like that of his predecessor of the fifth century, St. Leo I., whom history has called the Great because he victoriously repressed heresy and made barbarism recede in the person of Attila, the glorious name of Leo XIII. will be inscribed in the annals of the Church on account of his unfailing valor in combating modern errors and in directing civilization into the paths of real progress.

I congratulate you, Dear Chaplain, on your work, which cannot but contribute to making our great Pontiff more widely known and to popularizing his priceless teachings.

EUGÈNE,
Bishop of Fréjus and Toulon.

[ORIGINAL.]

Monsieur L' Aumônier,

Épris d'admiration devant la grande figure de Léon XIII., vous avez conçu le dessein de contribuer par votre plume à faire connaître d'une manière intime l'illustre Pontife qui gouverne l'Église depuis près de vingt-cinq ans.

Par les détails biographiques et l'exposé d'admirables qualités mises en lumière, vous avez rendu le Pape personnellement sympathique; mais par la publication ou l'analyse de ses sublimes enseignements pontificaux, vous avez montré le Docteur infaillible qui, ayant scruté sous toutes leurs phases les besoins de notre société contemporaine dans la lutte des doctrines, avec des accents inspirés, lui désigne sa seule voie de salut.

Comme celui de son prédécesseur du v'e siècle, saint Léon Ier, que l'histoire a surnommé le Grand parce qu'il réprima victorieusement l'hérésie et fit reculer la barbarie en la personne d'Attila, le nom glorieux de Léon XIII s'inscrira dans les fastes de l'Église pour sa vaillance indéfectible à combattre les erreurs modernes et à diriger la civilisation dans les voies du véritable progrès.

Je vous félicite, monsieur l'Aumônier, de votre travail qui ne pourra que contribuer à rendre plus populaire notre grand Pontife et à vulgariser ses précieux enseignements.

† EUGÈNE,
Évêque de Fréjus et Toulon.

From these encomiums of my chief authorities I pass to mention of the illustrations used in the present volume. The medallions on the outside covers are exact reproductions of the obverse and reverse of a Papal medal struck on the occasion of the Pope's ninetieth birthday. On the title page is given a facsimile of a pair of keys presented to the Holy Father on behalf of the city of Rome. The frontispiece is a reproduction of a recent photograph representing the Pope, not in repose, but in action. The engravings in the text, many of which contain groups in order to save space for reading matter, for the most part have direct reference to his life, to scenes in the Vatican and in St. Peter's. Outside of these personal and historical associations, we give representations only of the last resting-place of the saintly Pius IX., and of the three major basilicas of Rome in addition to St. Peter's, namely, St. John Lateran's, St. Mary Major's, and St. Paul's outside the walls; and we give these only because they were the station churches of the centennial jubilee of the Holy Year 1900. In regard to the American group, the greatest care has been taken to make it thoroughly representative; and the text of the chapter in which it is placed aims to be a bare narration of facts and of the decisions of the Holy See in the settlement of controversies. The whole text, indeed, is a mere narrative, kept as free as possible from redundant adornment; for, to attempt a gloss or comment on the acts and writings of Leo XIII., admittedly the greatest intellectual and diplomatic force of his age, would be equivalent to aiming to excel the artist who would paint the rose more beautiful than nature has made it. His works, his achievements, his triumphs praise him more than could the finest phrases of the most eloquent panegyrist; therefore the line which, at the head of my title page, I quote from Everett's review of the life of Washington is even more applicable in its present adaptation than it was in its original use. Any human record, then, of such a life must necessarily be inadequate; yet, even realizing this, I have aimed to compile a work of permanent historical value. That it is free from error I cannot claim; but I am satisfied that such errors as there may be are of minor importance, as care has been taken to secure the proper guarantees of accuracy, on all the important questions at least. With this assurance the result of my labors is submitted to the judgment of those competent to pass upon it.

My special thanks are due to that eminent scholar and historian, the Very Rev. Dr. Middleton, O. S. A., for the Introduction which, amid his multiple cares, he has consented and taken great pains to furnish.

CONTENTS.

Dedication, ... (i)
On the Threshold (Bibliography), ... (ii)
In the Vestibule (Preface), ...(iii)
Introduction (Dr. Middleton, O. S. A.),(xiii)
LIFE OF LEO XIII.:
Birth and Ancestry, ... 17
His Birthplace, ... 19
His Parents, Early Life, Education,... 21
Called to the Priesthood, ... 25
Governor of Benevento and Perugia,... 28
Nuncio at Brussels, ... 34
Bishop of Perugia, ... 41
Made a Cardinal, ... 48
Revolution in Perugia, ... 51
Made Cardinal Camerlengo, ... 60
Becomes Pope as Leo XIII., ... 70
His Coronation, ... 75
Shaping His Policy, ... 79
His First Encyclical, ... 85
Vatican Administration, ... 90
Encyclical on Socialism, ... 98
Catholics and Italian Politics, ... 100
His First New Cardinals, ... 103
Philosophy and Science, ... 105
Encyclical on Christian Philosophy, .. 107
Encyclical on Marriage, ... 116
Armenian Affairs, ... 118
Affairs of the Slavs, ... 123
Religious Struggle in Germany, ... 128
In Switzerland and Belgium, ... 148
Encyclical on Nature of the State, ... 157
Affairs of Ireland, ... 162
The Pius IX. Outrage, ... 171
Leo XIII.'s First Canonization, ... 177
Encyclical to the Italians, ... 180
The Propaganda Spoliation, ... 186
Letter on Historical Studies, ... 189
Devotion of the Rosary, ... 195
Religious Affairs of France, ... 196
Encyclical on Freemasonry, ... 206
Affairs of Spain, ... 210
Christian Constitution of States, ... 215
Caroline Islands Dispute, ... 219
End of the Kulturkampf, ... 222
Training of the Clergy, ... 233
Relations with Bavaria, ... 236
Negotiations with Russia, ... 240
Encyclical to the Poles, ... 243
Colombia and Ecuador, ... 246
A Variety of Interests, ... 249
An Outline of Policy (Letter to Cardinal Rampolla), ... 255
Sacerdotal Jubilee, ... 258
Encyclical of 1888 on Present Evils, .. 273
The Popes and Slavery, ... 278
The Anti-Slavery Movement in Africa,. 281
Encyclical on Liberty, ... 287
Encyclical on Duties of Christians, ... 297
Persecution in Italy, ... 305
Catholics and Freemasonry in Italy,... 316
The Workingmen's Movement, ... 323
Cardinal Gibbons on the Knights of Labor, ... 332
Encyclical on the Labor Question, ... 337
The Pantheon Riots, ... 353
The Church in the United States, ... 357
The Catholic University of America,... 370
Encyclical on Americanism, ... 376
Affairs of Canada and S. America, ... 381
Patronage of St. Joseph, ... 386
Death of Cardinal Pecci, ... 390
Centenaries of Great Saints, ... 391
Encyclicals on the Rosary, ... 394
Affairs of Austria-Hungary, ... 402
Fall of Bismarck, Death of Windthorst, William II. at the Vatican, ... 407
Affairs of France and Cardinal Lavigerie, 410
Leo XIII.'s Episcopal Golden Jubilee,. 420
Jubilee Church of St. Joachim, ... 422
Spain's Glories and Troubles, ... 431
Eucharistic Congress at Jerusalem, ... 433
Encyclical on Bible Studies, ... 439

The Bible Commission, ... 448
Appeal to the Eastern Churches, ... 452
Anglican Ordinations, ... 465
Apostolic Letter to the English, ... 468
Encyclical on the Unity of the Church,. 473
Anglican Orders Invalid, ... 478
Encyclical to Scotland, ... 483
Reform of the Religious Orders, ... 485
War on Religious Orders in France,.... 493
The Italian Prisoners in Abyssinia, ... 499
Renewed Persecution in Italy, ... 501
Encyclical on the Holy Ghost, ... 503
Constitution on the Index, ... 504
Sundry Religious Affairs of France, ... 506
William II. at Jerusalem, ... 509
Training of the Priesthood, ... 512
A Historic Surgical Operation, ... 515
The Hague Conference, ... 517
The Jubilee Year 1900, ... 519
Encyclical on Christian Democracy, ... 524
Christian Democracy in Italy, ... 525
The Taranto Congress, ... 530
Social Science and the Clergy, ... 533
A Great Legacy to Posterity, ... 534
The Friars in the Philippines, ... 537
The Papal Silver Jubilee Celebrations,. 545
Letter to the United States, ... 550
Encyclical on Trials of the Church,.... 552
Encyclical on the Holy Eucharist,..... 553
Affairs of Cuba, ... 559
Edward VII. and William II. at the Vatican, ... 560
The Pope's Private Life, ... 561

POEMS BY LEO XIII.

(Translated by Rev. H. T. Henry, Lit. D.)

"Even to the Consummation of the World," .....Title Page
To Vincent Pavani, S. J. (1822), ... 24
On His Sickness (1830), ... 40
Photography (1867), ... 50
His Life and Fortunes (1876), ... 78
An Augury of Triumph (1885), ... 89
Joseph (after death, to his brother),... 104
"Remember Thy Creator in the Days of Thy Youth," 114
Joachim (Answer to Joseph, p. 104), .. 356
The Holy Family (1892), ... 375
A Sonnet on Love for the Sacred Heart, 505
Death (1897), ... 536
"De Seipso" (on Himself),..... 562

ILLUSTRATIONS.

Portrait of Leo XIII., ...Frontispiece
Family and Educational Group:
1. Mgr. Pecci.
2. His Father.
3. His Mother.
4. His birthplace.
5. Roman College.
6. Where he said his first Mass.
7. Jesuit College, Viterbo, ... 29
Administration Group:
1. Cardinal Pecci.
2. Governor's residence, Benevento.
3. View of Benevento.
4. Nuncio's residence, Brussels.
5. View of Perugia.
6. Bishop's residence, Perugia.
7. St. Mary of the Angels, Assisi,... 47
Sistine Chapel Sanctuary, ... 65
Announcing the Pope's election, ... 71
Geographical Charts Hall, Vatican, ... 91
View of St. Peter's and the Vatican,... 117
Floor Plans of St. Peter's and of the Pope's apartments, ... 133
Letter from the Pope to his brother, 1879, 155
Burial place of Pius IX.:
1. St. Lawrence's outside the Walls.
2. Its cloister.
3. Interior view of church.
4. Aisle, showing position of tomb.
5. Front view of tomb, ... 173
A Vatican Group:
1. Chiaramonte gallery.
2. Vatican Library.
3. Gallery of Maps.
4. Great gallery of Vatican Library.
5. Pio-Clementine Museum.
6. Throne room.
7. Papal residence, ... 193
Nave of St. Peter's, ... 221
View from left transept, St. Peter's, ... 253
Early Visitors on St. Peter's Steps,... 271
The St. Peter Confession Altar, ... 299
The Pope borne on the Sedia Gestatoria, 325
American Group:
1. Cardinal Gibbons.
2. Archbishop Ireland.
3. Bishop Keane.
4. Archbishop Ryan.
5. Mgr. Satolli.
6. Mgr. Martinelli.
7. Mgr. Falconio.
8. Divinity Hall, Catholic University.
9. Philosophy Hall, ditto, ... 359
High altar of St. Peter's, ... 389
Church of St. Mary Major and Convent of St. Anthony, ... 413
New Church of St. Joachim, Rome:
1. Exterior.
2. Interior, showing high altar.
3. American chapel, St. Joachim's.
4. The Pope Praying in Sistine Chapel, preparatory to receiving Pilgrims.
5. Receiving Pilgrims in Hall of Beatifications, ... 425
View in the Vatican Gardens, ... 459
St. John Lateran's and St. Paul's:
1. Approach to St. John Lateran's.
2. Portico of St. John Lateran's.
3. Cloister of St. John Lateran's.
4. Interior of St. John Lateran's.
5. Cloister of St. Paul's outside the walls.
6. Interior of the church, ... 487
Jubilee of 1900:
1. Hammer used at opening of Holy Door, and brick of former jubilee, St. Peter's.
2. Ditto, St. John Lateran's.
3. Ditto, St. Mary Major's.
4. Ditto, St. Paul's outside the walls.
5. Portico of St. Peter's, showing position of Holy Door.
6. Under the portico, ... 521

ARCHDIOCESE OF BALTIMORE,
CHANCERY OFFICE,
408 N. CHARLES STREET.

OFFICE HOURS,
8 TO 11 A. M.
3 TO 4 P. M.

BALTIMORE, MD., Feb. 5th 03 189

Mr. Francis J. Furey

Dear Sir,

I am directed by His Eminence to say that your summary seems to be correct.

By Mgr Jos
D. C. Gavan

I am returning page proofs under another cover

D. C. G.

INTRODUCTION.

It affords unalloyed pleasure to enjoy the privilege of introducing such a work as this to the American public. The compiler of it, Mr. Furey, with a natural and cultivated instinct for historical research and narrative, has given us more, much more, than a biography of the Supreme Pontiff. It is a history, rather we may say, of the Church throughout the entire world during the exceptionally long reign of one of the greatest of St. Peter's successors. It is history, too, it may be added, in the best sense of the word, not merely "his story," but the narrative of events as recorded in official documents of the time. Herein the merits of the great Leo are indeed plainly set forth, not by the editor, but by the Pontiff's own words and deeds, which have elicited approval and admiration in quarters rarely, if ever before, known to have had a good word to say for the Church or her Supreme Head. Nor is this due to his having made any sacrifice of principle to placate an enemy, for he ever upheld in the firmest manner all the principles not only of our holy religion, but of the traditional policy of the Church in things temporal as well. To unveil the secret of this Pontiff's success, we must go back not merely to the beginning of his public career, but to that of the training which prepared him for it, for the achievement of a long series of triumphs. It is in the clear tracing of this evolution that the present biographical history excels.

Nor in any case could it ever be said more truly that "the boy was father to the man." What, then, must the boy Joachim Pecci have been who developed into one of the world's greatest men? Recalling an old saying current in Rome to the effect that there are three kinds of Popes, the scholar, the statesman, and the man of prayer, Mgr. de T'Serclaes well observes that all three are combined in Leo XIII. The first and third characteristics it is easy to trace in his early training, in home, school, college and seminary, in his brilliant and pious student life. That he had, before the close of this period, shown marked aptitude for the second, is clear from his being chosen, when comparatively a mere youth, at the urgent request of those who knew him most intimately, for one of the most difficult of the civil offices under the Papal government. While his brilliant success as Delegate and Governor of Benevento won for him early promotion to the same office in Perugia, after an even shorter incumbency here he was selected, at the early age of thirty-three, to represent the Holy See as Nuncio at the royal court of Brussels. Here he displayed the same aptness in diplomacy that he had already shown in earlier executive functions. Recalled to Perugia three years later to be its bishop, he won even brighter laurels as

a spiritual ruler, though here again he was called upon to manifest the highest qualities of a statesman. It was here also that his scholarship began to bear rich fruit. The immediate success of his episcopal administration, and especially of his efforts in raising the training of his clergy to a very marked higher plane, won him the honors of enrolment among the princes of Holy Church, the cardinalate, at the age of forty-three. By this time Cardinal Pecci was easily the intellectual leader of the Sacred College, a preëminence that was acknowledged by his being intrusted by the Supreme Pontiff with the drafting of all important documents. During the political troubles that began in 1859 he was also the chosen spokesman of the Umbrian hierarchy in protest against Piedmontese outlawry, usurpation and tyranny. This was also the period of his great pastoral letters as Cardinal Bishop of Perugia, in which we get a foretaste of the immortal Encyclicals of Leo XIII. After an incumbency of nearly thirty-two years in the see of Perugia Pius IX. rewards his efficiency and fidelity with promotion to one of the most important offices in his gift, that of Cardinal Camerlengo—Chamberlain of Holy Church—made more important by the near prospect of St. Peter's Chair becoming vacant. The next Pope was now almost sixty-eight years old; and though the story of his already long life has been condensed by Mr. Furey into some fifty pages or less than one-tenth of his book, yet has he given practically as full a narrative as some other biographers furnish in three or four times as much space.

With the death of Pius IX. the compiler begins to go into minute details. The nature and duties of the Camerlengo's office, the preparations for and regulations of the Conclave, the proceedings of that august assemblage, the election of the new Pope, his assumption of office and his coronation—all are fully described. From this time the history of the Sovereign Pontiff is told in his acts and words. His first Encyclical, diagnosing the evils from which society was suffering and prescribing the remedies therefor, attracts the attention and wins the admiration of the whole world. It is curious to note that almost his last great message to mankind, his Papal Jubilee Encyclical of March 19, 1902, is devoted mainly to the same subject. And again it is subject of real marvel. During the twenty-four intervening years how many themes did he not similarly discuss? And his treatment of each, we opine, must, not undeservedly, rank among the world's masterpieces of literary skill, masterly in style, profound in erudition, keen in dialectics. In the present work all these great utterances will be found interpreted in popular form, yet in great, though not tedious, detail. Before the close of the first year of his reign the Pontiff again took up, though this time in more specific form, the subject of modern errors, dealing specifically with socialism and its kindred heresies, that of Christian marriage a little over a year later, and in the summer of 1881 the origin of civil power in the State. In connection with this Encyclical should be read those on Freemasonry (April, 1884), on the Christian constitution of the State (Nov., 1885), on human liberty (June, 1888), on the chief civic duties of Christians (Jan., 1890), those to the hierarchy and to the people

of Italy (Dec., 1892), and that of 1902 already mentioned. If to these we add the epoch-making declaration of May 16, 1891, on the condition of the laboring classes, we have the best work perhaps ever compiled on political economy. In connection with the last named Encyclical Mr. Furey has collected and digested a vast mass of material on the labor question, in which he includes Cardinal Gibbons's memorable report on the Knights of Labor. Here, too, he makes it perfectly clear that Leo XIII. was indeed, as he loved to be designated, the Pope of the workingmen.

In regard to social and political errors, Leo XIII.'s work was not merely negative; in opposition to the evil forces engaged in undermining society he succeeded in creating a positive counteracting force, first by doing all in his power to wean Catholics everywhere in Europe and America from effete political parties, especially in France, and then by giving his full sanction, approval and encouragement to the new Christian Democracy movement, particularly in Italy. If in the former country the Church is still being harassed, this is largely due to dissensions among Catholics themselves; while, in the latter the new movement, if allowed to attain its full development, must naturally bring about a change for the better, perhaps even (as we hope) put an end to the present unnatural and most unreasonable relations between the Vatican and the Savoyard dynasty.

Again, too, in these pages we view the Pontiff as the Pope of the pious Faithful. A man of prayer himself, he was constantly encouraging it in his spiritual children. His many Encyclicals on the Rosary constitute a beautiful devotional treatise that would fill a volume. The next place in the order of piety in his heart was given to devotion in honor of St. Francis of Assisi and the Third Order bearing the name of that mighty uplifter of men. Mention also may be made of his Encyclicals on the Holy Ghost (1897), on Jesus Christ the Redeemer (Nov., 1900), and on the Holy Eucharist (May, 1902). He was as constant as he was earnest in promoting not only greater piety, but higher and more thorough, as well as wider, studies among the clergy. Instances of his zeal in this direction are scattered all through the volume. But special attention is given to his Encyclical on Christian Philosophy (August, 1879) and the measures adopted to apply its teachings, to that on the study of the Sacred Scriptures (Nov., 1893), and to his appointment, nine years later, of a special commission charged with superintending Biblical investigations. At a much earlier date (Aug., 1883) he had issued his famous and most fruitful letter on historical studies and opened the Vatican achives to the scholars of the world, a course that has been productive of results almost equivalent to revolution in the writing of history.

In the making of history, too, he has effected a beneficial change. At the time of his accession almost every government in the world was either covertly or openly hostile to the Holy See. In Germany, Russia and Switzerland there was violent persecution of the Church, the same as was soon to come about in Belgium and in France. How, through the Pontiff's diplomacy, this antagonism to the spirit of lofty intellectualism was not only ended, but made to give place to most friendly

relations in all of these countries except the last named, is described in some of the most interesting chapters of the book. While the affairs of other countries receive due attention also, notably so does our own United States, whose great religious questions are handled with exemplary delicacy, skill and care—a remark that is also to be applied to the era of Irish agitation under the leadership of Parnell, an agitation whose dangerous phases the Holy Father stepped in to eliminate while giving his heartfelt approval to the legitimate aspirations of the Irish people. The Pope's special Encyclicals to the various nations are not only messages of peace, but each is a treatise on some particular phase of religious or politico-religious history or polity. Especially earnest and lucid, however, are his messages to the dissident Churches of the Orient and of England, inviting them to form once more a united Christendom. Nor have his appeals been barren of results, as even this biography abundantly shows; since, if we are to judge by the signs of the times, it is clear that they have prepared the way for greater things in the future.

The foregoing remarks give but a very inadequate idea of the value of this biography, or rather more than biography; it is even more than a history of the Church during the long reign of a really great Pope; it is besides a manual of intellectual development, political economy and religious devotion, an almost indispensable guide to the solution of the great questions that have arisen during the reign of Leo XIII.

Fr. Thomas C. Middleton, O.S.A.

Villanova College, Pa.
March 25, 1903.

LIFE OF LEO XIII.

INCENT JOACHIM RAPHAEL LOUIS PECCI was born March 2, 1810. His native town, Carpineto, of about 5,000 inhabitants, is situated not far southeast of Rome, amid the Volscian hills or Monti Lepini, a region inhabited of old by those warlike Volscii who gave the infant Roman state so much trouble. His father, Colonel Count Louis Pecci, and his mother, Anna Prosperi Buzi, of Cori, were as remarkable for their piety as they were distinguished for their ancestry. The **history of the Pecci family** at Carpineto dates back to 1531, when Antonio, the Pope's direct ancestor, and a friend of Pope Clement VII., settled there, and at Siena in Tuscany to the year 1300. When a student at the Nobles' Ecclesiastical Academy, the subject of our biography compiled a genealogy of his family the manuscript of which is still preserved at Carpineto. In 1300 this family moved from Cortona, where it left few traces, to Siena, where it rapidly acquired a position of influence. From that time on the name was famous in the civil, military and religious annals of the city and the republic. We find Peccis lawyers, professors in the university, military governors, bishops, Jesuits, archæologists, members of the military order of St. John of Jerusalem, &c. Benvenuto became renowned as a soldier, and in 1340 joined the Knights Hospitalers of St. John, afterwards known as the Knights of Malta, being the first of that order in his city. Bernardino was bishop of Grosseto early in the fifteenth century and a patron of letters. He wrote a life of St. Catharine and numerous religious poems. In 1403, Paul was entrusted by his fellow-citizens with reforming abuses that had crept into the government of the republic. He also served as ambassador to Naples, as general of the troops of his native state, and took an active part in healing the Great Schism of the West by impressing upon Pope Gregory XII. that he should lay aside the Tiara. Thomas won fame as a poet. Peter was an eminent statesman. While law professor at Siena, he was chosen to renew an alliance with Florence. He represented his country at

the coronation of the Emperor Sigismund, who made him a baron and Count Palatine. James sheltered in his house Pope Martin V., who borrowed 25,000 florins from him, a large sum for that time, giving as security the castle of Spoleto. Lelio served as ambassador of the republic at the court of Charles V., and wrote a description of the portions of Flanders and the Netherlands through which he had traveled. In the religious life were the Blessed Peter, who, in the fourteenth century, obtained at Avignon from Pope Gregory XI. approval of the congregation of the Hermits of St. Jerome; the Blessed Margaret, a nun of the Order of Servants of Mary; and another Bernardino, who, as a Jesuit in the sixteenth century, following the example of St. Francis Xavier, went as a missionary to India, where he received the crown of martyrdom. Antonio, who settled at Carpineto in 1531, was a son of Vanni, who had held several high offices at Siena. Pope Leo XIII. belongs to the eleventh generation of this branch, which became famous for the same sort of merits as the elder line. As jurists, prelates and magistrates, the **Peccis of Carpineto** likewise had a love for the public weal and were noted for deep piety. Pasquale, on the occasion of a pestilence in the middle of the seventeenth century, built and endowed a chapel in honor of the Blessed Virgin. John Baptist was bishop of Segni. Ferdinand, a renowned lawyer, who lived in the time of Pope Benedict XIV., was an intimate friend of that great pontiff. Joseph, grand-uncle of the late Pope, was almost as remarkable for his legal attainments as he was distinguished in the prelacy. Pius VI. entrusted to him the defense of the interests of his family in the courts, and Pius VII. appointed him commissary of the Apostolic Camera, an office which he filled with distinction that won him great repute in the Eternal City. This prelate's brother, Charles, a lawyer, born in 1733, married Anna Maria Jacovacci of Vallecorsa. Long childless, the couple offered up fervent prayers to St. Louis of Toulouse, son of St. Louis, king of France, and ere long was born the **father of the future Pope**, Lodovico Domenico, who in the course of a few years had five sisters and a brother. All these girls embraced the religious life.

On his mother's side Leo XIII. was connected with a family famous in the history of Rome in the Middle Ages. Anna Prosperi was a descendant of the celebrated **Cola de Rienzi**, the turbulent tribune who in the middle of the fourteenth century dreamt of reviving the forms in government and the splendor of ancient Rome, and succeeded only in getting murdered by that people whom he had in turn flattered and oppressed. After his death his son Angelo took refuge at Cori, where he founded a family under the assumed name of Prosperi.

AVING said so much of the ancestry of Leo XIII., let us now give brief consideration to **his birthplace.** Carpineto, meaning Elmwood, is in the diocese of Anagni, and nine miles distant from Segni, the nearest station on the railway from Rome to Naples. It is reached by an almost continuous ascent, for it is built on a cliff nearly 2,000 feet above sea level. As an outpost to it, one sees a pretty country house set in a background of tufted woods. This is a cottage belonging to the Pecci family. To it, during his vacations as a student, Joachim took pleasure in retiring, to commit to memory, under the shade of a large chestnut tree that is still standing, the verses of Horace and of Virgil. The town itself, at first sight, appears confusedly in the distance, like an eyrie over a precipice, or a granite shadow-picture of houses, belfries and ramparts in ruins. As we come close to the town the valley changes into a narrow gorge, whose bottom we cannot see. Above, Carpineto is spread picturesquely on Mount Capreo's flank, while to the right arises, spotlessly white and brand new, the Augustinian convent entirely rebuilt in Gothic style by Leo XIII. From the distant summit of Semprevisa or Everseen, over 5,000 feet high, both the Adriatic and the Mediterranean can be descried. The houses of the town are grouped around two elevations. The higher one, and the nearer to Mt. Capreo, has the **Pecci palace** and the Church of St. Leo, an edifice in the Greek style built by Leo XIII., and the other an old castle prison in ruins that are still imposing. Between and all around these two eminences are clustered promiscuously rather than arranged a multitude of picturesque structures of almost undressed stone, of grayish aspect and with irregular windows. Among them wind narrow streets, or rather lanes, for the most part presenting the appearance of crooked stairways. Along these lanes patter and chatter swarms of children in bright-hued tatters, while at the doors old women spin flax and hemp with most antiquated appliances. Robust mountaineers, in knee-breeches and leggings, pass along leading donkeys laden with wood or farm produce; and young girls carry on their heads the classic copper pitcher which, Rebecca-like, they have filled at the nearest well; for the town now has fountains in abundance, thanks to **Leo XIII.'s munificence.** Formerly Carpineto suffered almost constantly from a scarcity of water. When he was bishop of Perugia, Cardinal Pecci tried to remedy this defect by tapping a neighboring spring, but, unfortunately, it soon gave out. After he had become Pope, he renewed the enterprise, which this time proved permanently successful. Ever since there has been an abundance both for domestic and for farm use, as well as for supplying two fountains, one in front of the collegiate church and the other close to the Pecci palace. Both bear appropriate Latin

inscriptions composed by the Sovereign Pontiff. Nor was this the only boon granted by Leo XIII. to the Carpinetans, for all whose public wants he provided with unparalleled liberality. Besides the new parish church of St. Leo, erected and endowed by him, he had St. John's and St. James's churches completely rebuilt, and the collegiate church adorned with stuccoes and paintings in keeping with the magnificent work of art admired there, the white marble statue of Leo XIII. presented by the famous Franco-American, **Count Loubat,** of New York. The Pope had also built at Carpineto a vast establishment for the education of girls, which was entrusted to the French Sisters of the Blessed Sacrament; a home for the aged and the sick, conducted by the Belgian Brothers of Mercy; a new convent for the Franciscans; and, in the Pecci palace, a meteorological observatory, a museum of natural history and ethnography, and, adjoining the palace, a very fine library containing several thousand volumes, constantly at the service of the public. One is at once struck with the contrast which these solid new buildings present with the aged and ruined appearance of everything else. It must not be concluded, however, that these seemingly crumbling walls shelter naught but poverty. Carpineto has several well-to-do and even wealthy families; but the craving for show and luxury has not yet affected them, and, along with the simplicity and religion of the olden time, they practice the home virtues.

What has been said of the houses in general does not apply to the **Pecci palace.** After having climbed the dark lanes of the town, we emerge on a small open space that seems to overhang the valley; on the other side stands the lordly home in which Leo XIII. was born. As the house is very high and the space in front narrow, it is not easy by a mere glance to form a correct idea of the façade. The Pecci palace is a vast building, of plain classic style, and made up of two sections. The chief portion, towards the square, contains, besides the large apartments on the ground floor, a long series of rooms upstairs. The other part, less regular, and smaller, extends back on a side alley. The palace is approached by a stepway, in two stages, of recent construction. Entering by a double door, we find everything inside marked with the seal of severe beauty. In the reception room are a few representations in raised work and a portrait of Pius VI.; in the parlor portraits of Leo XIII.'s father and mother, and one of himself as a cardinal. Young and smiling, all his features reveal that calm strength which is characteristic of powerful natures. In the **prince-prelate's bedroom** is still to be seen his modest iron bedstead, at its head a silver crucifix on a red ground. Not far from this room is the chapel in which Cardinal Pecci celebrated Mass during his visits here. The room in which Leo XIII. was born is now marked on one of its walls with a Latin versified inscription, placed there in affectionate and grateful remembrance by his nephew, Lodovico Pecci, the present owner and occupant of the property.

HE parents of Leo XIII. were married in September, 1797, and had seven children, only three of whom concern us, namely, the Pope, who was the sixth; Joseph, Jesuit and Cardinal, born in 1807; and the father of the present head of the family, John Baptist, born in 1802. It has been stated erroneously that the title of **colonel** was bestowed on **Count Lodovico** by Napoleon, whereas he held his commission, dated September 12, 1792, from Borghese Aldobrandini, Duke of Carpineto. The French imperial government made him mayor of Carpineto in 1809. This honor was a distinctive tribute to his character, for he was most honorable in all the relations of life; and, as he had been highly educated himself, he showed extreme solicitude for the education of his children. His devotion to the Order of St. Francis and the Society of Jesus led to his being designated, at the close of 1804, as protector of the Franciscans of Carpineto, and to his being spiritually affiliated (December 29, 1816) with the Society of Jesus, with participation in all its good works. In 1832 the city of Anagni conferred the title patrician on him and his descendants. He was held in such high esteem by both the civil and the ecclesiastical authorities that nothing of importance at Carpineto was decided without his advice. Venerated as a patriarch, a word from him sufficed to end disputes and reconcile enemies. Accordingly, constant recourse was had to him. He died March 27, 1836, at the age of sixty-eight. Nearly twelve years before, on August 5, 1824, his wife, a model of all the virtues of the truly Christian mother, had preceded him to the grave.

When only two days old, **Joachim Vincent Pecci** was baptized in the private oratory of his parents' manor-house, by special dispensation, on account of the severe wintry weather, of the bishop of Anagni, who had been invited to perform the ceremony, but could not attend for the same reason. One may easily imagine what the child's early years were like in such peaceful religious surroundings. He was always called Vincent by his mother, who had a great devotion for St. Vincent Ferrer; and it was only a considerable time after her death that he was known as he came to sign his name, Joachim. The future Pope's brother, Cardinal Joseph Pecci, long afterwards wrote of her: "She was a woman devoted to the poor and to good works. She was ever doing something for the needy. In the years in which the harvests had failed, she had bread baked and distributed at her door, or sent to the infirm and the sick. She was also the soul of all works of charity and zeal in the town and its neighborhood. But this external activity did not make her neglect anything that concerned the care of her family and the education of her children. She took too much trouble upon herself and consequently shortened her days." Though neglecting nothing in his family concerns, the management of his

estates, and the duties of his office as mayor, Colonel Lodovico paid just as much attention to the education of his children as did their mother. Having an exalted sense of honor, he was careful to improve upon and to transmit to his offspring the ancient glory of his house. Love of letters, cultivation of science and the fine arts, for which his ancestors had so often been noted, he esteemed as the noblest occupation of a gentleman's life. And so, when the nascent gleam of **rare intellect,** not to say future genius, became manifest in his fifth and sixth children, he made up his mind to do all in his power to provide them with the best education. To learn was but play to Joseph's active mind and lively character. Joachim, of a more reflective and more studious turn, was remarkable for his application to work. Both gave reason to hope for the best, but that best Carpineto could not foster; so it was decided to part with the two boys and send them to a college. After some deliberation and delay that of the **Jesuits at Viterbo** was selected. In the autumn of 1817 they were brought to Rome, where they spent a year with their uncle, Antonio Pecci, who then escorted them to Viterbo, and saw them matriculated in the Jesuit College there, on November 12, 1818. They found masters worthy of the former renown of the great order, which had been restored by Pius VII. only four years before. Some of the faculty were of that choice band who had found shelter in Russia during the storm of suppression, revolution, and Napoleonic wars. Nearly all the students belonged to the Italian aristocracy; and the disasters of the Revolution had made them grow up in the school of adversity at home. In these surroundings the intellectual and moral training of the Pecci brothers acquired marvellous development. No boys could be more docile; gifted, besides, with remarkable aptitude for study, and already formed to habits of piety by their good mother, they advanced rapidly in every branch, endearing themselves alike to their comrades and their teachers. On April 29, 1820, Father Ubaldini, S. J., wrote of the younger to his mother: "Vincent always behaves wisely and gives me much consolation. One might really say he is a little angel." At the age of twelve he was already an adept in **Latin versification,** for in the year 1822 he complimented the Jesuit provincial, Father Vincent Pavani, at an academic session of the college, with an elegant Latin quatrain suggested by the coincidence that both bore the same name. On August 22 of this year the delegate apostolic of the region, Mgr. Carmine Lolli, wrote to the Countess Pecci: "On Saturday last I presided over a philosophical discussion which took place in the church of the Jesuit Fathers, in honor of His Eminence, Cardinal Galleffi. On that occasion I distributed the prizes to the students of the college, and I had the consolation of delivering the first prize for rhetoric to our dear Joseph and the second prize for humanities to our dear Vincent." On September 11 following, the same prelate wrote thus prophetically: "I was more than persuaded that you, Madam, would feel greatly consoled, as would also the

Colonel and your whole family, on learning of the **progress** made by your dear children **in their studies.** If God preserves their health, these two boys will become the honor and the glory of their name, their house and their country." A classmate of Vincent s about this time, who afterwards grew old in the Society of Jesus, told, after the accession of Leo XIII., that they had often changed places at the head of the class. When his rival was successful, Pecci seemed deeply impressed and showed his disappointment. "Now," adds the narrator of the story, good naturedly, "there is no more rivalry between us—he is **always at the top**!" To be nearer to her absent sons, the Countess Pecci temporarily took up her residence in Rome, whence she went to see them frequently even in winter. After one of these visits, on February 10, 1822, she wrote to her husband: "Father Rector and Father Grannolio have spoken to me of the boys, who are doing perfectly. You cannot imagine the praise I have heard of them, of both alike. My heart so rejoices on this account that it is impossible for me to tell how much." While at Viterbo, however, Vincent was attacked with an inflammation of the bowels which brought him to the point of death and affected his constitution ever after.

The two brothers went to spend their vacation of 1823 at their home in Carpineto, and their native mountain air was of great benefit to them, especially to the invalid. But he was not one of those boys who, once they are back with their parents, put their books away in a closet and take them out again only when returning to school. Even while rambling through the woods he had a book with him. Not far from the family villa, in a picturesque spot, is a chestnut grove that is still pointed out as a place where Vincent declaimed the most beautiful passages of Cicero and Virgil. He returned to the same spot in after years, and prayed as well as studied there. Both boys were until then perfectly happy, their hearts free from a single pang. The first sorrow, however, was near at hand—their mother fell ill. After they had set out again for Viterbo, the symptoms of her illness became more alarming. Then, by the doctor's advice, she went again to enjoy the milder climate of Rome; but nothing could stop the progress of the disease. The absent ones were hastily summoned to her bedside. With her last embrace **their mother** gave them her last advice, and then **died the death of a saint.** On her corpse were placed the emblems of the tertiaries of St. Francis of Assisi, of whom she had been one; and members of that guild had the consolation of carrying her body to its last resting place, in the Franciscan church of the Stigmata. The bereavement made an ineffaceable impression on the hearts of the two young students. Detached from all worldly things, Joseph begged of his father the favor of entering the novitiate of the Society of Jesus. Vincent Joachim's feelings were the same, but his vocation was different—God called him to pursue the same end by another path.

He now continued his **studies in the famous Roman College,** which had just

been reopened by the Jesuits and had already as many as 1,400 students enrolled. Beginning here in the rhetoric class, he won the first prizes for Latin style and verse and for Greek. He shone no less brilliantly during his philosophy course, which lasted three years, and in which one of his professors was the illustrious Father Pianciani, S. J., the first Catholic writer who tried to establish a parallelism between the modern discoveries of geology and the work of the six days as described in Genesis. In 1828 Joachim Pecci won the first prize in physics and chemistry. Thus we see that he showed the very highest aptitude for entirely different kinds of knowledge. While studying philosophy in Rome, a chance circumstance brought him one day into relations with Pope Leo XII. It was the jubilee year. Joachim had made the visit to St. Peter's along with his fellow-students, so as to gain the indulgences. This ended, all the young men were admitted into one of the courts of the Vatican, to receive the Holy Father's blessing, which he imparted to them from a balcony of the palace. A deputation of students was then invited to be presented to His Holiness. It was, no doubt, on account of his universally acknowledged talent that young Pecci was asked to be the spokesman. Certainly the aged Pontiff hardly suspected that the youth addressing him would one day occupy St. Peter's chair under this same name of Leo. Perhaps it was from that moment that dated Joachim Pecci's special veneration for and attachment to the person and memory of Leo XII., which induced him, it is said, when elected to the Papacy, to choose the name of Leo in preference to any other.

To Vincenzo Pavani, S. J.

(1822.)

Thy very name, Pavani, Vincent styled,
Was mine a little child.

What mighty virtues thou didst well pursue,
Would I might follow, too!

PURE and studious youth had prepared him admirably for receiving the grace of **vocation to the priesthood.** Already at Viterbo he had donned the cassock and taken the tonsure at the hands of the bishop of that see. His father gladly gave his consent, as it had been his mother's dearest wish. The pious student assuredly had no idea then of the momentous consequences to the whole Church of his obeying the voice of the Holy Ghost drawing him far from the world. But Providence was none the less preparing him without his knowing it for carrying out His merciful designs. After his brilliant course in philosophy and literature, he took up the **study of theology** in the same Roman College or Gregorian University (founded by Gregory XIII.); and during his theological course his intellectual strength and capacity for work became ever more manifest. Here he had as professors men of world-wide renown as teachers and authors. Among them was a former American, Rev. Anthony Kohlman, who, both in the New York courts and in a famous pamphlet published on the occasion (1813), had successfully defended the secret of the confessional. There were also Father Perrone, the well-known author of theological text-books, and Father Patrizi, who, after a professorship of over half a century, as an octogenarian, enjoyed the pleasure of seeing his former pupil seated in the chair of Peter and of being presented to him along with his fellow-professors in the university. It was a touching moment when the new Pope pressed the trembling hand of his venerable master of old. At the close of his first year's theology young Pecci supported a thesis on the various subjects he had been studying. The college register for the year 1830 makes mention of it in these terms: "This young man has furnished such **proofs of talent** as to warrant the hope of his attaining the highest eminence." Of this event he himself wrote a characteristically modest account to his brother John Baptist. The University Annual, enumerating the laureates of the year, says of him that "the young man shows therein as much talent as acquired knowledge. He shone indeed in all the scholastic exercises." Father Perrone had founded a students' association for the discussion of theological subjects selected in advance. One day Joachim had to defend the comprehensive and difficult thesis of the legislative power of the Church, that power of which he was one day to be the supreme dispenser. On this occasion also the future Pope won unstinted applause from all. These successes gained him the honor, while only a novice in theology, of being appointed **to teach philosophy** in the German College, where he was always ready to answer the objections and elucidate the difficulties of the Teutonic metaphysicians. Residing with his uncle Antonio in the Muti palace, his life there was as retired and lonely as that of a monk. His only ex-

penses were entailed by purchasing books and a cup of good coffee in the Piazza de Spagna. With him at his uncle's was **his youngest brother,** Ferdinand, also a most promising student. But in November, 1830, the latter was stricken down by a virulent contagious disease, which carried him off the following month in his fifteenth year.

In 1832, when he had only entered his twenty-third year, Joachim Pecci ended his course in theology and won the doctorate. His talent, then, was no less precocious than solid and brilliant. Soon after, we find him in the Academy for Noble Ecclesiastics, an institution specially intended for young Levites of good family who wish to devote their lives to the Roman Congregations or to Papal diplomacy. Here he studied canon and civil law. We would be only repeating were we to give in detail his successes in these difficult studies, which he pursued at the Roman university called the Sapienza. Suffice it to say that as a member of the theological academy of the Sapienza he in 1835 brilliantly upheld a series of theses dedicated to Cardinal Sala, and that on another occasion, at the concursus, he won the prize of sixty sequins (one hundred and fifty dollars) offered by the university for the **best dissertation** on a thesis drawn by lot from among a hundred. The subject of the work crowned was that of direct appeals to the Roman Pontiff. The Sapienza university also conferred on him a very rare distinction, that of **Honorary Doctor of Theology,** the diploma being dated August 7, 1835.

All this time he continued to fulfil the promises of virtue of his early youth. He was referred to as a perfect model of regularity in all things, an honor which he shared with the young Duke Riario Sforza, his intimate friend, afterwards cardinal and archbishop of Naples. He had for years taken deep interest in political and administrative affairs. By reading the newspapers he became acquainted with many details of contemporary history, especially that of Italy. Thus he **learned to know public men.** From Carpineto, too, his father and brothers asked him insistently for political and other news; and he qualified himself to furnish it, but not to the neglect of his studies, his brilliant success in which attracted general attention; so that, scarcely had he left the Nobles' Academy when he was entrusted with ecclesiastical offices and honored with the esteem of the most exalted personages in Rome, where, young as he was, four Popes had reigned in his time. The illustrious Cardinal Pacca, the faithful companion of Pius VII. in both adversity and glory, had been the first, as patron of the Academy, to point out the Abbate Pecci to the reigning Pontiff, Gregory XVI., and obtained for him, in 1837, the title of domestic prelate. But the young prelate's chief patron and friend was Cardinal Sala, who had been companion and counselor to Cardinal Caprara in negotiating the Concordat with Napoleon. Nor could the young Pecci find a better initiator in the career which he adopted and which was to lead him to the Throne of the Fisherman.

He was preparing for his final examinations when he received word that his father had been taken seriously ill with heart disease. A little later the afflicted son learned that his noble parent had died on March 27, 1836, full of days and of merits, a man to be remembered as **a real Christian gentleman.** His last thoughts were of his son Joachim, the only one absent, whose studies he did not wish to be interrupted and whose glorious career he foresaw. The latter's grief was intense. No one can read without emotion the touching letter in which he expresses his sorrow and declares that he will ever retain an ineffaceable remembrance of his dearly beloved father's virtues and tenderness. A few months later he left the Nobles' Academy after having won the fresh palms of doctor in both civil and canon law. **His public career** was now about to open. "Thanks to the powerful patronage which my conduct and studies have won from several cardinals," he wrote to his brother John Baptist on February 8, 1837, "His Holiness, on the 6th instant, the anniversary of his coronation, has deigned in his kindness to number me among his domestic prelates and has conferred on me the favored *mantelletta.* Oh! if father were alive, how he would rejoice at this news! How much pleasure it would give him!" On June 28 following he was made *ponente del Buon Governo.* "Though I was the last of the prelates created by His Holiness, and though others had various advantages over me, I have none the less been the preferred candidate," he wrote to his brothers. "I think this news will be pleasing to you, and I hasten to communicate it."

His beginning in public life fell upon troublous times; for the year 1837 was marked in the Eternal City by a terrible **cholera epidemic.** Cardinal Sala, who was at the head of the sanitary commission charged with restraining the scourge and organizing assistance amid general panic, found in Mgr. Pecci an auxiliary full of charity, who knew how to act with composure and deliberately under circumstances well calculated to disturb the mental balance of most young men. In a letter dated September 17 the young prelate exprssed his admiration of the devotedness shown by the Jesuits in assisting the cholera victims; yet not one of them was attacked by it. Among them was his own brother Joseph, now a priest. He himself was not yet in **holy orders,** for the receiving of which, however, he, early in December, began to prepare by a three weeks' retreat at the Jesuit novitiate of St. Andrew on the Quirinal. He was ordained subdeacon on December 17, deacon one week later, and received the holy unction of the priesthood on the last day of the year. On Christmas Day he wrote so devoutly to Cardinal Sala that the latter was afraid lest he might enter the Society of Jesus, and in answering him said: "But you must not abandon the career you have begun, in which you will be able to render important services to the Church and to the Holy See." How much wiser than he suspected His Eminence spoke in these words! It was Cardinal Odescalchi,

then the Pope's vicar general, who raised Mgr. Joachim Pecci to the priesthood. Next day, assisted by his brother, the newly ordained priest, in the chapel of St. Stanislaus Kostka in the Jesuit novitiate, offered up **his first Mass.** During the following month he often expressed his joy to the members of his family and to his other most intimate friends. Behind him were days of study, of uninterrupted intellectual work; before him in a sense was the unknown, with the certainty, however, of near and lasting tribulations and difficulties, in the positions, whatever they might be, in which he would be called upon to exercise his activity. This looking back upon the past as well as forward into the future no doubt increased the young priest's recollectedness during the days left to him to give to God; and, like the poet's ship, he anchored firmly in that port of safety before venturing out on the high sea of business concerns.

PEACEFUL retirement just within the portal of his priestly life he was not, however, to be permitted to enjoy very long. Only a few weeks after his ordination he was appointed to **a position of peculiar difficulty**; and this appointment shows the high degree of confidence which Gregory XVI. reposed in the young prelate's upright and energetic character and rare ability. While Cardinals Lambruschini and Sala were together in audience with the Holy Father, the conversation turned on the state of insubordination prevailing in the province of **Benevento,** a region entirely enclosed within the kingdom of Naples, but which had been an apanage of the Holy See since the eleventh century. As it was now a nest of Neapolitan malcontents, counterfeiters, smugglers and bandits, it gave the Pope great concern. These outlaws so overawed the local nobility and gentry that many of the latter felt compelled to become their confederates. It was this condition that made the duties of the governor or delegate apostolic so difficult. **The man needed** was one of cool judgment, inflexible in the performance of duty, and determined to make justice prevail at any cost. At the interview just mentioned the Pope admitted to his two visitors that the delegate then in office at Benevento was not equal to the occasion, and that it might be wise to make a change. For the prospective vacancy Cardinal Sala suggested, and Cardinal Lambruschini urged, that Mgr. Pecci, in spite of his youth, would effect wonders there. Accordingly he was appointed on February 13, 1838, to rule this most troublesome of the seventeen provinces of the Papal States.

Benevento was then embroiled with Naples because of its affording shelter to political refugees from that kingdom. The Neapolitan court had made repeated protests to the Pope, but the latter had not yet succeeded in bringing order out of

1. Mgr. Pecci. 2. His Father. 3. His Mother. 4. Pecci Palace, Carpineto. 5. Roman College. 6. Chapel of St Stanislaus Kostka. 7. Jesuit College, Viterbo.

the chaos occasioned by the Napoleonic wars. Mgr. Pecci was well aware, then, of the difficulties he would have to contend against. Apparently only a student of books all his life, he left Rome to assume the government of a province that, being a prey to anarchy, **required a ruler** who had been a student of man at his worst and was both willing and able to enforce the laws.

Mgr. Pecci had scarcely arrived in Benevento when he was stricken down with a most **serious illness** brought on by the fatigues of the journey of about 120 miles over bad roads in an inclement season. But the prayers of the good people of his new charge were heard when the doctors, including even experts from Naples, had given up hope, and he fully recovered. Then, writing to his brother Charles, he tells how he had been received: "All the notables came out to meet me, and I made my **entrance into the city** escorted by over fifty carriages." The great mass of the people seemed instinctively devoted to him; yet Carbonarism was infesting the province, silently undermining authority in every way so as to prepare for insurrection at a given signal; and the notorious Camorra had originated in this very place. Perhaps Mgr. Pecci's illness led the titled and other brigands and outlaws of various kinds who were devastating the province to hope that their insolent domination would last. No doubt they flattered themselves that they would soon get the upper hand of the delicate-looking young governor whose health, they thought, had been impaired by a malady that had brought him to death's door. Events were soon to prove that they were totally in error, and that a body so frail-looking harbored an **indomitable intellect.** He showed them an iron hand encased in a velvet glove. There is something of the heroic, indeed, in this period of his life. Great abuses, as we have seen, had found their way into the province. The public service had to be reorganized in all its branches; respect for law had to be inculcated while avoiding the danger of succumbing to powerful influences; and force had to be used to subdue those who defied justice. An organizer, a diplomatist, a head of an army all in one was needed, and **Mgr. Pecci was all that.** Taking in the situation at a glance, he saw that the chief cause of trouble was smuggling, which furnished the supporters of disorder with a supply of adventurers ever ready for mischief. At the same time he was convinced that, without an understanding with the Neapolitan government as to guarding the frontiers, it would never be possible to repress smuggling and the consequent brigandage. He did not hesitate, then, to go to Naples to have a personal interview with King Ferdinand II., so that they could combine in a series of measures calculated to obtain the desired result. This point gained, he set energetically to work **to restore order.** He found a capable and active assistant in Signor Sterbini, a faithful and intelligent officer, to whom he entrusted the reorganization and supervision of the frontier custom houses. From that time, undeterred by the angry passions he had aroused,

he proceeded firmly to carry out the plan he had outlined. His first concern was to show no mercy to the brigand bands, but to drive them from the forests and castles in which they had taken refuge. The Papal militia and regular troops, who had been discouraged and powerless, were reorganized and succeeded in the task he had imposed on them. Once sure of the spirit of his troops, he could push operations vigorously. One of the chief events in this difficult campaign was the capture of the Villa Mascambrini, where fourteen brigands commanded by a famous chief fell into the hands of the Papal riflemen after a regulation fight. The prisoners were brought to Benevento amid the acclamations of the populace, who felt happy at being delivered from these scoundrels, and soon suffered the **just penalty of their crimes.** To purge the country of the lower order of brigands was not, however, the most difficult part of the delegate's task. To subdue and punish the more or less hidden leaders and the secret organizers of brigandage, namely, the rich and aristocratic landlords who had been deriving revenue from the pillage and depredations carried on in their interest by the bandits, was a more arduous undertaking; and herein especially the courageous governor's energetic impartiality was conspicuous. It was in vain they pleaded their titles, protection in high places, or the **power of insolent wealth.** Whenever right and justice were at stake, Mgr. Pecci was inflexible. Many examples might be cited, but let one suffice. One day a provincial baron came to the delegate and, amid violent outbursts of wrath, reproached him with infringing on the privileges which he pretended were due to him as a marquis, but by which the Papal customs' employees were setting little store. Mgr. Pecci, losing not a jot of his affability, pointed out to his visitor that he could not dispense him from obedience to **laws made for all.** No doubt thinking he could impose on the prelate, the marquis declared insolently that he was going to carry his complaint to Rome, from which he would return with an order for the delegate's dismissal. "Very well, sir," Mgr. Pecci rejoined; "but remember that while bringing your grievances to the Vatican, you will have to pass thither by way of the Castle Saint Angelo." Thus he showed that he was cognizant of the baron's crimes and would not hesitate to punish them. The aristocratic brigand chief at once cowered, and withdrew completely discomfited. Soon afterwards his castle was taken by assault, and all the bandits to whom it gave shelter fell into the soldiers' hands. About this time he beautifully described **his policy** in a letter to his family. "The affairs of the province," he writes, "are in good order, and the opinion of the majority, I mean that of the people, is favorable to me. Duty is the guide of my actions, with the constant rule of assuming no obligation towards anyone, and of being on my guard against cabals and subterfuges. These tactics scarcely please the aristocracy and those in favor of the opposite system; but they have won for me the title of **friend of justice,** and satisfy the public and my own

conscience." "I can assure you that the government of the province has been organized and improved," wrote his secretary, Filippo Salina, to Charles Pecci; "robberies have decreased, outrages and assaults have almost entirely disappeared. But this change has not been brought about without toil, vigilance and energy. * * * His Lordship manages the affairs of the province so wisely as to win the affection of all, and all strive to show him their pleasure." These letters were written early in the autumn of 1838. One of the prelate's chief concerns was the improvement of the **material condition of his province.** To this end he had the taxes lowered and gave every encouragement to agriculture and industry. With this object also in view he paid a visit to the Holy Father to plead with him in person in behalf of adopting various reforms, and returned with plenary powers. New roads were then constructed, which opened up new channels for commerce and encouraged production. An era of **peace** and moral and material **betterment** set in for the land. The King of Naples, as well as the Holy See, appreciated the value of these improvements. The former, through his minister, the Marquis of Caretto, expressed his satisfaction to Mgr. Pecci, and even broached negotiations with the Pope to obtain the cession of Benevento to his crown in exchange for some other larger territory contiguous with the Papal States. On this subject Mgr. Pecci wrote to Cardinal Lambruschini, the Pope's Secretary of State, but nothing then came of this initial proposal. Meanwhile the delegate, in April, 1839, had journeyed to Naples to present his respects to Ferdinand.

His services were not, of course, unappreciated at the Vatican. On April 2, 1841, Cardinal Tosti wrote to him from Rome: "I have explained to our Holy Father the Pope the good you have done. His Holiness listened to the report with pleasure, and bestows on you the praise that is justly due to you. I am happy to acquaint you of this, at the same time adding on my own part the sincere assurance of my gratitude and esteem." In the same letter he said: "I have delayed writing to you because I wished that, along with my letter, you should receive at least one **testimonial of the gratitude** due to you from the government on account of the reforms effected in your delegation." A month later Mgr. Pecci was recalled to Rome. As the Sovereign Pontiff wished to make recognition of his services, he appointed him delegate to Spoleto. But as the more responsible and troublesome **delegation of Perugia** became vacant a few days later, the Pope modified his original plan, and called Mgr. Pecci to the latter office, one of the most important in the States of the Church, especially from the political point of view. Perugia was then in ferment with the revolutionary spirit, which had its secret agents and committees at work there. A firm hand, a sagacious mind, a man capable of reforming without destroying, and of pacifying without weakening, was needed. On account of the record he had made at Benevento, Mgr. Pecci was sent to the Umbrian

capital. His administration here lasted only a year and a half. During this brief space he marked his **residence at Perugia** by an activity fruitful in happy results. He had a keen sense of the grave responsibility he had assumed; and he made up his mind to carry out urgent, just and wise reforms and to repress abuses, no matter what their origin.

Then Gregory XVI. made a visitation of his States so as to inquire into the needs of his people, to judge for himself of the condition of feeling, and of the improvements to be introduced into the various branches of administration. He had told Mgr. Pecci that he would be in Perugia in a month. The delegate took advantage of this circumstance to do something most gracious: He prepared to receive the august Pontiff in a worthy manner. The city is situated on the summit of a high mountain, from which one enjoys an admirable view over that garden of the Papal States. But access to proud Perugia was difficult. Mgr. Pecci thought he would do a service to the city and give the Pope a surprise by diminishing the difficulty. In less than twenty days he had **a new and easy road** completed, leading to the city by sloping along the mountain's shelving flank, a work worthy of those masters in the art of road-building, the ancient Romans. Gregory XVI. inaugurated the new highway, and in his honor it was called **the Gregorian Way.** The Pope, delighted with his delegate's activity and services, no less than with the enthusiastic reception accorded to him by the people placed under his government, showed his satisfaction. "During my journey through the provinces," he said smiling, "I have been received in some places like a monk, elsewhere like a cardinal, but at Ancona and Perugia really as a sovereign." Before leaving Umbria he made the significant remark to the delegate: "When I return to Rome, I will remember you." The Holy Father approved the plans of reform entertained by Mgr. Pecci, who lost no time in putting them into practice. He was remarkable at one and the same time for his great activity, his breadth of view, and the intelligent care he bestowed on the interests of the people, even in forms still little known and seldom practised at that time. One of his first cares was to concentrate the various courts of the capital in a single building, so as to facilitate the **prompt administration of justice.** He visited his entire province in person, and proceeded to reorganize the municipalities that left anything to be desired. He took a keen interest in the establishment of a savings bank at Perugia, and was one of the charter members subscribing its original capital. When he left Perugia, Count Conestabile delle Staffa addressed to him, on behalf of the magistracy, a letter dated February 16, 1843, expressing the lively and sincere gratitude of the city for what he had done in favor of the savings bank, which, "having had Your Excellency as its chief founder and having been promoted by your solicitude, constitutes one of the most important benefits to the city." It is interesting to see the future Pope show at so early a date so much

interest in a work the **immense social advantage** of which was scarcely understood properly until long afterwards. Moreover, the delegate had his eye on everything. **Public education** did not escape his solicitude. The Rosi college at Spello owed to him a most fortunate economic and disciplinary change. The delegate's excellent administration in all the branches of government bore its fruits. **The people were happy**; security prevailed everywhere; and it is mentioned as an extraordinary fact that for several days at a time the prisons remained entirely empty, because there were no law-breakers. Such was the reward of the work and toil which a conscientious administration imposed upon him.

OONER than might be expected the Pope kept his word that on returning to Rome he would remember him; for, in the opening days of January, 1843, Mgr. Pecci was appointed **Papal Nuncio at Brussels.** It was a complete surprise to him. With the first uneasy and confused impression, which he communicated to one of his brothers in a letter dated January 12, was mingled a touching regret for the happiness which his parents would feel had they lived to witness the sudden elevation of their most beloved son to so exalted a position at so early an age; for he had not yet reached what Dante calls "the midway of life"—he was **not quite 33** when the difficult and delicate mission of representing his country and the Holy See at a foreign court was entrusted to him. The nobleness of his name, the quality and elegance of his manners, his profound and varied learning, his practical knowledge of business matters, of which he had already furnished proof, seemed to point him out for that office, which he at once began to fill brilliantly. As the Sovereign Pontiff always confers the archiepiscopal dignity on his nuncios, Mgr. Pecci was, on January 27, 1843, appointed titular **Archbishop of Damietta,** and on February 9 following he received the episcopal consecration in the church of St. Lawrence *in Panisperna,* the Papal Secretary of State, Cardinal Lambruschini, officiating. The entire Belgian legation were in attendance. From his letters to relatives and friends at this time, it is clear that the new nuncio stood more in need of being inspired with confidence than exhorted to humility, which, mingled with piety, breathes through all of them to the point of discouragement. Yet he did not confine himself to praying and trembling; he also adopted the human means calculated to sustain him in carrying out his mission. Among the means suggested by prudence, there is none more efficacious than counsel and example; and he studied the latter and sought the former.

Mgr. Pecci remained in Rome a month after his episcopal consecration. It

was on March 19, the feast of St. Joseph, patron of Belgium, that he sailed from Civita Vecchia on the French steamer *Sesostris*. On the 21st he landed at Marseilles, and by way of Rheims and Mezieres he entered Belgium on April 7. The new nuncio **knew no French** at the time he was appointed; but, with the energy of his iron will, he set to studying that tongue, the knowledge of which was indispensable to him. He did little else along the journey, and, having been detained at Nimes for two weeks by illness, profited by this delay to take lessons in French. When he reached Brussels he **knew enough of it** to make himself understood. He was accredited not only to the court, but to the Belgian hierarchy as well. His mission came near **ending tragically** before it had properly begun. He had gone to Mechlin to visit Cardinal Sterckx, the archbishop, whence he was on his way to Brussels to present his credentials to the king. While crossing a canal bridge near Vilvorde the horses took fright and were about to plunge into the water when a curate of the neighborhood courageously seized them and thus prevented a catastrophe whose consequences might have been of the greatest importance to the history of the Church. A few hours later Mgr. Pecci walked all the way to the capital, where the king joked pleasantly with him about his accident and his **coming into Brussels on foot.** As the representative whom he was succeeding, Mgr. Fornari, had been one of his teachers in the Nobles' Academy, the relations between them were most pleasant, and the retiring nuncio gave the new one some very useful and valuable advice. On one occasion, however, the senior thought he should disapprove of his successor's course. But when the latter explained the motives actuating him, the former most graciously acknowledged his error and apologized.

How the new nuncio felt the **weight of his responsibility** is thus described in a letter he wrote from Brussels to his brother Charles: "You will pardon me, dear brother, for devoting myself entirely to Belgium, whither the Lord's will has called me to fill an exalted office. Its duties and concerns are extremely delicate and difficult, as you may easily understand without my mentioning them; I ask you only ever to remember me in your prayers, so that the Lord may assist me with His holy grace. May the appeal of your heart ascend to God from the slopes of Mount Capreo, to win happiness for me and for Belgium!" Praying as if he expected everything from God, he acted as if **success** depended entirely **on his own efforts.** Since his appointment, indeed, he had not squandered a moment's time. The ease and elegance with which he had learned French, which he spoke with a most pleasing accent, was remarkable indeed, and would be so even in a Mezzofanti. His intellect was ever so open and his will so tenacious that, though distracted by a thousand cares and properly concerned with his difficult mission, whose duties were entirely new to him, yet in the short interval that elapsed until he was presented to the King of the Belgians, he had learned other important things be-

sides enough French to enable him to converse fluently with His astonished Majesty. He himself remarked more than once that such **tenacity of purpose** is essential to success in anything. The King fully appreciated his exalted qualities of mind and heart, his uprightness, tact, and winning manners. The nuncio became a frequent guest at court. His Majesty loved to converse with him, and even made him a counselor and a friend. Occasionally, with his characteristic humor, he took pleasure in putting embarrassing questions to him; but the nuncio ever came out with honor, and the king would say, smiling: "You are indeed as good a diplomatist as you are an excellent prelate." Queen Louisa Maria, a fervent Catholic and a most excellent woman, who used her gentle influence over her husband, a Lutheran, to attract his sympathies to the cause of religion, had the greatest veneration for Mgr. Pecci. "I was well acquainted with your present king's father and pious mother," the prelate said long afterwards to a Belgian priest visiting him at Perugia. "I was often admitted into friendly intimacy with the royal family, and I held little Leopold, Duke of Brabant, in my arms. I remember Queen Louisa Maria, who was such a good Christian, asking me to bless her eldest son, then only eight or nine years old, so that he might have the happiness of becoming a good king. And I blessed him several times with that hope."

In the struggles then maintained by the Belgian Catholics in favor of **freedom in education,** the nuncio's prudent and opportune intervention brought about happy results. In 1845 there arose a very serious difference between the Jesuits and the University of Louvain. The cause of it was the sudden founding of a special faculty of philosophy in the College de la Paix at Namur. Until that time the teaching of philosophy in Belgium had been reserved to the ecclesiastical seminaries alone for clerics, and, for laymen, to the University of Louvain. On this subject the Belgian Catholics were divided into two factions. The bishops and a considerable section of the clergy took the university's part; while the laity in high station and wielding great influence, even at Rome, were on the side of the Jesuits. The nuncio did all he could to calm the storm, and induced both parties to submit their claims to the supreme judgment of the Holy See. The Pope, on his part, asked the advice of the Belgian hierarchy, and adopted a compromise that satisfied everybody. On the school question the nuncio urged the bishops to obtain the support of the Catholic deputies and to use every constitutional means to establish or support religious education. When it was a question of encouraging studious youth, his assistance was assured. He made frequent visits to religious educational establishments, and especially to St. Michael's College at Brussels, where he took pleasure in conversing with the teachers and in stimulating ardor for work and emulation among the students.

On June 27, 1843, a solemn session for the conferring of degrees in theology

and canon law was held at the Catholic University of Louvain. All the Belgian bishops were assembled around Cardinal Sterckx. The representative of the Holy See, welcomed with cordial respect, was complimented by the rector and the deans of the faculties, and the students asked the privilege of **presenting an address** to him. M. Capelle, afterwards judge of the higher court of Namur, on behalf of the schools of law, medicine and theology, read it at a general meeting in the great library hall. "I am happy to see the rapid progress made by an institution that in a special manner," said the nuncio, "owes its existence to the venerable clergy of Belgium, whose illustrious head we are happy to have here among us. But this establishment is also the creation of its worthy rector, of its learned professors, of all Belgian Catholics. * * * * Yes, the **traditions of the old University** of Louvain still live, and it remains with you, gentlemen, to perpetuate them by your labors. You have already shown how well you know how to continue the work of past ages. The Church and the Revolution know henceforward what they may expect from you. Always follow this course, and rest assured your culture will produce abundant fruits. As for me, I cannot but feel emotion in the presence of these noble and dear young men, who are evidently so well inspired with the love of true wisdom and with devotedness to the Church. Why should we doubt but that they will one day be the happiness and glory of Belgium?" The young nuncio had been enticed to this solemnity as to a stumbling block. Cardinal Sterckx, the bishops and the rector magnificus of the University had hoped he would there take up the part of its faculty against the theological school of the College de la Paix at Namur. In effect he spoke there confidently words of congratulation that were turned into **a two-edged sword**. A letter on this subject which he received from Mgr. Fornari opened his mind to different horizons to which he had not hitherto given sufficient consideration. But the nuncio won the love of all by his kindness and disposition.

This was also shown by another incident. The Comte de Baillet had invited him to a private dinner. At 9 that evening he was about to get into his carriage when a poorly dressed workingman blasphemously insulted him. A servant seized the ruffian and was about to belabor him, when the nuncio ordered the man to be let go, and then called him and said: "My friend, rest assured that I wish you no harm," and, taking his hand, he clasped it, leaving in it a five-franc piece, and added that he would be at his service whenever he needed him. **The astonished workingman** murmured thanks as the carriage moved off rapidly. The eye-witnesses thought the nuncio's charity too much; but he rejoiced in his good deed. As for the workingman, he thought that priests are not as wicked as they had been painted to him. He would like to go and ask the nuncio's pardon, but how dare he? One day, however, he made up his mind to knock at his door. The nuncio himself received him,

forgave him and—took him into his service. The workingman became a faithful servant, and loved to tell his story. His master, on hearing this, threatened to dismiss him if he told it again, but the man sometimes forgot. He had kept the coin the nuncio had given him, until he presented it to a lady who held on to it religiously.

Between 1843 and 1846 **all the large cities in turn** attracted Mgr. Pecci. He felt as if he were a Belgian by adoption; and to the end of his life Belgium was to exercise a special attraction on his heart. In learning and virtue the Belgian clergy had reached the height of their fame and numbered many most admirable priests. These he thought of making still more numerous, persuaded that they would be the most active leaven of a people's regeneration. Now, as the **higher education of the clergy** is nowhere more perfect than in Rome, where one absorbs Christian doctrine at its fountain-head, the various chairs of sacred learning there are incomparably authoritative; libraries, monuments, even ruins and memories, are a Christian education. At an assembly of the Belgian bishops held at Mechlin in August, 1844, he became the promoter of the establishing of a **Belgian seminary in Rome**. They received the proposal with applause, and the college was founded on the summit of the Quirinal hill, in a former Carmelite convent.

The religious orders had passed through a period of trial in the years preceding 1830, and the court of Rome had placed them under the direction of a vicar apostolic. Mgr. Corselis, an octogenarian prelate, was entrusted with this important charge, hard for the aged priest's shoulders to bear. How could he at his age exercise the activity and vigor needed for the material and spiritual reorganization of so many communities. Mgr. Pecci proposed to the Holy Father that he hand over to the nunciature the duty of managing in his name all that concerned the religious orders. The powers asked for having been granted, the nuncio called together the various chapters, visited the chief monasteries to reorganize them, and without a conflict all questions were settled in accordance with canon law.

After a journey through Flanders, where he was warmly welcomed by the bishops, he received a letter from his old friend, Mgr. Fornari, now nuncio at Paris, in which the latter said: "I rejoice at the warm welcome you have received from those good and excellent bishops. Are you satisfied with seeing **that beautiful land of faith** in which Christians are really Christian? You see how you have been received everywhere; and will you not then let me say that the nuncio at Brussels is the happiest of all nuncios? The Brussels nunciature is the flower of them all, and Belgium the earthly paradise of nuncios. Prepare for the time when you will have to pass to some other post. What may now be called thorns will then seem roses to you." As the young prelate's advice was held in the highest esteem by all, it was no wonder that **Count Felix de Merode** consulted him as to the career to which to assign his son Frederic, then a youth of nineteen. "You belong," said Mgr.

Pecci to him, "to the higher nobility of the country. Your name is connected with the whole military history of Flanders and the Netherlands. Let your son follow his inclination for the military profession. Who knows but that, like his ancestors, he may reach the **highest honors of war**? He is pious, he is chaste. God will guard him, and his virtue will become stronger in trial." Taking this advice, the count sent his son to the military school. In effect he reached "the highest honors of war," when, later on, having exchanged military life for the priesthood and settled in Rome, he became pro-minister of war to Pius IX., and, from 1860 to 1865, organizer of the Papal army struggling for the independence of the Holy See.

Leo XIII. himself has told, in his letter to the English people of April 14, 1895, how, while he was nuncio in Belgium, he was most deeply concerned about **the conversion of England**. At that time "we made the acquaintance of an Englishman, Father Ignatius Spencer, who was himself a son of St. Paul of the Cross. He explained to us the plan he had already begun to realize of propagating an association of the pious faithful with the object of praying for the return of the English nation to the Church. It is scarcely necessary to say how cordially we entered into this project inspired by faith and charity, and how we favored this work, foreseeing that the Church in England would derive important advantages from it. The fruits of divine grace obtained by prayer had already been clearly manifested; yet they became more abundant in proportion as this holy league spread. A very large number of men were led to follow the Divine call. Among them were several eminent personages. There were also some who, while pursuing this course, had to make heroic personal sacrifices."

Mgr. Pecci, meanwhile, had not been forgotten at Perugia. The bishop of that see, Mgr. Cittadini, having died in April, 1845, both the clergy and the laity sent in petitions to have the former delegate apostolic appointed as his successor. The members of the municipal council and other exalted personages sent their petition to the Papal throne through Cardinal Mattei, then protector of Perugia. Their prayer was favorably received; for Gregory XVI. was pleased to see renewed in the person of Mgr. Pecci what had happened to St. Ambrose, who, as civil governor of Æmilia called upon to preside at Milan over the canonical election of a bishop, saw himself chosen by acclamation. The Pope then showed himself fully disposed to accede to the wishes of the citizens of Perugia, provided, however, the prelate himself would accept, for, having been made archbishop of Damietta in 1843, he was now performing the more exalted duties of apostolic nuncio in Belgium. Mgr. Pecci complied with the Pope's kind wishes, and, moved by the **affectionate memories of Perugia** and the friendly relations he had kept up with its inhabitants, he did not hesitate to change his career, and accepted the pastoral

ministry among that people whom he esteemed so much and who asked for him so insistently. The new bishop was preconized in the consistory of January 19, 1846, along with Mgr. Marilley, the afterwards persecuted bishop of Lausanne and Geneva. In memory of this circumstance that illustrious confessor of the faith, after having suffered imprisonment and exile, bequeathed to Leo XIII. his cross and ring, to be given by him to a missionary bishop. This legacy was solemnly delivered to His Holiness on April 4, 1889, by a former vicar general of Mgr. Marilley's.

Mgr. Pecci's recall caused universal regret in Belgium. The Catholic press was unanimous in expressing it. The king and queen were especially sensitive to this loss. After having bestowed on the prelate the grand cross of his order, His Majesty gave him **an autograph letter to the Sovereign Pontiff.** Mgr. Pecci asked if it was urgent; for, before returning to Rome, he wished to visit England and France, so as to study their political institutions. The king replied that it sufficed for him to deliver the enclosure into the Holy Father's hands whenever he got back to the Eternal City. Mgr. Pecci spent a month in England. He was invited **to dine with Queen Victoria** in St. James's Palace, where he made the acquaintance of the Prince Consort, Lord Palmerston and Lord Aberdeen, attended the sessions of the Parliament and saw O'Connell in the House of Commons. Then he **visited France.** His former master and friend, Mgr. Fornari kept him at Paris for several weeks. Louis Philippe was now in the brilliant period of his reign, but the revolution was working in the dark, sapping the supports of his throne, and the social situation provoked many observations on the part of the sagacious visitor.

On His Sickness.

(1830.)

A youth of twenty years—how sickly—and how spare!
Ah, to what natural shocks my flesh is heir!

Haply to utter here my memorable grief,
May bring, if not surcease, some sad relief.

Through sleepless nights in vain I fretfully compose
My weak and weary limbs to seek repose.

My food no strength affords; my drooping lids complain
Of light; and oft my head is racked with pain.

Anon my parched limbs a wasting ague chills,
Anon with torrid heats of fever fills.

Haggard and wan my face, and laboring is my breath:
Languid I walk the way to dusty death.

Why shall I cheat my heart, and years a-plenty crave
When Atropos compels the dreaded grave?

Rather my soul will speak: "O Death, where is thy sting?"
With gladness I await thy triumphing!

"Thy passing shows of life shall not disturb my peace,
Who long to taste the joy that cannot cease.

"Happy the exile's feet to press the Fatherland;
Happy the storm-tossed bark to gain the strand!"

WHEN he reached Rome (May 22, 1846) Gregory XVI., confined to his bed and suffering intensely, was unable to receive him. Just three weeks later (June 12), the Church was **widowed of her chief pastor.** Mgr. Pecci's sorrow was intense. Eminent for his learning, the austere dignity of his life, and the honesty and energy of his character, Gregory XVI. had been a worthy predecessor of Pius IX., and history proclaims him a great Pope. Among the cardinals who hurried to Rome for the conclave was one whose praise the new bishop of Perugia had heard echoed over all Umbria while he was delegate there, namely, **Cardinal Mastai-Ferretti.** The prelate solicited the honor of being introduced to him, and the cardinal received him with that royal grace so naturally characteristic of him. He congratulated him on the success of his **mission in Belgium.** Having to present an official report of it to the new Pope, Mgr. Pecci attended the imposing ceremonies of the funeral of Gregory XVI., those of the coronation of Pius IX. and of his taking possession of St. John Lateran's. He was also a witness of the rejoicings amid which the new pontificate was inaugurated.

It was to Pius IX. that the former nuncio to Belgium delivered **the autograph letter from King Leopold.** It ran as follows: "I must recommend Archbishop Pecci to the kindly protection of Your Holiness. He deserves it in every respect, for I have seldom met a devotedness more sincere in its duties, intentions more pure, and actions more upright. His sojourn in this country will have been useful to him, by enabling him to render more valuable service to Your Holiness. I beg you to ask him for an exact account of the impressions he carries away with him regarding the affairs of the Church in Belgium. He forms sound judgments on all these subjects, and Your Holiness may place the fullest confidence in Him." The Pope in answering said: "Mgr. Pecci, who has recently filled the office of apostolic nuncio to Your Majesty, has handed me the valuable letter written by you on March 14 to our venerable predecessor. The high testimony which Your Majesty has deigned to give in favor of Mgr. Pecci, bishop of Perugia, does great honor to that prelate, who in good time will enjoy the realization of your wishes, just as if he had continued in the career of the nunciature until the end." The closing words were an **implied promise of elevation to the cardinalate.**

The Archbishop-Bishop of Perugia then paid a **visit to his family** at Carpineto. After leaving vast capitals and the luxurious splendor of courts, his soul thirsted for family life, solitude, and the pure mountain air. He could not long enjoy these things, however, as **his diocese claimed him.** He passed rapidly through Rome, in festive state because of the amnesty granted by Pius IX. to State prisoners. Along

the Flaminian way he directed his course towards Assisi. There, after having offered up the Holy Sacrifice in the church of the **Portiuncula,** so as to put his new office under the protection of Mary, he wished to celebrate it also at the tomb of St. Francis. Detachment from all the vanities of this world and the spirit of faith and zeal, those choice graces that make great pontiffs, the seraphic patriarch then, one may say, obtained in abundance for his pious pilgrim, who withdrew thoroughly comforted. At the foot of Perugia, on a hill outside its gates, stood the Benedictine abbey of St. Peter. Mgr. Pecci arrived there on July 22, and sojourned with Abbot Dom Maurus Bini until the 26th, the feast of St. Anne, the day he had chosen for **his installation.**

At that time Perugia, whose patron saint was its bishop Herculanus, martyred in the sixth century by the Ostrogothic king Totila (Baduila), had a population of about 40,000, with 103 churches and half a hundred religious communities. On the day on which Mgr. Pecci returned to it to be enthroned as its bishop, it was estimated that **60,000 persons witnessed the event.** On the morning of July 26 he set out from his retreat clad in his pontifical garb and mounted on a horse richly caparisoned in white, while over his head was a baldachino borne by eight seminarians. In front of the procession walked trumpeters followed by mace-bearers; and on the path the bishop was to tread children strewed flowers. The canons, the other clergy, the seminarians, the civil authorities, and the members of the university faculty formed a long line which, amid the acclamations of the assembled multitudes, traversed streets adorned with garlands and drapery. **His solemn entrance** into the cathedral was hailed with the singing of the "Te Deum" in an enthusiastic manner new even to the oldest persons who heard it then. When the customary ceremonies were ended, and the chapter and clergy had taken the oath of obedience, deep silence supervened, and for the first time **Mgr. Pecci addressed his people** as their bishop. His clear, vibrating, well modulated, harmonious voice, his quiet though expressive gestures, his noble and collected bearing, won to him the hearts of that intelligent and keen-witted throng, in whom the taste for eloquence is no less deeply implanted than that for art. From the first moment, then, Mgr. Pecci showed himself what he was to be to that flock for the next thirty-two years, a model, a father, a teacher, a leader and a guide. He was not now, as he had been to them four years before, a civil governor; yet he could not fail to interest himself in everything that affected the welfare of his flock, who **stood sorely in need of such a leader,** for critical times were at hand. With the infernal skill of the spirit of evil, the Revolution had planted the ideas of social revolt everywhere in the soil of Italy. This movement had begun about 1815 among the partisans of the fallen Napoleon, and shrewdly used French against Austrian ideas and influence. Freemasonry had been reinforced by Carbonarism; and the universal fraternity was

summed up in what is now called radicalism, socialism, federalism, internationalism. The destruction of the temporal power of the Pope and of the Catholic Church itself was one of the fundamental points of its programme. Such was the aim of the conspirators as it has been made known to us by the real father of Italian unity, Mazzini.

The conspirators enlisted many recruits in Umbria, and in the autumn of 1846 stirred up an **insurrection at Perugia.** Under the pretext of festivities in honor of Pius IX., they first excited the people in frequent meetings, and then asked that those detained in the city prisons be released. On this request being refused they called their followers to arms; and there would have been bloodshed and possibly massacre had not the bishop interfered, calmed the people, and prevailed upon the mob to disperse peaceably. But the movement and its dangers were not forgotten by the vigilant prelate. It inspired him to deliver, on the occasion of celebrating the first anniversary of the election of Pius IX., a masterly discourse on true civilization that was a worthy prelude to the teachings that were one day to enlighten the Christian world in the form of Encyclicals issued by Pope Leo XIII. **Social civilization,** he said, is a state, or rather a system, of perfection organized among men to procure their temporal well-being and eternal happiness. How far from civilization, then, is that people among whom ignorance, rudeness, corruption and decay prevail! And he showed that religion, better than any other agency, encourages and accustoms the man and the citizen to act in conformity with reason and virtue. But in spite of his wise warnings, which were pointed directly at the disturbers in his own community, **the events of 1848-9** brought most serious trouble into Umbria. Bands of Garibaldians, under Ancioni and Forbes, invaded Perugia and gave themselves up to all sorts of sacrilegious excesses. Austrian troops came to suppress the brigands; but as most Italians professed irreconcilable aversion against Austria, the presence of the foreign soldiers would have provoked endless conflicts and scenes of savage hate. For this reason Mgr. Pecci betook himself to the Austrian camp and prevailed upon Prince von Lichtenstein to withdraw his forces.

The prelate's spirit of prudence and wisdom was shown, this same year, with even more far-reaching effect in another sphere of action. In November a **provincial council** of Umbria was held **at Spoleto,** the metropolitan see. Despite his youth, Mgr. Pecci at once commanded such respect there that his colleagues entrusted to him the drawing up the *Acta.* Reading at the present day these pages at once doctrinal and practical, we find in them the whole **programme of his episcopate** and the germs of many measures adopted by Pius IX.'s successor on St. Peter's throne; while their clearness of thought and classic elegance of diction give us a foretaste of the style of Leo XIII., no less than does their teaching recall

the consummate canonist and the pontiff full of the spirit of God. The duty of the Christian and of the priest in this age; the causes of contemporary errors and disorders, and the remedies to be applied to them; the organization of seminaries; the supervision of schools; the obligations of the confessor, the pastor and the bishop—each of these themes is made the subject of attentive study. In the letter of the council to Pius IX., written by the same hand, we read: "Because, in the age in which we live, attacks of the most violent character are made on the unity and absolute necessity of faith, the authority of lawful power, and the right to possessions justly acquired, we wish to profess these same truths in a most emphatic manner, and in so far as it depends on us to defend them at the peril of our lives. We will also devote our whole zeal and our whole vigilance to teaching them to our flocks in discourses and exhortations, and by all the means adapted to their understanding them. * * * When the morals of a people become impaired and corrupted, its faith perishes; when the clergy become lukewarm and the fervor of discipline dies out, morals as well as faith are corrupted. On the contrary, when regularity and discipline rule the life of the clergy, the standard of public morals rises in an equal degree, and our holy religion, thereby receiving an increase of dignity, resumes its sway over the people." **The acts of the Council of Spoleto** were published as soon as possible in the diocese of Perugia, where the bishop carried them strictly into effect, being the first to do so, especially as they applied to himself. "I try to reform my people," said Peter the Great, "and yet I cannot reform myself." Not so Mgr. Pecci; he could, if there was need to do so. And he wanted every one of his priests to be like himself, a thorough man of God, a man superior to other men in sanctity and knowledge, a man loved and venerated by the faithful, a man capable of compelling respect from the very enemies of the Church.

The Acts of this Council of Spoleto are worthy of a full analysis; but there is room here only for a mere reference. The Umbrian prelates were most solicitous for the diffusion of **the Catholic press** in general, and in particular for the establishing of local newspapers. They insisted also that the Papal government should take energetic measures against the inundation of immoral and irreligious writings coming from other parts of Italy. Perfectly understanding the causes of the revolutionary evil, they asked that the old canon laws regarding the relations of Christians with the Jews be observed. They passed in review all the religious interests of the clergy and the people, insisted on the duties of the bishops themselves, and laid down the measures to be taken for organizing primary, secondary and higher education. They called attention to the necessity of ecclesiastics being instructed in profane knowledge. "Who is not aware, indeed," they said, "that unbelievers do not confine themselves to corrupting the Bible, but, for the destruction of souls, are incessantly making a bad use of physiology, chemistry, geology, diplomatics,

chronology, and other sciences." These Acts, indeed, give ample testimony of the wisdom as well as of the enlightenment of their authors.

In regard to **the training of his priests** Mgr. Pecci was actuated by the zeal of a St. Charles Borromeo. Soon after his installation he issued to the clergy and people of his diocese a pastoral instruction which shows how he understood his duty. After recalling the happy memories of his former residence among them, and rejoicing in the affection shown for him by all classes, he continued: "Yet our joy is not free from fear, for a duty very different from that which we performed of old is now imposed upon us, namely, the episcopal office, which would be burdensome even to the shoulders of the angels themselves. In our weakness we keep before our eyes the great care we shall have to exercise, the diligence with which we shall have to watch lest this chosen portion of the Lord's vineyard suffer any detriment, and lest, amid the uncertainties and difficulties of the present time, our flocks be not turned away from the path of virtue by the example and the snares of some imprudent men." The chief shepherd puts his trust in God and appeals to the zealous co-operation of the various orders of his clergy. Then, addressing the seminarians, he says: "We promise to take special care of your education. We will visit the Seminary frequently, we will often ask account of your studies and your conduct, and will neglect nothing that can contribute to the prosperity of this most useful and necessary institution." These resolutions, so full of the true spirit of the episcopate, he carried out to the letter. Thoroughly realizing the new needs of the age, he set to work to make his seminary **a focus of learning** no less than a hive of virtuous ecclesiastics. It was founded in 1571, and stood close to the bishop's palace and the cathedral. To enlarge it was necessary, and to all others this seemed impossible; but he solved the difficulty by giving up a wing of his own residence and spending 6,000 crowns of his own money on repairs. Having thus provided the material needs, he set to work on the intellectual. In 1848 he revised the regulations and schedules of studies, which he supplemented eleven years later by establishing a **St. Thomas Academy** for ecclesiastics desiring to go deeper into the philosophy and theology of the Angel of the Schools. The chief agent in this reorganization of philosophical studies was his brother Joseph, who, in consequence of the dispersion of the Jesuits in 1848, had been compelled to live as a secular priest and had accepted the offer of a professor's chair in the Perugia seminary. Among his colleagues were men who afterwards became famous, such as Fathers Ballerini, Cetorelli, Rotelli, Satolli, the elder brother of the first delegate apostolic to the United States, &c. Besides the reorganizing of the courses and the enlarging of their scope, new chairs were added. The bishop was not satisfied with the mere title of chief superior of the seminary: he saw to it that every professor performed his duty faithfully, and even sometimes, to the great pleasure of the students, took the place of one who happened to be late

or absent. He presided over the quarterly as well as the annual examinations, and took a special interest in the philosophical and theological contests of the students and the theses of those completing their course and about to go out on their missions. Nothing was neglected that could stimulate emulation and ardor for work. The study of the doctrines of St. Thomas held the place of honor. Prominence was also given to Italian literature. The new bishop urged the students to give close attention to Dante and Manzoni. Every week a canto of the *Divina Commedia* should be expounded to them. He himself knew the whole poem by heart, as well as long extracts from Virgil, Horace and Cicero, whom he loved to quote. With the last named he was wont to repeat: *Tantum scimus, quod memoria tenemus*—we know only what we remember. Nor need we wonder that he encouraged literature as literature, for he himself was its devotee. From his early college years he **wrote graceful Latin verse,** in as pure an idiom as had been done by Virgil himself, whose spirit he seems to have absorbed; and he continued to indulge in this recreation until he was a nonagenarian. Some of his versified productions are of the highest merit, and when first published awakened so much interest that translations of them by leading English men of letters have been cabled to the American press. A poem he wrote when he was twenty has been compared by Signor Ruggiero Bonghi, no mean judge, to the most beautiful inspirations of Leopardi, with this difference, that Leo XIII.'s faith communicated to him tones quite the opposite of those of the sceptical poet, by reason of the holy valor and sweet consolation which they impart to the heart. In the *Carmina* of the Christian Tibullus or the Damasus of the nineteenth century, we find lyrics, elegiacs and epigrams. The exquisite Latinity of the hymns to St. Herculanus and St. Constantius; of the elegies on the death of Gertrude Sterbini, daughter of his most intimate lay friend, "De Invalitudine Sua," to Florus, and on prayers to the Blessed Virgin has often been quoted and praised. As if to gain some rest from the heavy burthen of the Keys, Leo XIII. in St. Peter's chair continued to touch the lyre, *ludere carmine.* This diversion was often the means by which he beguiled the tedium of nocturnal insomnia. Being philosopher, theologian, statesman, the noble and grand old man was none the less a man of letters, like his contemporary and admirer, Gladstone; and it pleased him occasionally to use all his skill in repeatedly polishing hexameters, just as an artist jeweler bezels a diamond. To become **a true poet** Manzoni thought it necessary to keep one's hand, and likewise one's mind, pure; to touch the things of this world only to become detached from them; never to abdicate one's independence, never to bargain with baseness; never to betray the holy cause of truth; and never to smile at vice or rail at virtue. By this criterion Leo XIII., as much as and even more than others, must be reckoned among the exalted spirits who knew how to embed a ray of beauty in their works, because they possessed the *mens divinior.*

1. Cardinal Pecci. 2. Governor's Residence, Benevento. 3. View of Benevento. 4. Nuncio's Residence, Brussels.
5. View of Perugia. 6. Bishop's Residence, Perugia. 7. Church of St. Mary of the Angels, Assisi.

His prose writings, even the most abstruse of his pastorals and Encyclicals, are also the work of the man of letters as well as of the most profound of canonists and theologians and the wisest of statesmen. The most remarkable of these productions will be mentioned and discussed as occasion requires. Man of letters, poet and administrator as he was, he was also an enlightened friend of the arts. Favoring sacred music, he wished his seminarians to practise the Gregorian chant, whose grave and majestic tones harmonize so well with Catholic prayer. By his solicitude and at his own expense the cathedral of St. Lawrence at Perugia was embellished with a new floor and the San Onofrio chapel was adorned with new frescoes. Thirty-six churches of the diocese, among them the sanctuary of Our Lady of Mercy at the gates of Perugia, were restored. Claiming his right of control over hospitals and confraternities, he put an end to many abuses and rendered important services to works of piety.

SUCH efforts along all the lines of episcopal duty deserved recognition; nor did Pius IX. forget the implied promise he had made to King Leopold. New reasons were now added to those that had then existed. Accordingly, at the consistory held on December 19, 1853, **Mgr. Pecci was made a cardinal** priest with the title of St. Chrysogonus. The joy felt in Perugia on account of this promotion was intense. At once the municipal authorities began to make preparations for grand festivities in honor of the new prince of the Church. The date chosen was that of His Eminence's return from Rome, Sunday, February 26, 1854. From early dawn all the roads leading to Perugia were thronged with carriages and pilgrims on foot. From every neighboring province flocked to take part in the solemnity a multitude in which all social grades were mingled. The city was elaborately decorated from one extremity to the other, and each section of it vied with all the rest in zeal for adorning the churches and dwellings. The scene on the great square in front of the cathedral and the bishop's palace was especially noteworthy. Scarlet hangings fortunately veiled the disfigurements made by time and barbarism on the façade of the former. Over the main entrance was an inscription in honor of him whom Pius IX. himself had just honored and on whose account the grateful city was now rejoicing. The clergy had resolved to make the religious part of the solemnity **a manifestation worthy of the city** and its illustrious chief pastor. Inside the cathedral the decorations were as exquisite as the cultivated taste of the capital of Umbria could make them. The people filled every inch of space as a high tide fills every nook in a bay. All those in authority and the members of every public body were in official costume near the

sanctuary, which was thronged with the clergy. The Cardinal himself offered up the Holy Sacrifice, and, after the gospel, preached from the pulpit, delivering one of those discourses which the force of the thought they contain and their penetrating unction impress indelibly on the minds and hearts of the audience. He did not forget that **famine and earthquake** had recently visited the land; so he spoke words of exhortation and paternal consolation to his people, whom he told how to appease the Divine wrath. After Mass the Blessed Sacrament was exposed, as there was more need of prayer than of rejoicing; and all day long crowds thronged to the altar, each person supplicating the Divine mercy not merely for his or her own family, but all together for their common country. In the evening, after solemn vespers, the "Te Deum" was sung. The whole city was illuminated, and the festivities ended with a display of fireworks for which even the *contadini* (country folk) waited. The municipal authorities not only met the expense of the festivities, but also distributed abundant relief to the poor, and even **provided generous dowries** for five indigent young girls whom the cardinal was privileged to designate. All the nobility of Umbria were represented at this solemnity, as they had wished to show their admiration for the eminent prelate who was such an honor to the country, and to manifest their sympathy for the people of Perugia.

Mgr. Pecci's elevation caused no less **joy at Carpineto.** Proud of their fellow-townsman, the citizens wished to celebrate a grand feast in his honor. It took place on June 13 and 14. A monumental triumphal arch was built, and, at the request of the municipal council, a choice band of musicians came from Rome. The Bishop of Anagni celebrated Pontifical Mass, and the Bishop of Segni presided at the singing of the "Te Deum." To close the solemnity fittingly, the Pecci family gave generous largesses to the poor and a literary seance was held in the Pecci palace at which poems showing exquisite taste and high talent were heard. When, later on, His Eminence deigned to honor his native town with a visit, these festivities were repeated. Three superb triumphal arches, in the epigraphic style dear to him whom they welcomed, bespoke the congratulations and good wishes of all.

A sequel to these rejoicings may be mentioned here, though out of chronological order. In 1857 **Pius IX.,** while making a visitation of his States, **came to Perugia,** where he received a warm welcome and remained four days. As the free-thinking newspapers were then raising a great clamor about the pretended clerical tyranny that shut up nuns in convents by moral constraint, the Pope hit upon a whim the story of which at once made the rounds of all Italy. While visiting the convent of St. Catharine of Siena at Perugia, he espied among the Sisters one who was particularly attractive and in the flower of youth. "Are you shut up here against your will?" he asked. "Do you want to leave? Do you want me to restore you to liberty?" The nun answered that she was perfectly happy in the convent.

The only change the-cardinalitial dignity brought in the every-day life of Mgr. Pecci was that it gave renewed ardor to **his twofold passion,** love of the poor and love of the Church. The former he had inherited from his mother, whose tomb bore the inscription, *Altrix Pauperum* (nourisher of the poor); and his highest ambition was to remain worthy of her. When, therefore, in 1854, two scourges from which the Church asks God to preserve her children, namely earthquakes and famine, ravaged Italy, the Perugians found in their bishop devotedness in all its forms. Eminently practical in everything, he looked for the means by which aid could be supplied most speedily, and organized grain and flour depots that did most valuable service. A sort of economic stove set up in the bishop's house daily distributed bread and broth to the needy. At last the prelate succeeded in stimulating the zeal of the wealthy; and the clergy, the notables of the city, and those of the country became **rivals in charity.** Yet the Mazzinians spread abroad the report that the famine was due to the Papal government having "cornered" the crops. Absurd as this calumny was, it made its way in the popular imagination. Cardinal Pecci and his clergy protested against it; but their charity was a far more effective protest than their words. He was everywhere encouraging everyone to do everything. One of his happiest inspirations was an order establishing **a charity committee,** made up of priests and men in high station, all striving as to who would do the most good, especially in obtaining work for the laborer, the noblest kind of charity to bestow on those able to work.

PHOTOGRAPHY.

(1867.)

Sun-wrought with magic of the skies,
The image fair before me lies:
Deep-vaulted brain and sparkling eyes
And lip's fine chiselling.

O miracle of human thought,
O art with newest marvels fraught—
Apelles, Nature's rival, wrought
No fairer imaging!

IKE the experienced mariner, who has a presentiment of the rising storm, so Cardinal Pecci felt the **approach of coming revolt.** The Franco-Sardinian war against Austria in the early part of 1859 was the signal for assault on the temporal power of the Pope. After the *Hosanna!* the *Crucifige:* After the triumphal tour of 1857 came the invasion of the same provinces and the triumph of revolution, made easy by the long preparation of the conspirators and unpreparedness of the Papal authorities. Perugia was the first to feel the shock. A factious band, supported by Tuscan revolutionists, seized the city. To repress the uprising and restore confidence, the Papal government had to act vigorously. A single Swiss regiment sent from Rome sufficed to take the city by assault and bring back tranquility (June 20, 1859). The disappointed rebels characterized this necessary act of repression as **"The Perugia massacre,"** whereas the utmost care had been taken that no life should be sacrificed unnecessarily. It was these same revolutionists and the Piedmont troops that, later on, massacred thousands of Neapolitans and bombarded Palermo in revolt against the Piedmontese yoke. Yet the well-merited death of a few criminals in Perugia was trumpeted to the world as an intolerable outrage, while the veil of silence was drawn over the seas of innocent blood shed by the heartless usurpers.

This check at Perugia secured a brief respite for what remained of the Papal States. Ere long, however, the Piedmontese entered upon the scene, and on September 14, 1860, **Perugia was besieged** by 15,000 of them under General de Sonnaz, and soon fell into their hands. Then was enacted the regulation comedy of setting up a provisional government, which, by order of the Marquis Joachim Pepoli, King Victor Emmanuel's commissioner, arranged the annexation of Umbria to the States of the Gentleman King! Amid these sad events **Cardinal Pecci's conduct** was such as became a prince of the Church, a shepherd ever ready to sacrifice himself for his flock. On January 28, 1860, in the name of his clergy and people, he had drawn up an address to the Sovereign Pontiff protesting against the odious designs entertained by the conspirators. During the siege of Perugia he strove to **spare the shedding of blood** as far as lay in his power. When the royal troops had gained possession of the city the Papal garrison withdrew to the citadel. A truce was concluded and negotiations were begun. His Eminence had then to feel the insolence of a conqueror accustomed to treat the bishops and the clergy as enemies to whom one might show so much the less consideration as they were not in a position to oppose force with force. Under the pretext of looking for concealed soldiers, the Piedmontese burst open the doors of the bishop's palace and the seminary and took possession of both buildings, which they completely ransacked. Mean-

while General Fanti, the commander-in-chief, having joined the army in Perugia, ordered that the citadel be taken by assault. The cardinal resolved to approach that brutal soldier for the purpose of preventing useless massacre. Taking with him the mayor of the city, he recommended his people to the victor's mercy. The answer he received was that the laws of war must take their course. Yet his interference, with his suave and gentle manners, could not but make an impression on the invaders, and paved the way for modifying the conditions of a surrender that had become necessary. But **a bitter sorrow** was soon to be mingled with whatever little consolation His Eminence felt in regard to the success of his course. During the fighting in the streets when Perugia fell, a Piedmontese soldier was killed by a bullet fired from a window. Immediately after the capitulation General della Rocca in a rage asked whence it had come. His words were overheard by a scoundrel recently released from the galleys, who had a grudge against a most worthy priest because the latter had often reproved him for his blasphemous language. The ex-convict at once accused the priest of the deed, and the general immediately sent some soldiers to arrest him. The innocent and unsuspecting victim was without delay tried by court-martial and condemned to death merely on the informer's word. On hearing of this dastardly proceeding, several persons of note, and among them Cardinal Pecci, hastened to testify that the accused priest was a very pious man of gentle and benevolent character, who had taken no part in politics, but confined himself strictly to the duties of his ministry. The general was entreated to suspend the carrying out of the sentence on the Rev. Balthazar Santi, until a full investigation could be had; but, obstinate in his cruelty, he ordered the execution to take place at once. Then Perugia witnessed an atrocious outrage. A band of drunken men and fallen women danced around the martyred priest's corpse uttering the vilest imprecations and exclaiming: "Death to the priests! Long live Italy!" This tragedy overwhelmed the cardinal with grief, with which were mingled painful apprehensions for the future. What indeed was to be expected from a government that began with scenes of iniquity and disorder so revolting? General della Rocca afterwards felt remorse of conscience for his conduct in the affair. When he so expressed himself to the king, the latter became an accessory after the fact by merely saying coolly: "I absolve you!"

One may easily imagine what the years following the conquest were to the cardinal, and how many **vexations of all sorts** he encountered from a hostile, mischief-making, persecuting government that dreaded the influence he and his clergy wielded over the people. Yet his prudence at last won for him the esteem and respect of the agents of the new domination. This respect and esteem he did not gain by sacrificing the rights of truth or the liberty of the Church. Nine times did he connect his name with energetic protests from the Italian bishops against the revo-

lution and its outrages; and nine times also, in his own name, did he address strong remonstrances to those placed in succession at the head of the government in Perugia. Some months before the invasion he had issued a most powerful argument in favor of the Temporal Power. Soon after the usurpation was completed and the conquerors in their own way unveiled their designs and began a religious persecution. By decrees issued on September 25 and 28, ecclesiastical courts, churches and chapels were secularized and robbed of every privilege of ministry. Bishops were no longer allowed to have supervision over schools. This abuse of power had, in fact, by a mere stroke of the pen changed the institutions of a Christian people to paganize them. Cardinal Pecci, however, was not silent. On September 30 he sent a characteristic protest to the royal commissioner of Umbria. This step having led to no result, he prepared another and more serious document, namely, a solemn and **courageous remonstrance** that was signed by all the bishops of the province (December, 1860). "In our country it is proposed to make the Church the slave of the State and to subordinate her divine mission to the base aims of mundane politics. An enlightened civilization would gain in enlightenment and nobleness were it to take account of the maxims of Divine wisdom." "We notice with painful surprise that these innovations are proclaimed in the name of a government which, in its fundamental law, holds the Catholic, Apostolic and Roman religion to be the only religion of the State, and that when this government insisted on its armies occupying our provinces, it declared its purpose to be *the restoration of the foundation of moral order in Italy.* A Catholic government contradicts itself every time it lays violent hands on the altar and invades the rights of the priesthood. * * * Accordingly, before God and men, we protest against the innovations and arrangements injurious to the rights and liberties of the Church that are contained in the new decrees." These the document then enumerates with courage and indignation. The Sardinian army had at once invaded the various **Perugian monasteries and convents.** Mazzini and Garibaldi had given their orders to their most humble servant, the Piedmontese government, and the latter was carrying them out. The royal commissioner's decree was published on December 11; two days later Cardinal Pecci wrote to him a vehement protest that brooked no answer but admission of guilt or more violence. The venerable monks, friars and fathers who had grown gray in the labors of the apostolate, the education of the people, and the austerities of virtue, were not only driven from their homes by armed force, like common malefactors, but were even prevented from receiving shelter from the pious families that took compassion on them. They had to expatriate themselves without food or the means to provide it. The severity of the government was so palpably unjust that Victor Emmanuel felt called upon in February, 1861, to sign a decree modifying the law as carried out in Umbria. This decree allowed the

religious, who asked for the privilege, to live in community according to their respective rules; but the Umbrian authorities added the condition that the request should be made within forty days after February 20, and that it should be accompanied with a similar request from the municipal authorities. At the same time care was taken that the circular stipulating these conditions should not be sent either to the bishops or to the religious, so that the latter could not comply with it. Moreover, ten days before the expiration of the time, another circular **forbade the municipalities to approve** the petitions unless the provincial authorities had previously granted permission. Such was religious liberty under Piedmontese rule! And against these proceedings Cardinal Pecci appealed to the king, pointing out his commissioner's bad faith. In a courageous letter he stated all the facts. But His Majesty, yielding to the secret influence of Freemasonry, did nothing.

With Piedmontese rule also came **compulsory civil marriage.** The Umbrian hierarchy protested, and their protest was drawn up by the cardinal bishop of Perugia. That, however, did not suffice for him. On September 25, 1861, he wrote personally to the king, in whom, it was said, a spark of faith still remained. But these brave and noble remonstrances were useless. Then he published a treatise entitled "The Bill concerning Civil Marriage Examined from the Point of View of Religious Interests." In five accurately learned and eloquent chapters he examined the institution in its nature, origin, motives, chief dispositions, and practical consequences. It is a luminous condensed summary of Catholic teaching on the subject, and nothing more masterly has since been offered for the clergy or the laity to study. Again, on March 8, 1865, he sent to the President of the Senate an eloquent letter of protest against civil marriage. Meanwhile, on February 21, 1863, he had written to the prefect of Umbria, the Marquis Pepoli, in opposition to the Protestant propagandism then going on, and to the circulation of licentious publications.

With the view of effecting a schism in the Church in Italy, the Prime Minister Minghetti, in October, 1861, had the impudence to send out a circular inviting the **bishops to declare in favor of Piedmontese rule.** On this occasion Cardinal Pecci drew up an address of fidelity to Pius IX., which was signed by all the Umbrian bishops. This document is another luminous defence of the Temporal Power. In the Pope's sovereignty the bishops recognize a special disposition of Providence. This sovereignty, which no human power can lawfully resist, was intended to defend the independence of the Church. It was also meant to guarantee to her visible head the plenitude of liberty necessary for the free exercise of the supreme authority over the Catholic world entrusted by God to him. This same question of the Temporal Power came near making Cardinal Pecci a judicial victim of the Italian Kulturkampf. It happened under these circumstances. Three misguided ecclesias-

tics openly declared against the Pope and their bishop. They formally gave public adhesion to the party and principles of the pretended liberators; for they signed a statement drawn up by the ex-Jesuit Passaglia, protesting in insulting terms against the Pope's temporal power. The cardinal thought it was his duty to administer **a severe rebuke** to the rebellious priests. He pointed out to them that, by the very testimony of their own consciences, they should regard themselves as unworthy to celebrate Mass until they had become reconciled with Holy Church and had repaired the scandal they had given. This admonition the culprits answered by dragging their bishop before the lay courts for having suspended them *a divinis* for political reasons. The accusation, contrary to all the laws of the Church, lacked basis even under the so-called new law; for no suspension had been inflicted by the cardinal. He was accordingly acquitted, but the case was appealed; and in the higher court again it was also thrown out. Thus, to the honor of the great prince-prelate, ended a trial brought upon him by his love of justice and the performance of his duty as a bishop. In this case the judge of the lower tribunal tried to drag him into court; but, not succeeding, thought better of the matter and went to see him. This incident is but one example among many of the annoyances to which the bishop and clergy of Perugia were subjected after the Piedmontese invasion. Umbria, a region remarkable for the devotion and good morals of its people, was treated by the invaders in a most odious manner. The new authorities wished to impose on it by force "the conquests of modern civilization," namely, license of the press and of morals, secularization, expulsion of religious orders, ruin of the Christian family under the pretence of civil marriage, disorganization of the clergy by the protection granted to unworthy priests, interference of the civil power in ecclesiastical appointments, and imposing military service on clerics. The scenes of the republican persecution in France or of the Kulturkampf in Germany can give but a faint idea of what then took place in the Papal States, and especially in Umbria, where royal commissioners, supported by Piedmontese bayonets, made arbitrary rule prevail everywhere. **The future Pope's worth** was strengthened and enhanced in this severe school of persecution. In a letter to his family about this time he thus expresses his anguish and sufferings: "We are here in the midst of fire, and God knows when it will end. To say that in the vicissitudes through which we have passed my health has not suffered, would not be correct; yet the Lord's grace has ever assisted me, and has given me strength and courage in the most critical moments."

To recruit the ranks of the clergy then became very difficult, and was one of the chief concerns of the bishop of Perugia. In the ten years from 1859 to 1869 he showed that the number of deaths among his priests exceeded by thirty the number of candidates who had taken Holy Orders. When laymen succeed in founding pros-

gerous mutual aid societies, why not support a work like this, the object of which is to keep the axe from being applied to the most valuable saplings in the Church's nursery? The movement was entirely successful indeed, through the aid given by the clergy and the faithful. Another work of charity no less worthy of sympathy was supported by the bishop, namely, that which came to the aid of the religious of both sexes who had been expelled from their convents. The Piedmontese pittance granted out of their confiscated property to these victims of the invasion scarcely sufficed to keep them from dying of hunger. The cardinal of Perugia took pity on these old men, bent under the weight of age or infirmity, and instituted the **Society of St. Joachim** for the relief of poor priests. Generous persons made gifts to it, and Pius IX. drew upon the St. Peter's Pence to relieve these affecting misfortunes, so that the most pressing wants were attended to. The only ecclesiastical property the Piedmontese government had not confiscated was the allowance to the bishops; yet these dignitaries saw their revenues reduced by half or even two-thirds in consequence of forced conversion of property. Moreover, on the least suspicion of disaffection, **payment was suspended.** From 1860 on, without the slightest pretext, new bishops were subjected to the royal *exequatur,* and without this formality they could not enjoy the revenues of their allowance. With the offerings of the faithful throughout the Christian world the Sovereign Pontiff came to their aid; but, unlikely as it seemed, Victor Emmanuel's government subjected these donations to a tax, as if they had been a regular income; and this tax had to be paid afterwards as long as it was not proved that the beneficence had ceased. And such practices were carried on in the name of liberty! Some priests were found, however, on whom the government bestowed its favor, namely, those who were out of favor with their bishops. A decree of the royal commissioner of Umbria, dated November 30, 1860, stipulated that a monthly pension of sixty francs should be paid to **all priests** in the province **suspended** *a divinis* in consequence of acts bearing on the country's emancipation. Along with these worthy martyrs of Italian liberty, the State took Protestant preachers under its protection. A few degraded priests then apostatized, and Protestantism claimed victory. Surely Protestantism within the past century has given many of its members to the Catholic Church, but they were the noblest souls one could meet, its purest gold. When a Catholic turns Protestant, it is nearly always because he is tarnished with vice. Such Protestants, as Dean Swift remarked, are the weeds the Pope throws over his garden wall. While the purveyors of heterodox Bibles were authorizd to peddle everywhere their damaged merchandise, the adepts of the Grand Orient, in order to rob the people by all means of their faith, made **Satanical efforts** to circulate Renan's "Life of Jesus." Cardinal Pecci, who had forewarned his people against the heretical propaganda, then published his famous pastoral letter against the perfidious and venomous romance

that merely reproduced in France the garlanded blasphemies of German pseudo-science.

The struggles in defence of Holy Church did not keep Cardinal Pecci from exercising the **keenest vigilance** over his flock, and especially his clergy. To make each of his priests a superior man in faith, charity and learning was the dream, or, if one may say so, the supreme ambition of his soul. He wanted each of them to become worthy of commanding the veneration of the faithful and of compelling respect from the very enemies of the Church. And so nothing that could contribute to this great work seemed to him trivial and unworthy of thought or of effort. Attention has already been given to the improvements he introduced into the studies in **the seminary**. He required a daily account or report from those he had put in charge of that establishment. He also liked to receive frequent visits from the seminarians, for whom he showed deep affection and whose confidence he won by giving them good advice and encouragement. For their benefit he had translated from the French and published a small treatise on humility, which he dedicated to them. When, in 1872, the new government enforced an official programme of instruction, all its best features were incorporated by him in his seminary's course of studies; for he wished his students to be able to win the highest honors in the academic grades; but at the same time he kept of the old course all that in its vigorous method was so admirably adapted to give a superior and exceptional training. Consolations worthy of his solicitude rewarded his zeal. Generations of priests no less distinguished for noble principle than for talent and learning were trained there, and at once gave most flattering hopes to the Church. Among them were Mgr. Rotelli, who became nuncio at Paris and then cardinal; Mgr. Boccali, prelate and auditor to His Holiness; the Satolli brothers, one of whom, a cardinal since 1895, is so well known in this country; Professors Ballerini and Brunelli; the Archpriest Bischi; the Archdeacon Salvatorelli; Canon Carniechi, &c. His **Academy of St Thomas** was remodeled in 1871; but instead of taking recruits for it from all over Umbria, he confined its work to his own diocese. Three years later, on the occasion of the sixth centenary of the death of St. Thomas Aquinas, this Academy published the first volume of its "Acts," which was received with great favor. Others have followed, attesting the fruitfulness of the scientific impulse imparted to his clergy by Cardinal Pecci. Nor was his interest in education thus limited. In 1875 he established a Preachers' Union, so as to provide religious instruction for town and country. As delegate and visitor apostolic of the University of Perugia, his zeal immediately prompted him to reorganize the faculties, found new chairs, and **elevate the grade of teaching**. Nor were primary schools beyond his solicitude. As early as 1848 he had undertaken the founding of evening schools for adults, workingmen, apprentices, etc. "With instruction," he said, "You will have erudite

and learned young men; education will give you honest and virtuous citizens. The former without the aid of the latter serves more to foster vanity in the young man's mind than really to form his character." One work was especially dear to him, and in its behalf he issued many appeals to the influential class, to the people, to the clergy, and to all in general. This was the St. Philip de Neri Gardens for the Young, for affording at the same time amusement, pleasure and instruction to those of tender years. The Christian education of young girls, in the troublous times that had come upon the people of Italy, was one of the hopes of the Church. Cardinal Pecci purchased one of the finest sites in Perugia, and on it had spacious and superb buildings erected, in which he installed an academy for the education of young girls in easy circumstances and a free school for the poor. This institution he entrusted to Madame Barat's daughters, the Ladies of the Sacred Heart, and wished the establishment to be dedicated to St. Anne. It has been marvelously successful. The premiums he awarded to the most meritorious girls in the free school were dowries. Later on, for the benefit of young working girls, he founded the Graziani Conservatory, a sort of industrial school, and an asylum for Magdalens. Both were entrusted to the Belgian Sisters of Providence of Champion. He also founded the Antinori Asylum for Waifs and the Domini Hospital for Incurables. For the benefit of the thrifty he established a savings bank, with capital furnished by himself. A Perugian orphan asylum for boys was overwhelmed with debt. To manage it he introduced the Brothers of Mercy from Mechlin, and ere long the orphanage, changed into an industrial and agricultural school, furnished large numbers of Christian workingmen.

While the bishop of Perugia was devoting his energies to the poor and the humble and so nobly championing the cause of civilization, Pius IX., moved by the dangers threatening society, convened the **Œcumenical Council of the Vatican.** Amid the bitter controversies occasioned by this event, and by the Council's deliberations and its decrees, Cardinal Pecci remained calm and in possession of complete mental peace. The future successor of Pius IX., standing aloof from agitations and quarrels, had no hesitation whatever as to how he should vote on the great traditional teaching of the Church regarding the authority of the Roman Pontiff. In the solemn sessions of July 13 and 18, 1870, his *Placet* was heard among the first. **The doctrinal infallibility of the Pope** inspired him with a splendid and masterly sermon, which he delivered on June 18, 1871, on the occasion of Pius IX.'s Papal jubilee. In this discourse the cardinal gives a survey of the prerogatives of the Vicar of Jesus Christ, in a style worthy of his subject and occasionally attaining the highest eloquence. A few years later, in one of his pastoral letters, "The Catholic Church and the Nineteenth Century" (1876), he showed that the admirable unity of the bishops with the Roman Pontiff had been constantly growing firmer.

Almost simultaneous with Pius IX.'s Papal **silver jubilee,** the first of the kind in the history of the Church, was that of Cardinal Pecci's appointment to the see of Perugia. This event occurred on January 19, 1871. Despite the misfortunes and sorrows of Holy Church, his people resolved to have a celebration, and the cardinal yielded to this filial wish. But, anxious that on that day prayers for Italy should be mingled with the idea of rejoicing, he ordered that the Blessed Sacrament be exposed all day in his cathedral. The portal of the building had been decorated, and on it might be read various inscriptions due to the learned and eloquent pen of Mgr. Rotelli, afterwards archbishop of Pharsalia, nuncio at Paris, and cardinal. One of these ran: "St. Lawrence, you who triumphed over the forces of nature, we entreat you ever to grant to the cardinal, our shepherd, that strength with which you overawed your executioners, while you bore the slow fire lighted under your gridiron; and to pray that those men who are incessantly tormenting the Church with their conspiracies be powerless to overcome her shepherd and be made to admire him in spite of themselves." At ten o'clock, surrounded by many prelates from Rome along with the bishops of the province and the members of his family, the cardinal celebrated Pontifical Mass. Then a deputation went to the episcopal palace to compliment the bishop and present to him, as a souvenir from his children, a bronze statue of the Immaculate Virgin. It was the work of the Perugian artist Acchini, and, the year before, had won the first prize for sculpture at Rome. In the evening Pontifical Vespers, sung with great pomp, were followed by the Ambrosian Hymn. The congratulations and good wishes of Pius IX. to the cardinal crowned the festivities.

In November, 1875, the Sovereign Pontiff appointed him Cardinal Protector of the **Third Order St. Francis.** No title could be dearer to a prelate full of devotion towards the Seraph of Assisi. Therefore he showed genuine joy on taking possession of his new dignity at Assisi itself. "I have ever," he says, "regarded the Third Order founded by St. Francis as a divinely inspired institution, rich in Christian wisdom and blessed fruits for religion and the human race. To exert oneself for the good and increase of such an order, is to favor a work of the greatest religious, moral and civic utility, is, in fact, to apply a salutary remedy to the many evils that afflict society, and to make the reign of holy charity and of all the virtues flourish again upon earth." In his new office he promised to exert all the zeal he could command in promoting this holy institution, making it spread and imparting fresh vigor to it. For his eyes to see a great multitude of Christians take refuge under the shelter afforded by the Assisian apostle of the poor, amid the crimes and misfortunes of the present time, would be a presage of social salvation. Much earlier in his career he had presided at a great solemnity at Assisi, namely the translation of the remains of St. Clare to a new reliquary. The ceremonies over, after he had

satisfied his ardent devotion, he said to the sacristan: "Fra Antonio, will you help me to get up on the altar so that I can reach the sepulchre?" "Right away, Your Grace; I will go and get a step-ladder." "No; I am young and agile." And the bishop had already arranged two or three chairs on which he was going to ascend. Not daring to hold him back, the sacristan merely watched the ascent, and well it was that he did so; for one of the chairs slipped, and the bishop's head would have come in dangerous contact with the floor had not Brother Antonio been there to receive him in his arms. "You were right, Fra Antonio," said the prelate pleasantly; I had forgotten that **even bishops should practise obedience.**" Often afterwards the good Brother told this anecdote, and after 1878 never failed to add: "If the Catholic world has the great Pope Leo as its ruler to-day, it must thank me for it!"

CARDINAL PECCI'S long episcopate, however, was nearing its end; but the zealous shepherd had no suspicion of the great things that Providence had in reserve for him to accomplish in a far higher sphere. The **episcopal golden jubilee of Pius IX.** (June 3, 1887), brought Cardinal Pecci into great prominence in Rome. One of the most important of the Italian manifestations on this occasion was, indeed, the audience granted that morning to the hierarchy of Emilia, the Marches and Umbria, with Cardinal Pecci at their head. The two men of destiny, with the devices famous in history, *Crux de Cruce* and *Lumen in Coelo,* were there face to face. In the presence of the Holy Father standing at his throne, the bowing cardinal seemed as if speaking in the name of the whole Church of Italy. In a sonorous voice he expressed with grand magnificence of style the feelings overflowing from all hearts on the subject of the bitter war waged against the Holy See by the Church's enemies. On hearing these protestations of devotedness on the part of his faithful provinces, the Pope was deeply moved and with delicacy answered the brave cardinal. Perhaps he thought from that moment of bringing him closer to his person. Just then indeed death was thinning the ranks of the Sacred College and the Papal Court. Cardinal Riario Sforza, archbishop of Naples, so renowned for his sanctity and good works, had scarcely been laid in the tomb when it was announced that Cardinal de Angelis, the Pope's most intimate friend, was dead. In the conclave of 1846 they had voted for each other. Since then their mutual attachment had only increased, and Pius IX. had confided to his friend the important office of Camerlengo of the Holy Roman Church. On this **Cardinal Camerlengo,** when a Pope dies, devolves the temporal administration of all the property of the Holy See. By this time Cardinal Pecci had returned to Perugia, where he wished

to preside at the annual examinations and distribution of premiums in his seminary. In September he received official notice that at the next consistory the Holy Father was going to make him Camerlengo. At the same time he was invited to come and reside for good in Rome, leaving his diocese to be administered by his coadjutor. About this time also he was assigned to the office of archchancellor of the Roman University.

In Rome Cardinal Pecci, now in his sixty-eighth year, and in the same delicate health that had always afflicted him, continued his active life of study and of prayer. His first work in the year 1878 was the drafting of a pastoral letter intended for his people of Perugia on the occasion of the approaching Lent. The year before he had discussed **the Catholic Church and Civilization,** but had developed his superb theme only from his first point of view. Now he undertook to complete it. He showed that the Church is the source of the moral progress of mankind, as the year before he had shown that material civilization is favored by the Church. But while the prelate was unfolding the phases of this great subject, writing admirable pages on the Church and on our Lord Jesus Christ, the ideal type of human perfection, the model for the young, the working classes, the poor, the great, and even kings, His Vicar here below, **Pius IX., was rapidly approaching his end.** Ere long the Catholic world would mourn for him whom it had loved as a father and whose name would remain forever as that of one of the most illustrious among those who have been successors of St. Peter. Since his recent appointment Cardinal Pecci had made a special study of the Pontifical constitutions on conclaves, and was now thoroughly acquainted with the rules and customs bearing on the **vacancy of the Holy See.** He had to turn this learning to account sooner than he had suspected. Early in the morning of February 7, 1878, Pius IX.'s condition became much worse. A messenger was sent from the Vatican to inform the Cardinal Camerlengo, who made all possible haste to his dying master's bedside. A few moments after his arrival, the Holy Father heaved his last sigh.

Those who were in Rome at that time would not forget until their last breath the impression made throughout the entire city by the sudden announcement of the last agony of Pius IX. and by the solemn Forty Hours' prayers that were then offered up in every church. **The sad news** was at once announced to the whole world. Thirty-two years of glory and of trials, of incessant struggles, of alternations of success and reverse; thirty-two years of opposition between the ardent love of Christians and the ardent hate of sectaries were going down into the grave with Pius IX. Emotion was accordingly deep and universal. So well had Pius IX. personified in himself **the triumphs and the sorrows of the Church,** so thoroughly had his majestic and serene countenance attracted the love and admiration of the faithful, that people might say the very foundations of the Church would be shaken at the

death of that strong man, on whom rested the safety of Israel. The Church's enemies were flattering themselves that Pius IX. would be, if not the last of the Popes, at least the only one who, by the authority of his great name, was still capable of preserving for the Church a remnant of consideration and influence in the world. Catholics, fully assured as they were by Christ's infallible promise, yet looked into the future with dread, and asked themselves whether Pius IX.'s death would not inaugurate for the Church one of those eras of humiliation and darkness that bring deepest trouble to souls.

Following the example of his predecessor, Gregory VII., Pope Pius IX. might have said on his death-bed: "I have loved justice and hated iniquity; therefore I die in prison and abandoned by all." **All the great powers**, indeed, France, Germany, Russia, Italy, **were hostile** to him as well as to Catholicism; if some of them still showed a little regard, it seemed to be attributable rather to a sort of pity on account of the Pontiff's advanced age and misfortunes than to a real desire to respect the Church and the Papacy. The still more formidable power of the Revolution gave free rein to its hatred of Pius IX., in whom it affected to see the last obstacle in the way of its devastating invasion of Catholic peoples. In a word, with Pius IX. dead, it seemed, humanly speaking, as if it remained only to exclaim: *"Consummatum est!"* It is all over with the power of the Papacy and of the Church in the world! Peter, however, does not die. If the Popes succeed one another in the long series of ages, the "Rock" on which Jesus Christ founded His Church remains firm and immovable, and God knows how, at the opportune moment, to show the plenitude of His mercy by rekindling with renewed brilliance the torch that was for a moment extinct.

One day Pius IX., while giving a farewell audience to a young diplomat, Henri d'Ideville, accompanied by his son, addressed these words to him: "When the time comes, I will go cheerfully, with confidence and security; for it is God who has charge of my dynasty, of my inheritance, the Church. * * * No matter what becomes of me who am as nothing, when this little boy returns here, to this same place where I am now standing, he will find, ever in this same spot another man dressed in white like me." The hour had come when Providence was going to justify that "security" of Pius IX., by confiding his "inheritance, the Church," to one of the greatest Popes that have rendered illustrious the "dynasty" of Peter, Vicar of Christ. The late Pontiff died satisfied that his last Cardinal Camerlengo was fully capable of assuming the **responsibility of the interregnum.** "If I have appointed him to that office," he had said one day to the Sacred College, "it is because I discovered that he combines with great prudence a genuine spirit of justice and profound knowledge." The Camerlengo soon revealed that Pius IX. had judged correctly. The latter's death had long been a subject of serious concern, for the

European governments were counting in advance on forming plans and entering into combinations ever more and more hostile to the Church. People were asking whether the Piedmontese usurper would not support the schismatic schemes cherished by Freemasonry, among them the foolish hope of having the Pope elected by popular vote.

It was under these conditions that Cardinal Pecci took charge of the interregnum, and the **strange and most interesting ceremony** by which the chamberlain proves the Pope's death must have seemed to him peculiarly solemn and gloomy. On the death of a Pope the Cardinal Camerlengo approaches the dead Pontiff's bed with a silver hammer in his hand; then, prostrating himself, he calls him three times, not by his name as Pope, but by his baptismal name, and three times he taps his hammer lightly on the now cold brow of him who was the head of the whole Church and who has just experienced the formidable equality of death. The silence that answers this triple call is regarded as the declaration of the decease, and the chamberlain announces it officially to those in attendance. This ceremony took place on the morning of the 8th, in the presence of the College of Clerics of the Camera, with Mgr. Macchi at their head. Mgr. Pericoli, clerk of the Camera and dean of the College of Apostolic Prothonotaries, drew up the solemn record of the event and delivered the ring of the Fisherman to the Cardinal Camerlengo. Then the **funeral novena**, the nine days' prayers in favor of the dead Pontiff, was begun with due solemnity.

Pius IX.'s body was exposed in St. Peter's basilica. At the same time the Camerlengo took every precaution to deprive the Italian government of **any pretext for interference**. His attitude in regard to King Humbert was especially remarked. The king had sent to him a man in high station to ask that he be assigned to his proper place among the princes attending the funeral. "Very well, sir," the Cardinal answered; "You may tell His Majesty that, in accordance with the ceremonial regulating such an occasion, the first place is reserved for the Austrian ambassador, the second for the French, and so on. Then come the **foreign princes** who may happen to be in Rome; and the king of Italy will be permitted to take his place among them." To the Holy See Humbert I. was but the successor of the king of Sardinia.

Pius IX.'s will was opened on the evening of February 15, by direction of the Camerlengo, in the presence of the deceased Pope's relatives summoned for the occasion. He had thus provided for his burial: "My body shall be interred in the church of St. Lawrence without the walls, under the small arch surmounting what is called the gridiron, that is, the stone on which are still to be seen the stains imprinted there by the martyrdom of the illustrious deacon. The cost of the monument must not exceed four hundred crowns." An inscription of the simplest kind

was to be cut on it, with a death's head over the coat of arms. The great Pope who had so often and so powerfully made the echo of the Divine word resound in the ears of his age, for the last time astonished the world by teaching humility and the supreme concern of our eternal destiny.

Delicate and difficult indeed were Cardinal Pecci's **mission and duties** during the interregnum, especially in preparing for the holding of the conclave that was to elect the new Pope. His first duty was to guard all the rights of the Holy See, most of all against the Italian government. For it had entered into the designs of the invader to take advantage of the vacancy of the Papal throne to extend his usurpation as far as possible. Upon the death of Cardinal de Angelis, indeed, Victor Emmanuel's ministers had hinted at claiming that to them belonged the powers which the Pontifical constitutions grant to the Camerlengo regarding the measures to be adopted to assure liberty to the Conclave. Thrice, however, within the seven years preceding his death had Pius IX. by secret bull taken **precautions** against such a contingency. The first of these documents, *In hac sublimi,* was dated August 23, 1871; the second, *Licet per Apostolicos,* September 8, 1874; and the third, *Consulturi,* which confirmed and amplified the other two, October 10, 1877. The trials of the Holy See having become more severe and snares more inisdious having been laid for it, in this last document he renewed a dispensation he had previously granted as to observing certain traditional ceremonies and formalities in regard to time, place, closing and internal organization of the Conclave. The **old regulations** allowing the intervention of certain lay authorities were **abolished.** After the Pope's death the cardinals must deliberate at once regarding the place where the Conclave would be held, and reach a decision by a majority vote. In case they could proceed immediately with the election of a Pontiff, the number of cardinals attending must be one more than half of those then living. The actual condition of the Holy See impelled him to express the desire that the Conclave be held outside of Italy. Yet in case the Sacred College thought they should assemble in Rome, the slightest interference would entitle them to suspend the Conclave at once. He reminded the cardinals that it was their duty to defend and guard all the rights of the Holy See and of Holy Church. In case the Pope should die outside of Rome, he prescribed the formula by which the Sacred College was to be convoked. The place for holding the Conclave would then be designated by the cardinal dean or by him next in dignity. In the name of holy obedience the cardinals were **obliged** to attend and **to follow the specified rules.** The majority required to elect was still left at two-thirds of those voting. Their Eminences were most earnestly exhorted to hasten the election as much as possible, but no merely human consideration must enter into the voting. This bull, which the cardinals had the right to interpret, was to be promulgated by being read merely in general assembly. It was to have

SANCTUARY OF THE SISTINE CHAPEL.

the force of law in the Papal election following the death of the reigning Pontiff and in the next succeeding unless revoked by the Pope. To this bull must be **added a regulation** consisting of thirty-two articles, drawn up in Italian by a committee of cardinals and sanctioned and signed by Pius IX. on January 10, 1878, a suggestive date, for it was the morrow of Victor Emmanuel's death. This document, which may be regarded as the last will and testament of Pius IX. as Pope, above all formulated two great principles. The Sacred College transformed into an *ad interim* authority during the vacancy of the Holy See has no right to make any innovation in general policy, and it can act only under a common form, so that the individual or personal initiative of any cardinal is prohibited. The Sacred College must leave to the future Pope the situation such as it had existed under the late Pontiff. But, the Pope being sovereign of the Vatican principality, that is, of the nine or ten acres enclosed within the precincts of the Vatican, the Cardinal Camerlengo, the Pope's successor as regards his sovereign authority while the Holy See is vacant, must take immediate possession of the apostolic palaces and there exercise sovereignty, &c.

It was by virtue of this authority, aided by his own innate consummate prudence, that Cardinal Pecci decided that the dead Pope's remains should lie in state, **not in the Sistine chapel,** but in St. Peter's. Thus the usurping government could not plead as an excuse the necessity of keeping order within the Vatican, so as to intrude its soldiers and agents into the only place that had hitherto remained the inviolable domain of the Holy See. It was, then, in the chapel of the Blessed Sacrament that Pius IX.'s body, handsome even in death, was exposed clad in the Pontifical ornaments and with a golden mitre on his head. The bronze gates of the chapel were shut, and around the exposition bed, with shining sabres, watched the faithful noble guards, while outside the railing, in the immense nave of St. Peter's the whole people of Rome marched in regular order, with recollection and sorrow, between two lines of Italian troops. A strange contrast was thus clearly drawn of the false position in which was placed the city of the Popes under a usurped sceptre!

Cardinal Pecci was soon in a position to be convinced that, whether by reason of the stupor caused by the unexpected death of Pius IX., or by the fear of bringing international difficulties upon itself, or indeed on account of the dignified and calm attitude of the Camerlengo and the Sacred College, the Italian government would **not go to the extreme lengths** that had at first been dreaded. Moreover, the victories which Russia had just gained over Turkey and the expectation of European conflicts were absorbing the **attention of the political world;** and no one wanted to bring about fresh complications by interfering in the Papal election. Thus Providence plays a part in the world's events, and disposes them in accordance with

the views of His wisdom for the well-being of the Church of Jesus Christ! Accordingly the whole Sacred College assembled in Rome on February 19 sent a joint note to all the members of the diplomatic corps accredited to the Holy See informing them that they were about to proceed with the **election of a new Pope**, which they would hold in Rome as long as their liberty of action remained inviolate. They did more than this, however; they thought it was their duty to issue in this same document a protest against the sacrilegious acts perpetrated in violation of the rights of the Holy See.

Three days after Pius IX.'s death, on February 10, began the labors that had to be carried out at the Vatican preparatory to lodging cardinals and **holding the Conclave**. As is well known, during the whole continuance of the Conclave the cardinals live in seclusion; all possibility of relations with the outside world is removed. The doors are hermetically closed. For ordinary communications there remains only a window served by a tower watched by a committee of prelates. Three small cells are assigned to each cardinal for his personal use; and he is installed there with a secretary and a servant. It was decided that the meetings of the Conclave should take place in the vast **Sistine chapel**. On both sides of the choir, seats were arranged surmounted by canopies, which were violet for the cardinals named by Pius IX., and green for the four surviving since the time of Gregory XVI. In front of the seats are tables with the necessary writing materials. In the space left free in the centre are other tables covered with violet cloth for the secretaries and for the casting of the ballots, which are deposited in a chalice. A characteristic detail is that at the farther end of the hall is a stove communicating with the outside by means of a smoke flue. It is in it that the ballots are burned when the vote has not been decisive, and the smoke escaping from the chimney, the *sfumata,* indicates to the multitude of the curious assembled on the piazza in front of St. Peter's that the election has not yet taken place.

Let the reader now picture to himself the immense vaulted ceiling of the Sistine chapel and the vast fresco of the Last Judgment behind the high altar, and he will have an idea of the place where the **great historical event,** the election of Leo XIII., happened. Assuredly, the meeting of the senate of Holy Church in such a place must have been a spectacle unique in the world, and the majesty of the Roman senate would have paled alongside that of the Sacred College assembled on this occasion to elect the Vicar of Jesus Christ. **This famous chapel** was built in 1473 by Baccio Pontelli, and derives its name from the then reigning Pontiff, Sixtus IV. It is 130 feet long and 46 feet wide, and in each longitudinal wall has six windows. There the Popes officiate in the most august solemnities. The visitor at once feels as if in the temple pre-eminently of great memories. On its walls the most exquisite frescoes of the Florentine masters of the fifteenth century unfold the

parallel scenes in the lives of Christ and of Moses. The ceiling painted by Michael Angelo between 1508 and 1512 perhaps realizes the most beautiful and most stupendous conception of modern art. On the sanctuary wall is the immortal artist's famous "Last Judgment," a colossal composition, 65 feet high by 33 feet wide, revealing a genius as grand from the religious as from the æsthetic point of view.

The labors necessary for making the needed arrangements at the Vatican occupied five hundred workmen under the direction of the architects Vespignani and Martinucci, and were completed before the expiration of the ten days that followed the Pontiff's death, a lapse of time at the end of which the Conclave is in full right to begin its work, even though all the foreign cardinals have not yet arrived. In conformity with this regulation, on Monday, February 18, about four in the afternoon, the cardinals assembled and **entered the Conclave** by passing between two lines of noble guards. In the Pope's presence they do not let their pectoral cross be seen, but at a Conclave they wear it conspicuously as a mark of their supreme jurisdiction. The Cardinal Camerlengo marched last, preceded by four Swiss guards. A few moments later the cardinals, assembled in the Pauline chapel, called down the illumination of the Holy Ghost on their labors, by singing the "Veni Creator"; then, all outsiders having been dismissed, the outer door was shut and its keys were handed over to Prince Chigi, perpetual marshal of the Conclave.

Signor Casoli reports that at this stage **a strange incident** occurred, which, he says, was told to him by Cardinal Pecci's conclavist secretary, Canon Foschi, afterwards bishop of Perugia. Just as he was entering the Conclave, the Cardinal Camerlengo received a letter bearing the Naples post-mark, in which a certain lawyer named Pecorari wrote that he had often had forebodings, which were always verified, in relation to family events, and that at that moment an interior warning of this sort made him foresee the election of the bishop of Perugia. He asked the future Pope's blessing in case his presentiment was realized.

The Sacred College then consisted of sixty-four cardinals, all but three of whom were present. Of these sixty-one princes of the Church thirty-nine were Italians; seven from Germany and Austria-Hungary, seven Frenchmen, four Spaniards, two Englishmen, one Belgian and one Portuguese. Cardinal Broussais Saint-Marc, archbishop of Rennes, and Cardinal Cullen, archbishop of Dublin, were unable to leave home on account of infirmity. Cardinal McCloskey, archbishop of New York, did not reach Rome until after the election.

Each day of the **Conclave begins** with the Mass of the Holy Ghost, which is sung at ten o'clock and is followed by the ballotings. If the first does not end the election, a second is taken about four in the afternoon. A two-thirds majority of the votes cast, as has been said, is requisite for a valid election.

The Romans say that the first ballot is taken only as an act of courtesy, and

that it is never decisive. It is certain that generally a rather considerable scattering of votes is shown in it, which, besides, is natural. Nevertheless, in the ballot of February 19 Cardinal Pecci received twenty-three votes, the next highest of the other candidates obtaining only seven. From the beginning of the Conclave one could therefore foresee the election of Leo XIII.

In the second ballot of the same day Cardinal Pecci received thirty-eight votes, and next day, Wednesday, February 20, in the morning, forty-four, out of sixty-one votes cast, declared in favor of his **elevation to the Papal throne.** The Conclave had ended its mission: more than two-thirds of the votes had been given to Cardinal Pecci.

What were Cardinal Pecci's impressions on seeing in the first instance so many votes recorded in favor of his name, that number increasing in the second ballot, and finally rising in the third to the required majority? Evidently the finger of God was shown in an election whose rapidity was going to disconcert the calculations of the Church's enemies. This action of the Holy Ghost, evident to all, was not so to Cardinal Pecci's humility. He strove from the beginning to show reasons that should, according to him, militate against his being selected, and especially his delicate health which, he said, would make a new Conclave necessary in a very short time. After the second ballot his anguish increased, and, going to one of his venerable colleagues, of whose influence in the Sacred College he was well aware, he said: "I can no longer contain myself; I feel it necessary to address the Sacred College and tell them I am afraid they will make a mistake. People think I am a scholar, a wise man, and I am not such. They suppose that I have the qualities necessary to be Pope, and I have them not. That is what I would like to say to the cardinals." His companion answered: "It is not for you to judge of your knowledge, but for us. As for your **qualifications to be Pope,** God knows them; let His will be done." This conversation was reported by Cardinal de Bonnechose. Cardinal Donnet, who sat in the Conclave alongside of Cardinal Pecci, asserted on his own part that the latter, on hearing his name come from the urn with ever increasing frequency, began to shed warm tears, while his trembling hand let drop the pen that it had held. Cardinal Donnet picked it up and gave it back to him, saying: "Take courage! It is not a question of you here. It is a question of the Church and of the world's future." The only answer of the future Pope was to raise his eyes to Heaven as if to implore the Divine assistance! Cardinal Deschamps also has left it on record that, on hearing the result of the election, Cardinal Pecci became extremely pale; and that, next day, Leo XIII. wrung tears from him while depicting to him, in the humblest terms, the insufficiency of human weakness in the presence of the heavy burden of the Papacy.

Whatever were the feelings of the newly-elected chosen by the Lord to rule His

people, it was impossible for him not to submit to the voice of Him who, through the medium of the princes of the Church of Rome, called him to the transcendent honor and to the heavy burden of the Tiara. Scarcely had **the election** been **proclaimed** when the canopies surmounting the different cardinals' thrones were lowered, all except that of Cardinal Pecci; and the three cardinals in charge of religious orders, approaching the newly-elected, addressed to him the ritual question: *"Acceptasne electionem tuam in summum Pontificem?* Do you accept your election as Sovereign Pontiff?" The Camerlengo, in an emotional but clear voice, answered that he felt unworthy of such an elevation, but that, seeing the decision of the Sacred College, he submitted to the Lord's will. The Cardinal Dean then asked him: *"Quomodo vis vocari?* By what name do you wish to be called?" The new Pope declared that he chose the name of Leo XIII. The memory of Pope Leo XII., for whom Joachim Pecci had always professed great admiration, was not foreign to the choice of this name Leo which, already glorious in the annals of the Apostolic See, was going to shine there once more with the most brilliant splendor.

ON the eve of the Conclave, according to custom, the Papal garments in three different sizes had been deposited in the sacristy of the Sistine chapel, so that, no matter who was elected Pope, he could be clad at once in the insignia of his supreme dignity. Leo XIII. went, then, to assume the Papal dress, put on his finger the ring of the Fisherman, and, having taken his seat at the altar on the *sedia gestatoria,* he received the **homage of the cardinals** who, his equals one hour before, now came and prostrated themselves humbly at his feet to receive his blessing and to venerate in him the vicar of Jesus Christ. The first to do this were Cardinals Franchi and Bilio, who had received the next highest numbers of votes; and all the others hastened to imitate, thus confirming the ballot by acclamation. It was a touching and sublime sight, in which appeared in a striking manner the supernatural spirit that directs the Church and makes Peter live again in all his successors.

But the happy event must no longer remain shut up in the bosom of the assemblage that had been its witness and author. The privilege of **announcing the Pope's election** to the world belongs to the first Cardinal-deacon. In spite of his advanced age and infirmities, Cardinal Caterini did not wish to leave that honor and that joy to anyone else. He went accordingly to the *loggia* or open gallery that looks out on the Vatican piazza from the top of the portico of St. Peter's, and from there he sped the glorious news over the city and the world, by means of the accustomed formula: *"Annuntio vobis gaudium magnum. Habemus Papam Eminentis-*

ANNOUNCING THE POPE'S ELECTION.

simum et Reverendissimum Dominum Joachim Pecci, qui sibi nomen imposuit Leonis XIII. I announce to you a great joy. We have as Pope the Most Eminent and Most Reverend Joachim Pecci, who has taken the name of Leo. XIII." At the same time, ever following the prescribed rite, a sheet of paper was flung from the top of the *loggia* bearing these same words. The sheet fell turning towards the piazza while hundreds of hands were raised to seize it. At the same moment the enormous bells of St. Peter's swung and, filling the air with their great peals, began to awaken in all hearts an ardent desire to know the new Pontiff. In an instant Rome was in motion. From all parts of the city streamed long lines of vehicles and people on foot, all of whom converged towards the piazza of St. Peter's. Anxiety was on every countenance. From mouth to mouth were repeated the names Pecci and Leo XIII., and it seemed as if **a common feeling of joy** had taken possession not only of the faithful, but also of the indifferent and even of those who harbored feelings hostile to the Church.

Ere long the immense piazza was thronged with an innumerable multitude eager to receive **the Holy Father's first blessing.** As is well known, it was from the *loggia* of St. Peter's that the Popes were accustomed to give the blessing *urbi et orbi* before the taking of Rome by the Piedmontese. What was the new Pope going to do on that unique day of his election? This is what those in the crowd were asking. Would he give the blessing in the interior of the church, or would he indeed appear on the portico gallery? The question was not an unimportant one. If the latter supposition were correct, people would not be wanting who would see in it the symptom of an arrangement on the part of Leo XIII. with the new order of things. Those of the better judgment, and they were also the more numerous, betook themselves therefore to the interior of the basilica. He who writes these lines was there, and the sight that it was given him to behold on that occasion will never be effaced from his memory.

Over the main door of St. Peter's midway as it were between heaven and earth, there opens a vast bay surrounded by tame ornaments and leading out to a balcony of grand style. It was in this admirable frame that Leo XIII. was about to appear; it was thence he was going to shed his first Papal blessing over the world; it was on that sort of **gate of Heaven** that all eyes were fixed. Suddenly a symptom of shouting was heard in the crowd. A master of ceremonies, bearing the Papal cross, advanced into the bay. A rich red drapery was spread on the balustrade. The Pope was coming. The balcony remained yet empty for a moment. At last there comes the Pope! He is there, in his white garments, alone, looking over the crowd, his form erect, his countenance delicate and pale, more like to an envoy from Heaven than to a man. Behind him vaguely appear the cardinals and the prelates grouped in the adjoining space.

On seeing the Pope, the multitude give **free vent to their enthusiasm**; but Leo XIII., by a wave of his hand, strives to have silence reign, and ere long his voice is heard clear and strong repeating the words: *Adjutorium nostrum in nomine Domini.* All fall on their knees, and from the Pontiff's lips the words of the benediction fall on a forest of bowed heads. Scarcely has the Pope's voice ceased to resound when the multitude, unable to restrain their emotion any longer, rise like one man. Ardent acclamations are heard and are re-echoed under the basilica's dome. **The scene is indescribable.** All eyes are fixed on Leo XIII., all hands are extended towards him. Handkerchiefs are waving, people weep, a tremor of joy and love breaks out in unison over all that multitude acclaiming in Leo XIII. their Pastor, their Father, and their King. The new Pontiff, however, had withdrawn amid the outburst of feelings we have just described. The basilica was emptied slowly, and the waves of the people, scattering in all directions, bore to every home the affecting narrative of that never-to-be-forgotten scene.

While Rome was being so impressed by these great events, the telegraph made **the whole world acquainted** with them. The happy news of that election was received favorably by both peoples and governments. It might be said that the enemies of the Church themselves called a halt for a moment on their usual spirit of calumny to pay tribute to the virtues of the new Pope, both to his moral qualities and to his understanding of the needs of the time. But, aside from the official diplomatic congratulations, not one, on the part of those holding the reins of public power, made any important demonstration of good will towards the Church and her Head, or showed any intention of giving effective recognition to the authority and dignity of the Vicar of Jesus Christ. The Spanish Senate alone, *"inspired* with the religious feelings animating it," as it solemnly declared, offered its **respectful congratulations** to Pope Leo XIII. It need scarcely be said here that the whole Church, putting aside her sorrows of widowhood with providential rapidity, suddenly **expressed her joy** with transports of gladness. In all the churches of Rome, in every diocese, the "Te Deum" was sung; and the bishops, while making known to their people the name of Leo XIII., confided to them the hopes they entertained of the qualities and virtues of the worthy successor of Pius IX.

On the evening of the day of his election Leo XIII. **wrote to his brothers:** "I have to announce to you that in the balloting this morning the Sacred College has deigned to raise my humble person to the Chair of St. Peter. My **first letter** is this which I write to my family, for whom I beg all sorts of blessings, and to whom I affectionately send the Apostolic benediction."

The new Pope selected Sunday, March 3, as the date of **his coronation.** It had been first decided that the ceremony should take place with great pomp in St. Peter's; and the preparations to that effect were in active progress when it was

learned that mischievous politicians were plotting to cause disturbance on the occasion by raising such cries as "Long live Italy!" "Long live Conciliation!" It was then determined that the ceremonies be carried out **in the Sistine chapel** behind closed doors. Meanwhile he did not deem it right to hold himself aloof from the pious eagerness of the faithful who wished to offer him testimony of their veneration. Despite the fatigue and emotions of the preceding days, despite the anxieties and cares that had at once come to assail him, he gave up many hours to audiences. On February 23, receiving the delegates of the **French Catholic universities,** he delivered his first public allocution. After having deplored the misfortunes and divisions that were weakening the Eldest Daughter of the Church, he praised all the good done by French Catholics in spite of that lamentable condition, and expressed the hope that many pages more would be added to the "Gesta Dei per Francos." Then, already manifesting what was to be the greatest care of his pontificate, he spoke in magnificent terms of the good the universities would do in France by the union of profound knowledge with pure doctrine, and by producing a race of Christians capable of defending and shedding honor on their faith. To his audience he held up the example of the Belgian Catholics and their success in founding the University of Louvain. Six days earlier he had occasion to show how he felt in regard to France, while receiving in special audience delegates presenting an address to him on behalf of **Catholic organizations.** It is a great consolation to us, he said, to see Frenchmen coming first on this occasion; for we want you to understand that we do not confound all that comes from France nowadays with the French people, who have always been so attached to the Holy See, always so generous to the Church, and we pray that she may renew her traditions of faith and greatness. Delegations crowded to him thick and fast; and to all, but especially to those from France, to representatives of the press, to managers of good works, including that for Sunday observance, and particularly to the organization of Catholic workingmen's clubs, he offered words of encouragement.

The audience granted to a numerous **delegation** of ecclesiastics and laymen **from Perugia** assumed a more familiar and more touching character. How shall we depict their emotion when they looked again on the beloved countenance of their pastor surrounded by all the splendor of the Pontificate, and when they were convinced that the exalted character of his dignity had not changed the feelings of Leo XIII. in regard to his children in Umbria? We may note here that Leo XIII. wished to continue personally for two years more to rule the diocese of Perugia, his former coadjutor, Mgr. Laurenzi, receiving only the title of apostolic administrator.

IT was, as above stated, because the Quirinal government committed the **egregious political blunder** of hinting to the Vatican that it would not be responsible for order if the coronation ceremony were held in St. Peter's, that the event took place within the precincts of the Papal palace. The **traditional rite** was observed with all its imposing grandeur. Fifty-five cardinals, thirty bishops, a large number of other prelates and princes, many members of the Roman nobility, the diplomats accredited to the Holy See, a multitude of distinguished foreigners, and many others witnessed **the glorious ceremony.** An altar and a throne had been prepared on a vast platform at the end of the ducal hall. At 9.30 the Pontifical cortege emerged from a neighboring apartment serving as a sacristy, and went to the altar. First came the masters of ceremonies, followed by the Pontifical cross surmounted by six lighted candles; the Tiara came next, all glistening with gold and precious stones; then the august and venerable College of Cardinals, with the simple white mitre on their heads and clad in dalmatic, chasuble, or silver cope embroidered with gold, according as they belonged to the order of deacons, priests or bishops; each cardinal was accompanied by his train-bearer in a violet cassock. Behind them walked in line about sixty bishops and mitred abbots, among whom several Orientals were conspicuous by their rich ornaments. When this long procession had come to an end, the Holy Father appeared surrounded by his court, prelates, princes attendant at the Papal throne, and dignitaries of the various orders of chivalry, escorted by the Swiss and the noble guards.

After a short prayer at the foot of the altar, LeoXIII. ascended his throne, and, while the singers of the Sistine chapel rendered one of their grave melodies, first **the cardinals** and then the bishops came two by two, knelt at the foot of the throne and **doing homage** kissed the Pope's ring.

After this ceremony, the Holy Father, in a strong and sonorous voice, intoned the chant of Tierce and then recited the **prayer of St. Peter.** Assisted by two cardinals and a number of prelates, he now put on the Pontifical ornaments, and, with the mitre on his head, he directed his steps towards the exit from the choir, where the *sedia gestatoria* was in waiting for him. The cortege, which had again formed in line, began to move once more. From the *sedia,* which was borne on the shoulders of six valets clad in red, while the immense peacock *flabelli* arose on either side, Leo XIII. **looked down upon and blessed** the assemblage.

Having arrived at the Pauline chapel, the Pope came down from the *sedia* to adore the Blessed Sacrament exposed amid innumerable lights. Then he reascended his portable throne, over which there was now a canopy. While the Pon-

tiff advanced, in all the splendor of his glory, above the prostrate multitudes, two masters of ceremonies approached him. One held a sort of baton ending in a trident, the other a lighted candle. As they appeared, the carriers stopped. Then a tuft of tow was fixed on the trident and was lighted from the candle flame; and the master of ceremonies, raising the burning tow before the Pope's eyes, called to him in a loud voice: *"Pater Sancte, sic transit gloria mundi.* Holy Father, thus worldly glory passes away." Twice more was this ceremony, so **Christianly significant,** repeated. It took place for the last time when the Pope entered the Sistine chapel, where were assembled the diplomatic body, the high nobility of Rome, and a multitude of distinguished personages.

After the Mass celebrated by the Pope with the pomp of the Pontifical ritual, the ceremony of **coronation** properly so called was begun. The first of the cardinal deacons placed on the Pope's head the Tiara, the emblem of his supreme dignity, while pronouncing these solemn words: "Receive the Tiara adorned with three crowns, and do not forget that you are the Father of princes and kings, the Head of the world, and the Vicar of our Saviour Jesus Christ, to whom be glory and honor forever and ever." The Pope turned to the attendants and, after having in three successive prayers invoked the aid of Heaven, bestowed the triple apostolic benediction on the kneeling multitude.

The ceremony was ended. Leo XIII., having again taken his place on the *sedia gestatoria,* once more traversed the Sistine chapel and the ducal hall, and disappeared from the view of the assembled faithful. Having removed his Pontifical ornaments, he then **received the homages** of the Sacred College, whose members, through Cardinal di Pietro as spokesman, expressed their feelings of affection and obedience towards the new Pontiff. Leo XIII. replied in words marked with humility and confidence in God; he told how keenly the august rite that had just been performed had made him feel the grandeur of the office he was now filling, and applied to himself these words of David: *Quis ego sum, Domine Deus, quia adduxisti me usque huc?* Who am I, Lord God, that Thou hast brought me to this honor?"

In the evening of that great day an **illumination** as general as it was spontaneous proclaimed, in the most striking manner, that the city of Rome, in spite of everything, remained attached to its Pontiff and to its Father. The hostile newspapers had to admit this, and one of the worst among them so stated in these terms, in which hatred is mingled with disappointment: "The illumination of the houses belonging to the clericals surpassed all expectation. The clerical party has indisputably shown itself to be more numerous than we had believed."

Such a demonstration must necessarily have brought anger into the hearts of those who pretended they were the liberators of Rome. They showed it in a manner worthy of them. A gang of idlers, led and paid by leaders, and armed with stones

and other missiles, went to the places where the illumination was most brilliant, especially in front of the Theodoli palace in the Corso. These brave **friends of light,** as they love to style themselves, no doubt wished to show they were such by breaking the windows and extinguishing the fires kindled in the Pope's honor. That is what they did amid a concert of howls and curses, while the police with folded arms smiled at the rioters. When they had almost completed their work of destruction, an infantry company came up and dispersed them in the twinkling of an eye, clearly proving the ill will of the government, which could have as easily stopped these seditious displays in the beginning.

It had been written that the day of Leo XIII.'s coronation would expose to the eyes of the whole world the **hypocrisy of that legal Italy** whose diplomacy at foreign courts was effusive in protests of respect for the liberty of the Holy See at the same time that it feigned to hope for reconciliation with the new Pontiff!

Yet whatever spite was felt by the politicians of the Revolution on account of the manifestations of the real Roman people, hatred did not blind all the enemies of the Holy See to such an extent as to make them **belittle the merits** of the newly-elected Pope. It is interesting to contrast with the violence of the sect and the mean conduct of the Italian government the judgments passed on Leo XIII. by Liberal statesmen and publicists of Italy, whether before or after his election as Supreme Pontiff.

Let us, in the first place, cite an appreciation by that Urbano Rattazzi whom M. Thiers called the most clear-sighted mind in Europe, and who was **one of the chief artificers** of Italian unity. Here is how he expresses himself in regard to Cardinal Pecci, in a letter published by the liberal *Gazzetta d'Italia:* "This Pecci is a man of indusputable merit, of great will power, and of rare strictness in the performance of his duties. Yet he has also the most pleasing manners in the world. During his sojourn in Benevento he showed great capacity, and at the same time a firm and inflexible character. On various occasions I have spoken of him to King Leopold, who has a power of judging character such as is possessed by no other king in Europe, and who studied as well as appreciated him when he was nuncio to Belgium. We spoke of his great prudence, of his incorruptibility and of his dignity, which inspires the office-holders of our government with an insuperable dread of his person. His devotedness to the Holy See is boundless, his principles are very strong; his inflexible, almost obstinate firmness leaves no room whatever for a suspicion of weakness. One cannot help but acknowledge that he is one of those priests whom one should esteem and admire, a man of great political insight and of still greater knowledge." One likes to have in **an adversary's tribute** one such as might be signed by the most enthusiastic admirer of Leo XIII.

Now here is an estimate by Signor Bonghi, a former member of the Italian

parliament and cabinet, taken from his little work, "Pio IX. e il Papa Futuro": "Cardinal Pecci is undoubtedly **one of the most eminent men** in the Sacred College. His character is so moderate and energetic as not to be equaled perhaps by that of any of his colleagues. He has shone in his studies, has performed his duties admirably, and has been an ideal bishop. The **ideal of a cardinal** is assuredly quite sublime; and one may say of Pecci that he has made it a reality in himself."

L'Italie, a semi-official organ of Italian diplomacy, spoke as follows after the election of Leo XIII.: It must be acknowledged that the Tiara is at present a heavy load and that the new Pope's mission is not an easy one. Leo XIII. is, in the judgment of all, a man of strong will, of enlightened piety, and **as estimable as he is esteemed** for his character and his virtue."

Let us close, with a few lines from the *Avvenire d'Italia,* this series of tributes which it would be easy to multiply: "It is not merely as chamberlain of the Holy Roman Church that Cardinal Pecci is one of the most conspicuous men in the Sacred College, but also because of his character, his energy, his intellect, his eminent virtues, and the important services he has rendered to the Church. Uniting in perfect proportion the mildness of an Apostle with the strictness of an administrator, he **inspires fear and love** alike. Spare as an anchorite, he is tall of stature. His head is admirably shaped, his features are strong and prominent, nay, even somewhat angular. When he speaks, his voice is sonorous and pleasing. Unaffected, amiable, and witty in private intercourse, he becomes thoroughly serious, dignified and majestic when he officiates in the purple or in the episcopal ornaments at public functions. It is there one sees how deeply he is penetrated with the greatness and dignity of his office."

His Life and Fortunes.

(1876.)

A child—what happiness thy bosom fills
Beneath thy father's roof, 'mid Lepine hills!

A boy—in Vetulonia next, the art
Loyola left, instructs thy mind and heart.

A youth—the Roman College bids thee come,
And Muti's palace offers thee a home.

Manera—he of wondrous gifts—and all
The fathers there ('tis pleasant to recall)

Unlocked the fountains hidden in the sod,
And taught the paths to wisdom and to God.

A priest—the Holy Victim offerest thou;
Then jurist laurels crown thy studious brow.

Great Sala, though in Roman purple clad,
For thee how many a kindly feeling had!

Auspicious was his care; his counsel, wise;
His prudent zeal, a lesson for thine eyes.

Naples receives thee; Benevento sees
Thy Hirpine rule observe all equities.

Perugia next received thy gentle care,
And welcomed thee to rule a region fair.

But, greater gift, the Chrism anoints thy head:
To Belgium next the Papal mandate led.

There must thou all the rights of Peter plead,
And guard the treasure of the Roman creed.

Anon, from that drear clime a sweet command
Bade thee return to dear Italia's land.

Perugia, new-espoused to thee of God,
Thou seest again, And Umbria's grateful sod.

By sacred right, full thirty years and more
The shepherd feeds his flock from ample store.

Then Rome as Cardinal saluteth thee,
And Belgic knighthood crowns thy ministry.

Ah me! so loyal is thy people's love,
Thou scarce canst hope a guerdon from above!

But why recall the fleeting shows of earth?
One only wisdom hath perennial worth:

"Passeth the figure of this world away"—
Follow the path that leads to endless day,

Until eternal peace be thy reward
Safe in the starlit mansions of the Lord!

O may that pitying Lord the crown prepare,
And the sweet Virgin list thy lowly prayer!

FROM the quotations just laid before the reader it is clear that Leo XIII.'s countenance and his intellectual and moral personality **made the deepest impression** on the adversaries of the Holy See themselves. Friends and enemies, faithful and unbelievers, had their eyes fixed, then, on the new Pope, and expected from him something great, special and personal. Catholics were full of submission and confidence, persuaded as they were that the Invisible Head of the Church incessantly aids His Vicar in the direction that he gives to the bark of Peter. As regards unbelievers and other enemies, many imagined, with even more ignorance than malice, that they would soon see the new Pontiff reconciled with the irreconcilable things and bringing about the **impossible alliance** of light with darkness, of Christ with Belial. Had not these absurd hopes been also entertained in the beginning of Pius IX.'s reign, and had not the world seen the name of that great Pope serve for some time as the rallying call for the Italian and cosmopolitan revolution? No doubt the leaders of the Sect are not duped by hopes of this sort; no more from Leo XIII. than from Pius IX. did they expect a monstrous reconciliation; the new Pope's knowledge and firmness, on the contrary, made them dread fresh defeats and hate in him a formidable adversary. Nevertheless, they designedly entertained these **fallacies as hopes,** with the intention of leading the simple-minded astray, with attracting to themselves Catholics who were too eager for conciliation, and with weaning away from Leo XIII. those whose character inclines them ever more and more

to struggle and combat. Some partial successes, it must be acknowledged, crowned these subtle intrigues. Yet such were the **beginnings** of Leo XIII.'s pontificate that they must have enlightened all men of good will; and if some Catholics underwent in an opposite direction the more or less potent influence of the tactics of miscalled Liberalism, it is none the less true to say that the impulse given by the Pope was followed with ever increasing fidelity by the faithful children of the Church. This will be shown in the sequel.

The whole world was soon to learn and clearly understand that the new Pope's emblem, "**Lumen in Coelo,**" conveyed a more significant meaning than had hitherto been attributed to it. When he raised his voice he revealed that he was to be one of the providential teachers not only of the nineteenth century, but of the ages to follow. Amid contemporary errors and opinions his **immortal Encyclicals** have as it were lit up a new bright and blessing-giving Pharos, henceforward enlightening souls and peoples on questions hitherto controverted or obscure. It is worthy of remark, too, that, in writing his masterly teachings, Leo XIII. seemed only to continue in a new series his pastoral letters as a bishop; and in this he reached the acme of his new dignity. There are men who need to elevate themselves so as to be worthy of the high offices to which they ascend. Leo XIII. remained such as he had ever been; but the new sphere in which Providence placed him made his talents, his austerity, and the superior dignity of his life and virtues shine the brighter. As teacher, father, administrator, diplomatist or apostle, the **least of his acts** bore the seal of exalted doctrine, ardent and enlightened zeal for the salvation of souls, and of a well-balanced disposition, as firm as it was gentle. A descendent of the former masters of the world, clad in the garb of a laborer, upon hearing the name of the new Pope said aloud in the streets of Rome: "He wished to be called Leo, and that bespeaks everything. He will be a lion, with powerful paws and a formidable mouth, that is, strong and generous." About the time of his coronation an Italian sculptor, Giulio Tadolini, received an order for a marble bust of the new Pope. The artist went direct to the Vatican and asked: "Will Your Holiness deign to do me the honor of allowing me to reproduce your features?" The Pope consented with the most affectionate kindness, and gave four sittings. "I beg a last favor of Your Holiness," said the artist when congratulated on his work. "What is it?" "That Your Holiness write something on this clay." And Leo XIII. wrote: "**Leo de tribu Juda.**"

The disturbances attending the rejoicings on the evening of March 3 were quickly resented by the genuine Romans, who at once organized **a practical protestation** of their fidelity. As an offering to their sovereign they procured an exquisitely wrought mitre, muzetta, stole and pair of slippers, each article being of the finest workmanship and enriched with precious stones. An audience was asked,

and His Holiness, touched by the respectful and cordial devotedness of the address presented by his dearest children, delivered a discourse that created a sensation. If, on account of the circumstances of the time, he said, the Pope could not appear frequently amid the Roman people, yet *his heart was ever with them.* The bonds uniting the subjects with the prince were not loosened. These words of the Pope's address, spoken firmly, were especially remarked: **"This Rome that is ours!"** And so were the energetic terms in which impious schools and corrupt writings were denounced. On March 5, receiving in the throne hall the pastors and Lenten preachers of Rome presented by Cardinal Monaco La Valletta, the Holy Father exclaimed: "We will say to you that if all the faithful throughout the world attract our paternal solicitude, our dear flock of Rome, among whom we live and who are so dear to us for so many reasons, do so in a special manner. We know too well that the enemies of the Church are particularly aiming to demoralize this holy city, which is the centre of Catholicism and which all means are used to bring to unbelief and immorality." Then the Pope exhorted his dearest pastors to realize fully the exceptional conditions of the time in which they lived, and to redouble their zeal and self-sacrifice. But while Rome might be the city of his predilection, his heart's affection embraced the whole world, and his apostolic devotedness went out to all Christian peoples. Each had its share and all had the whole.

Dismembered, downtrodden, persecuted **Poland** hastened to show its loyalty. On April 7 two hundred Polish pilgrims were introduced by Cardinal Ledochowski. "My heart was filled with joy," Leo XIII. said to them, "when I learned that among the deputations coming to offer me their homage was also one from Poland. * * * * * Poland reminds us of a great glory and a great splendor; and, following the traditions of its past, now again it is intrepidly faithful, in spite of the misfortunes overwhelming it, in defending the authority and the hierarchy of the Church and in giving to her Head proofs of devotedness so manifest. Accordingly I was certain that among the deputations about to come to my throne there would also be one of Poles, who are very close to my heart. I have always taken a sincere interest in your sufferings, and I have followed with edification and an attentive eye the patience with which you bear your misfortunes and the persecutions afflicting you. Tell your companions and all your fellow-countrymen how much I love your nation with my whole heart, and how highly I esteem its merits and fidelity. Persevere in the principles which you profess; bring up your children in a Christian manner; for thereby you will be assured of the Divine blessing." The noble pilgrims then approached, presenting their requests and kissing the Holy Father's feet. After the audience, one of the members of the deputation said to Cardinal Ledochowski: "Your Eminence, tell His Holiness that until now we loved the Pope, but since to-day's audience we love Leo XIII."

Many **German pilgrims** arrived in May, having at their head Count Felix von Loe, several deputies to the Reichstag, and as it were the cream of Catholic Germany. "From your very words and from your presence," Leo XIII. said in answer to their address, "there arise as it were a splendor of faith and a zeal for religion that fill our mind with joy and our enemies with astonishment, while at the same time your country finds therein a promise of better times. * * * * We exhort you to trust in the Lord, and not to let yourselves be overcome or made to waver by the violence or the long duration of the evils which you endure; for you must be fully persuaded that these very calamities will, by Divine grace and against the hope of men, turn to the glory and progress of the Church. This is what has already happened; for everyone knows how much the strength of your faith has increased in you by reason of that very struggle; how great has been the constancy of souls, what has been the fervor of charity, how complete obedience to the authority of the Church and of the laws; finally, how great the respect and love for the Roman Pontiff. Persevere, then, my very dear children; the assistance of the Holy See will not fail you; we will bestow on you the same affection as our predecessor of holy memory, Pius IX., did. We will uphold you with our authority and advice. May God, touched by your firmness and the works of your faith, grant that the Church at last fell upon peaceful times; may that so ardently desired result also come about that will make those even who are now hostile to the Church feel her strength in spite of themselves, acknowledge her divinity and enjoy her benefits!"

Already, indeed, had he entered upon that **policy of conciliation** which was to mitigate persecution everywhere and in some countries make it almost cease. The closing years of Pius IX.'s reign had been saddened by the violent treatment to which Catholicism had been subjected in Germany, Switzerland and Russia. Germany had seen arise and develop into paroxysm the contest undertaken under the name of **Kulturkampf,** or "struggle for civilization," against the Catholic Church, that mother and protector of all civilization. A like persecution was raging in **Switzerland** with the brutality peculiar to petty tyrants. As regards **Russia,** her hostility of centuries against Catholicism had just been manifested in a most outrageous manner, in the refusal to receive the remonstrances which Pius IX. had sent to the government through the channel of diplomacy against the persecution of Catholics. A circular from Cardinal Simeoni, Secretary of State to Pius IX., dated October 20, 1877, had denounced this proceeding to the world and declared that the Holy See found itself compelled to **drop all relations** with Russia's semi-official agent in Rome. Was Leo XIII. ignorant of these facts when, immediately after his election, he wrote three letters showing that his firmness did not exclude a condescension that went as far as the dignity of the Holy See would permit when the good of the Church and the hope of securing honorable peace were at stake? Or

did he mean to disapprove of his predecessor's conduct? By no means, in either case. With his profound knowledge of men and affairs, he saw that the change in the Papacy was a unique opportunity for making a great effort on behalf of peace, and that he must take advantage of the expectant curiosity which this change excited throughout the whole world, especially among the heterodox. This was why, after having announced to the emperor of Germany his elevation to the Papal throne, Leo XIII. asked him to restore **liberty of conscience** to his Catholic subjects, promising him in return the fidelity and submission of the latter to his authority. At the same time the emperor of Russia received from the Pope an identical letter, while a pressing appeal was made to the president of the Swiss Confederation in behalf of the Catholics of that country. These three letters were dated February 20, the day of the new Pope's election. They are as it were the **prologue of the negotiations** afterwards broached by the Holy See, from which came consoling results. What is important for us to remark here is the magnanimity of Leo XIII. confronting hostile powers and the ability he displayed in turning to account the favorable impression made by his election on the secular powers, by once more emphasizing that impression. In pursuing this course he was far from sacrificing the cause of the oppressed Catholics. On the contrary, he adopted an efficacious means of defending it and of showing his love for his persecuted children. This he clearly proved when in glowing terms, on April 8, he praised the fidelity of the Polish people to the Church. We will be called upon to speak again of the consequences flowing from these Papal letters. For the present we refer only to the answer sent by the president of the Swiss Confederation as **a rare example of cynicism.** He confined himself to declaring that the Catholic religion enjoyed in Switzerland, "like every other denomination, the liberty guaranteed by the constitution." The exile of bishops and priests and annoyances of every sort counted as nothing, then, in the estimation of the head of the State! Papal diplomacy would, however, succeed in putting an end to persecution in Switzerland, but this fact shows what an obstacle had to be overcome.

It may easily be surmised from what we have already said that the life of the new Pope was a busy and eventful one; yet we have by no means enumerated all the events of the first few weeks of his reign. On the day following his coronation he signed the bull re-establishing **the Catholic hierarchy in Scotland.** This measure had been arranged in the reign of his predecessor, and only awaited being put into effect. Leo XIII. was thus happy in connecting his name with that of Pius IX., in completing the work of reconstructing Church government in the United Kingdom. The bull reviewed the interesting history of the Catholic religion in Scotland, the progress it had made in later times, and the constancy of several old clans in the Scottish Highlands that had remained faithful to Catholicism in spite of persecu-

tion. In conclusion the Pope expressed his satisfaction at the liberty allowed in England to the true religion and manifested a hope to see the Church in Scotland recover its former splendor through the re-establishment of episcopal sees.

Passing to another order of ideas, Leo XIII. had to concern himself with the appointment of his **Secretary of State.** On March 5 he called to this high office Cardinal Franchi, who, after having filled various offices, among them that of nuncio to Spain, had for several years been Prefect of the Propaganda. It was absurdly reported and often repeated, in spite of reiterated contradictions, that this appointment meant an approaching arrangement between the Vatican and the Quirinal.

On March 28 Leo XIII. held **his first consistory,** with all the formalities and all the outward pomp that Pius IX. had thought he should abandon in the later years of his pontificate. Wearing his red cloak and golden mitre, as is required by the ceremonial of the consistory immediately following the coronation, the Pope addressed the cardinals in a discourse in which, exalting the memory of Pius IX. and the immense labors borne by him in the cause of truth and justice, as well as the splendor of his virtues, he showed that this great Pope, judging by the unanimity and constancy of the manifestations of love and respect that had been bestowed upon him, no less than by the length of his pontificate, seemed to have surpassed all his predecessors. At the same time giving himself up to feelings of touching humility, the new Pontiff declared he was persuaded in his own mind of his unworthiness to receive such a heritage, and filled with uneasiness on seeing the sad condition at the present time of civil society, the Church, and especially the Apostolic See, which, forcibly despoiled of its civil statehood, was thereby reduced to being absolutely unable to enjoy the full, free and independent use of the power that is rightly its own. Then he expressed confidence that the assistance of the Sacred College would sustain him in the difficulties of his mission. Thus, then, in his first consistorial allocution Leo XIII. emphatically rejected the advances of unifying Liberalism. Some had tried to prove radical contradiction between Pius IX. and him; he answered with a most brilliant eulogy of his predecessor. Some had said he was going to reconcile the Holy See with Italy one and Liberal; he declared in the most straight-forward way that the Pope was not free and that force alone had deprived him of the temporal authority necessary to the free exercise of his supreme ministry. The false reconcilers, those who hoped to find in Leo XIII. a Pontiff more complacent than Pius IX., were solemnly warned that they were in error. How can it be explained, then, that the semi-official journal of Italian diplomacy, the *Italie*, pretended to find in the speech made by the dean of the Sacred College in answer to the Pope's allocution, an indication of the abandonment of principles followed hitherto by the Holy See in the question of the Temporal Power? This, it must be acknowledged, was pushing blindness or bad faith rather too far.

REAT as was the interest awakened by the Papal acts of which mention has been made, the world was expecting one still more important. What would Leo XIII.'s **first Encyclical** be like? That was the question put to themselves by the Church's enemies, who gave to it in advance an answer in conformity with the tactics which they had chosen. If Leo XIII. was the opposite of Pius IX., his first Encyclical would therefore contain a new programme; it would open the era of conciliation and mark a change in the principles of the Church's government. It was thus that those accustomed to the variations and pettinesses of modern parliamentary rule wished to measure with their own bushel the words that were about to come from the mind of the Holy Father. Catholics themselves were also asking what Leo XIII.'s first Encyclical was going to be like, persuaded that it would bring to them most valuable light, and that the new Vicar of Jesus Christ would be that **Lumen in Cœlo,** that new effulgence in the heavens of the Church which old traditions seemed to presage and which was gracefully symbolized by the Pecci family escutcheon. It was amid this universal expectation that the Encyclical **"Iscrutabili"** appeared, on the very day (April 21) on which the Church was celebrating the resurrection of the Saviour, thus adding a fresh joy to the joys of the "Alleluia."

What, then, was said in this Encyclical so impatiently awaited? It began with a masterly portraiture of the **condition of society** at the time when Leo XIII. was called to occupy St. Peter's throne. "Since the beginning of our Pontificate," said the Pope, "there has been presented to us the sad spectacle of the evils with which mankind are overwhelmed on every side—that most widespread corruption of the supreme truths on which rests as on its foundations the whole body of human society; that revolt of minds incapable of enduring any lawful authority; those constantly recurring causes of discord whence arise intestine strifes and bloody and cruel wars; contempt for laws regulating morals and defending justice; a cupidity insatiable of the perishable things and forgetfulness of things eternal, carried to that excessive madness which leads so many wretched creatures to seek to end their own lives; improvident administration, dissipation, and misuse of public funds and property; the impudence of those who, doing everything to deceive, strive to make themselves pass as defenders of their country, of liberty, and of the rights of all; and in the last place, that species of deadly plague that vitally attacks the organs of human society, gives it no rest, and threatens it with fresh revolutions and most calamitous events." Could anyone with surer touch and greater firmness put his finger on the ills of society? There is nothing wanting in this terrible picture—neither the disorder of minds, nor that of temporal administration, nor private

corruption, nor the public seductions of a pretended Liberalism; neither the evils of the soul, nor those of the body. Thus the Pope's **first solemn pronouncement** was a declaration to the world like to that of the Son of Man to the Angel of Laodicea: You say you are rich and in abundance and that you need nothing; and you know not that you are unhappy and miserable, and poor, and blind, and naked.

But it is not enough for a physician to diagnose the disease; he must also investigate its causes and prescribe the remedy for it. This is what Leo XIII. does in the sequel of his Encyclical. What is **the chief cause of the evils** of modern society? It is contempt for the authority of the Church. Undermine that authority, and thereby you shake the foundations of society. This the enemies of public order have clearly understood, and this is why they break out so furiously against the Church. Leo XIII. enumerates the effects of this Satanic fury—laws in violation of the rights of the Church, contempt for episcopal authority, obstacles placed in the way of the ecclesiastical ministry, destruction of the religious orders, and withdrawal of charitable institutions from under the Church's influence; "whence also that unbridled freedom to teach and print what is bad, while on the other hand the Church's right to the instruction and the education of youth is violated in every way;" whence, in the last place, the destruction of the temporal domain necessary to the Holy See for the free exercise of its power. In unfolding these harrowing pictures the Pope does not wish to give rise to discouragement, but to stir up the zeal of the ministers of the sanctuary to struggle against so many evils. Then, resuming consideration of what the Church can do for the good of mankind, he reminds the world that it is **to her we are indebted** for the redemption of the peoples previously buried in the darkness of superstition, for the abolition of slavery, for the protection of the arts and sciences, for the establishing of charitable institutions, &c. "But if," he continues, "several of the blessings of which we have spoken, and which have had their origin in the ministration and salutary assistance of the Church, are the work and honor of civilized mankind, not only does the Church not abhor and blame this civilization, but, on the contrary, regards it as her glory to have been its nurse, mistress and mother." After having given the historical proof of the services rendered by the Church to human society, the Pope dwells on the confirmation of this proof furnished by the condition of the peoples that, not having received the light of the Gospel, have possessed only the appearance and empty name of civilization. "Bold **contempt for all lawful authority,**" he exclaims, "is not a perfection of civilized life, and we must not call that liberty which is shamefully and miserably concerned with the unbridled propagation of errors, with the free satiating of bad passions, and with the oppression of the best citizens of every class. These things, being erroneous, bad, and absurd, can not have the effect of perfecting the human family and its prosperity, for 'sin makes the

people unhappy;" and it necessarily follows that, minds and hearts having been corrupted, the condition of things resulting disturbs all order and precipitates the people to their ruin." Leo XIII. then enters into a magnificent description of the benefits which the supreme heads of the Church, the Roman Pontiffs, have shed upon the world, at the cost of immense toil, and while despising the threats as well as the insidious flatteries of the powerful ones of the world. He recalls the office of peacemaker filled by the Papacy between the different nations, and shows that it was the centre whence radiated the unity of faith, the bond of harmony, the place to which all went in search of advice and direction so as to bring about the reign of peace, and to regulate their undertakings. But people have lost respect for the Papal authority, and revolutions, wars, and calamities have been unchained upon the world.

The base calumny that represents the Apostolic See as an obstacle in the way of the civilization of peoples in general, and especially in that of Italy's welfare, naturally led Leo XIII. to speak of the **Temporal Power** question, in regard to which the Italian Liberals pretended to hope that he would recede from his predecessor's position. He declared emphatically that he would never cease to claim the restoration of the Holy See to the position in which Divine Wisdom had placed it, and which was necessary for its liberty no less than for the general good of human society as a whole. He renewed all the protests made by Pius IX. and all the latter's censures on those who had violated the rights of the Church of Rome; he entreated all princes and heads of States not to refuse the so necessary aid offered to them by religion and to crowd lovingly around the Holy See, while at the same time striving to mitigate the sorrows of the Church and of her visible head.

In this first part of the Encyclical "Inscrutabili" Leo XIII. dwells on the evils from which human society is suffering and seeks the cause of these evils. The second part is devoted to pointing out the **chief remedies** for them. In the first place, he dwells at considerable length on what concerns the errors of the day, recommending the faithful to repel "even the most widespread opinions as soon as they see that they are contrary to the Church's teaching." Then, quoting St. Paul: Watch that no one deceives you by the seduction of a vain philosophy, according to the traditions of men and the false consideration of the elements of worldliness, and not according to Christ, he renews the censures passed by his predecessors on these errors, and at the same time recommends the bishops to watch over the preservation and propagation of true doctrines, especially by means of the **proper education of the young.** "The more," he says, "the enemies of religion strive to teach the ignorant, and especially the young, what is calculated to darken their intellect and corrupt their morals, the more must we strive, with proper and solid method, to have adopted a teaching in conformity on all points with Catholic faith, in literature and

in the sciences, but especially in philosophy, on which depends to a great extent the proper directing of the other sciences." Turning his attention then to **the family**, where the foundations of education are in a certain sense laid, he earnestly reminds us that the divine laws regulating this domestic society can alone give to it its stability and efficacy, by means of the graces which marriage, raised to the dignity of a sacrament, confers on parents and children for the performance of their duties and their temporal and eternal happiness. Here are the energetic terms in which Leo XIII. speaks of the anti-Christian laws which have reduced this great sacrament to the rank of a purely civil contract: "It follows that when the dignity of Christian marriage is violated, men adopt legal concubinage instead of marriage, husbands neglect their natural duties of fidelity, children refuse obedience to and respect for their parents, the bonds of domestic love are loosened, and—what sets a deplorable example and brings ruin to public morals—pernicious and fatal separations often follow extravagant love." The Pope then invites the bishops to remind the faithful constantly of their duty to observe the laws of the Church in regard to marriage, and next describes its salutary effects on the family as well as on the individual. For preserving the happy results produced by family education and Christian teaching, he briefly but forcibly recommends the pious associations of all sorts that are the glory of our age.

The Encyclical ends with an expression of the joy the Supreme Pontiff felt by reason of **the union existing** among the bishops themselves and between them and the Holy See, as well as on account of the testimonies of respect that had come to him from all parts of the world, "thus furnishing proof," he formally adds, "that the charity and devotedness with which the faithful honored our most worthy predecessor remain entire, and that they have not grown lukewarm towards the person of an heir who is so far from being his equal." In conclusion the Holy Father recommends all to pray for the needs of the Church, invoking the assistance of Mary Immaculate, St. Joseph, and the Apostles Peter and Paul.

In this Encyclical, on which we have dwelt so long because of **its extreme importance**, the Holy Father touched on the various questions that he was to develop in his subsequent Encyclicals. In this respect it may be regarded as a sort of programme of government, if we may be permitted to use here a term borrowed from the language of parliament. It is remarkable how clearly the Pope specifies the points on which the age is out of harmony with the Church, and with what calm force he leads bishops, clergy and faithful into a way which is not that of the misguided and for which the misguiders pretend to hope. The originality of a Latin style thoroughly impregnated with classic purity united with Papal majesty, the mark of a peculiar and personal spirit and character, made the Encyclical a document in which Leo XIII.'s personality appeared with features distinguishing it

from that of Pius IX., but these differences, far from suggesting comparisons derogatory to either Pope, furnished a splendid fresh proof of the infinite variety which the Holy Ghost unites with the perpetual unity of His divine action. Through the mouth of Leo XIII., as through that of Pius IX., it was evidently Peter who was speaking, Peter inspired by the Spirit of God and assisted by Him who has promised to be with His Church until the end of the world. And so the new Pope's voice, resounding over the whole earth, brought to men of good will that encouragement and that supernatural peace which accompany God's works.

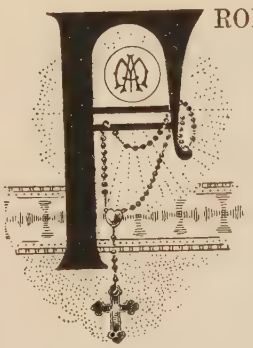
But what of the effect produced among **the Church's enemies?** The dominant impression is well described as stunning. The watchword that had been given was that Leo XIII. was to be regarded as a *compromising* Pope, who was going to reconcile the Church with Liberalism, the Holy See with Italy one and Liberal; and now the new Pope's first solemn public act, in a form calm indeed, but as categorical as could be, declared this reconciliation impossible! One may easily imagine the dismay produced among the sectaries by such an event. The stage of first emotion being passed through, they sought to regain their equilibrium and to find explanations. Unfortunately, these were contradictory of one another. Some feigned to be satisfied with the measured tone of the Encyclical, and imagined the Pope had framed it so in spite of opposition from the *irreconcilable* cardinals. Others, on the contrary, pretended that it had been at first conceived in a more conciliatory spirit, and that the Pope had afterwards added to it more energetic protests, at the instigation of certain diplomatists as well as certain cardinals. These ridiculous explanations were contradicted in a note inserted in the *Osservatore Romano;* and besides, they were sufficiently contradictory of each other.

An Augury of Triumph.

(1885.)

Mine eye prophetic scans the darkling heaven
With dawn's bright arrows riven:
Forthwith the horrid crew of hellish error
Flies to the Stygian pool in terror!
Gods enemies, compelled to view the vision,
Confess with tears their long misprision.
The centuried hates, the olden strifes are ended:
Victorious love hath all amended!

Now exiled Virtue seeks again her dwelling,
Of stainless faith and candor telling;
Peace, olive-wreathed, bids art and science flourish,
And plenty's horn is here to nourish:
In vain shall Hell its myriad errors muster—
Here wisdom shines with olden lustre.
O blessed Italy! O wondrous glory!
O Faith enshrined in art and story!



ROM this masterly discussion of the greatest of living Christian issues we must for a moment pass to matters of administration. Following the example of his predecessors, Leo XIII. could not fail to give his special attention to the needs of the peninsula, of Rome, and of his own household. From the beginning of his pontificate he showed his disposition for reform and initiative and his resolve to retrench in the matter of expenses no longer called for in the new situation in which the Holy See was placed. Thus, for instance, he refused to bestow the gratuities which the Popes on their accession had been accustomed to give to the **Swiss Guards.** The Apostolic Camera, from which the funds were formerly taken, was no longer in existence; and the Holy Father, living on the free offerings of the faithful, thought it was his duty to be economical with the money thus received. In consequence about thirty of the Guards became dissatisfied and mutinied. The Pope, on hearing of this, at once sent them their pay and dismissed them. At the suggestion of their commandant, Baron Sonnenberg, all the officers of the Swiss Guard then offered the amount of their increase to the Peter Pence fund. As for the rank and file, the forty who remained volunteered on several occasions to provide among themselves for the entire service of the palace until their new comrades had been recruited and installed. The Pope, however, knew how to practise munificence in regard to deserving persons who had been unfortunate and on account of meritorious service. Early in his reign he had notified the many former **civil employees of the Papal ministries** that the allowances promised to them by Pius IX. would be continued. As these officeholders wished to show their gratitude, they asked later on for an audience, which took place on June 27. Over a thousand employees assembled in the geographical charts gallery. The Holy Father was greeted on entering with enthusiastic shouts of "Long live the Pope-King!" As he passed through the pressing ranks he spoke a few most kindly words to each person, and then went and took his seat on the throne erected in the middle of the gallery. Cavaliere Tongiorgi, substitute in the ministry of finances, advanced and read an address of congratulation and devotedness, and the event closed to the utmost satisfaction of all.

At this time the clerics of the **Apostolic Camera,** who before 1870 had charge of what concerned the temporal administration of the Papal States, were now unemployed. Various other prelates likewise held purely nominal offices. While continuing the old ranks, the Pope appointed a commission composed of Cardinals Nina, Mertel and Bartolini, whose duty it was to assign occupations to these prelates of leisure. The Holy Father approved of the result of this commission's labors as follows: "The prelates of the Rotaare to resume the occupations belonging to that tri-

GEOGRAPHICAL CHARTS HALL, VATICAN.

bunal before Sixtus V. attributed special duties to them in criminal cases. While maintaining their organization and their rights, they will have the reviewing of the dispute cases of the Rites and will give their opinion on the special point of the validity of beatification and canonization proceedings." Another very old college and, properly speaking, the first in rank of dignity in the Roman prelacy, namely, that of the **prothonotaries apostolic,** had all its ancient attributes restored to it. There are many prelates in Rome and abroad bearing the title of prothonotaries, but they are so only *ad honorem,* or *ad instar participantium,* or *extra urbem.* Strictly speaking the college of participating prothonotaries contains only seven prelates living in Rome. Leo XIII. decided that they be substituted for the notaries public in the work of registering Papal acts and in the legalizing of the copies of them sent to the dignitaries of the Catholic hierarchy. Three other colleges of prelates formerly charged with various matters of temporal administration, namely, the Clerics of the Apostolic Camera, those of the Papal Signatura of justice, and the two classes of abbreviators, were assigned to look after the reports made by the bishops on their visits *ad limnia* regarding the condition of their dioceses. Three great divisions were made of the Catholic hierarchy, and one was assigned to each of these colleges. Besides making these changes, the Holy Father added to each of the Roman congregations two consultors chosen from among unassigned prelates.

So as to make proper provision for one of Italy's most urgent needs, namely, the selection of the best men for **vacant sees,** the Holy Father appointed in May a commission of five cardinals whose duty it was to collect information concerning ecclesiastics whose learning and virtue seemed to indicate their fitness for the episcopate. The members of this commission were Cardinals Bilio, Panebianco, Ferrieri, Franchi and Gianelli. But the best bishops are powerless unless they receive the proper support; and in these times of ours a large share of work devolves upon **the laity.** To them chiefly belongs the duty of defending the Church in the political arena, and of organizing, under the supervision of their spiritual guides, those Catholic societies of all kinds whose influence is so powerful for good. It is necessary, then, that the efforts of the laity do not run counter to the views held by the pastors of the Church, and especially by the Sovereign Pontiff. The peculiar situation in which the Catholics of Italy were placed by reason of the question of the Temporal Power, imposed a special reserve on them in this respect. The formula, "Ne eletti ne elettori," "Neither elected nor electors," had, since the occupation of Rome by the Piedmontese, been the rule for Catholics in political elections. Now the Liberals, faithful to their tactics, industriously circulated the report that the Sovereign Pontiff was about to take the first step towards reconciliation with the government by permitting Catholics to vote at all elections. Certain good Catholics even were led astray for a time; and naturally the Liberal press fanned the flame by

encouraging them, even going so far as to invent conversations supposed to have been held by the Holy Father in which conciliation was recommended. Thus **division in the Catholic ranks** was threatened for a time. The basis of Catholic action in Italy had until then been the programme adopted by a Catholic Congress held in Florence in 1875, which Pius IX. had declared to be "in every respect in conformity with his wishes." This document, after setting forth the sad condition of the Church and the oppression to which the people had been subjected under the actual regime, declared that Catholics should strive by all legal means to remedy both conditions, excepting, however, methods deemed dangerous or formally condemned by the Holy See. Without touching on the question of Catholics taking part in the elections, the programme made an explicit declaration against the participation declared inopportune by Pius IX. Were these tactics now to be abandoned? Leo XIII. soon gave a most decisive answer, in a brief dated May 3 and addressed to Duke Salviati and the other members of the Supreme Council of the Catholic Societies of Italy. He declared emphatically that there was to be no change in the situation; and he afterwards let no opportunity slip to reassert the same principle.

While the Pope was thus concerned with the conditions of the Catholic struggle in Italy, he took even a more special interest in the pitiful condition of the Eternal City. A fresh cause of pain came to affect the most sensitive part of his paternal nature. On June 26 the municipality of Rome decreed that the **Catechism** should no longer be taught **in the public schools** but to children whose parents had made an express request to that effect. This was really equivalent to practical prohibition. The Pope could not remain silent. In a touching letter to Cardinal Monaco La Valletta, his vicar-general, he described in energetic terms the causes of sorrow that the condition of Rome gave him, namely, unbridled license of the press, the opening of Protestant churches and schools, and the prescribing of the Catechism, that last bulwark of the Faith for children. He then showed the good effects of teaching the Christian doctrine and declared that "no one can, on any consideration, renew Solomon's judgment on the child, by cutting it in halves by an unreasonable and cruel separation between its intellect and its will. While cultivating the former, one should at the same time direct the latter toward the acquiring of virtue and the attaining of our last end." To use them otherwise is to make instruction a dangerous weapon in the hands of the wicked. He then showed how vain is the morality which people call civil or natural, and how powerless it is to **keep the child in the way of well-doing**. Farther on, examining more closely the measure adopted, he declared that the subordinate position to which religious instruction had been reduced by making it depend on the express request of the parents, could not fail to inspire the child with disgust and contempt for teaching that it saw disdained and scarcely tolerated by its masters. Unless, then, they were willing to see the people of Rome

lose their traditional faith and piety, the clergy and laity should redouble their zeal to spread the Christian doctrine, to establish Catholic schools, and to see to it that parents require the teaching of the Catechism in the public schools.

The Pope in this letter, it may be noted, alludes to the Protestant propaganda. The **Bible Societies** had indeed made an irruption into the Holy City through the Porta Pia breach, and had there, with the aid of English and American gold, founded a number of chapels that appeared as a defiance to the Catholic Church and to the infallible Pope. Alongside these temples arose schools that might be aptly called schools of apostasy. By means of offerings of subsidies and material assistance, the Protestants sought to purchase the souls of the children from their poor parents. Money is in general their chief means of carrying on their apostolate. Yet in reality they have hardly succeeded in converting the Romans to their doctrines; but they have succeeded in making skeptics. It was to warn the people against these dangers that Leo XIII., through his cardinal-vicar, published on July 12 an ordinance reminding people of the censures incurred by those who in any way whatsoever favor the propagation of heresy. Along with these reasons for sorrow, however, Rome gave the Pope **some grounds of consolation.** The Rome Federation of Catholic Societies, called the *Federazione Pia,* thronged around his throne, for instance, on the feast of the Ascension, to protest against the infamous celebration of the centenary of Voltaire's death, which had taken place in France and had awakened a still more infamous echo in Italy and even in Rome. Another consolation to the uncrowned Pope-King's heart was his finding himself in the midst of the former Papal army's officers, who were introduced to him on June 6 by General Kanzler, ex-minister of war. "We cannot express to you sufficiently," the Holy Father said to them, "the very keen satisfaction we feel at this moment, and with our whole heart we thank the Lord, who, amid so many examples of disloyalty, has given you strength to retain such a lively feeling of honor and duty that on many occasions you have called down upon yourselves the blessings of Catholics and the esteem of enemies themselves." In conclusion Leo XIII. expressed the hope that, if better times should dawn, he would again find at their post his faithful soldiers defending the rights of Holy Church.

From the soldier to the man of letters is a striking transition. The **Arcadian Academy,** one of the traditions and glories of Papal Rome, which has ever been the patron of literature and science, in the early months of the pontificate of Leo XIII. celebrated the joys and hopes to which his elevation to St. Peter's chair had given rise. Eleven cardinals and many other distinguished personages honored with their presence the session of June 18, 1878, held in honor of the Sovereign Pontiff. On July 11 following, the Academy, with its guardian-general, Mgr. Ciccolini, at its head, was received in solemn audience at the Vatican. The custodian read an ad-

dress in Latin verse, and then introduced the Academicians one by one to the Holy Father. Leo XIII. extended a most gracious welcome to all and delivered an address that created a sensation. Having complimented them on the work in which they were engaged, he referred to the war then waged in the name of science and progress on the Church and the Papacy. But reason and history contradict these calumnious assertions. What other influence has done so much for culture and civilization as the Church? The Papacy has always taken them under its protection.

One of the chief concerns of the bishop of Perugia had been **education** in all its branches, and especially ecclesiastical education. Leo XIII.'s solicitude for this prime interest of all Christians was no less. The primary schools of Rome soon felt its effects; he spared no expense to enlarge and improve them, to keep them up to the highest standard of the latest advances in teaching, to provide new ones, and to favor in every way the attendance at these schools. The needs of instruction and of religious assistance in the new quarters of the Esquiline most especially attracted his attention; and while receiving the clergy of the basilica of St. Mary Major, the church nearest to the new quarters, he exhorted them to devote themselves with ever increasing zeal to this apostolate. Despite the many obstacles set up by Italian law in the way of liberty in education, the Catholic schools, thanks to Leo XIII.'s efforts, soon had an attendance at least equal to that of the common schools, and their superiority in all respects was constantly acknowledged by the Liberals themselves. As regards ecclesiastical education, the Sovereign Pontiff lost no opportunity to insist, with the various institutes, both religious and secular, on the necessity of broad literary instruction, as well as philosophical and theological training, and pointed out to them St. Thomas as the safest guide whom they could follow in the rational and sacred sciences. The audience which he granted to the Gregorian University, on November 27, was specially remarkable in this respect. He began by referring to the time when as a student he had attended that university, and to the professors whose lessons he had followed there. His heart, he said, had remained attached to them by bonds so strong that nothing had been or ever would be able to break or loosen them. Speaking of the necessity of raising the grade of studies, he remarked that the Gregorian University was in a position to contribute largely to the desired restoration, for, "receiving pupils from most nations, it could through them speedily and easily distribute the salutary waters of divine and human wisdom to nearly all peoples. This true wisdom is that taught by the Fathers and the Scholastic Doctors, and at their head is St. Thomas Aquinas." Among those in the delegation thus addressed was Father Patrizzi, whom the Pope had known half a century before, and who, now an octogenarian, still filled the same chair.

At the time of the accession of Leo XIII. the hostile press had insidiously spread the report that the means left to his successor by Pius IX. made the work of

collecting Peter pence unnecessary. Shortly before his death the famous bishop of Orleans, Mgr. Dupanloup, published an admirable pastoral letter in which he showed in a masterly manner that the necessity for that providential work was now greater than ever. On September 1 the Pope sent him a congratulatory brief, in which he exposed the artifices of the Sect. In November the archbishop of Aix in Provence, Mgr. Forcade, in the name of several other bishops, submitted to his approval a plan intended to make the Peter Pence more centralized, methodical and uniform. The new **Secretary of State, Cardinal Nina,** who had on August 19 succeeded Cardinal Franchi, deceased July 31, answered the archbishop on behalf of the Holy Father. After praising the excellent intentions of those making the proposition, he declared that nothing was more repugnant to the common Father of the faithful than to seem as if imposing on them not only offerings, but even the manner and measure in which they ought to be made. The Holy Father, then, preferred to leave the matter entirely to the initiative of the bishops and the charity of the faithful, who had ever found a way to meet the necessities of the Holy See. The letter ended with a statement of the Sovereign Pontiff's present needs.

The Pope took advantage of Cardinal Nina's assumption of office to write to him a letter, dated August 27, that made a great sensation, especially among those who persisted, in spite of evidence, in regarding Leo XIII. as an out-and-out supporter of **conciliation.** This letter begins with a description of the deplorable condition of contemporary society because of its separation from the Church, "in which alone resides the strength sufficient to restore this society from its ruins." The Pope undertakes to dispel the prejudices prompting opposition to the action of the Church, and hopes the rulers of the nations will listen to his voice. He mentions that he had written to this effect to the emperor of Germany and that his advances, dictated merely by a desire for religious peace, had been received favorably, and had the happy result of leading to friendly negotiations," the object of which, in the Pope's estimation, was not a mere truce, but a solid and lasting peace. The letter speaks next of the hopes arising from the religious revival that was taking place in the Eastern Churches. Then, taking up Italy, it pictures in the darkest colors the situation in which the head of the Church found himself there, to the great detriment of the ideas of right and justice, and to the great uneasiness of Catholic peoples. Leo XIII. complains of having to suffer all that Pius IX. had endured, in consequence of the destruction of the religious orders, the persecution of the clergy, and the spread of pernicious doctrines. Even more than his illustrious predecessor is he hampered in the very exercise of his spiritual jurisdiction. He recalled all the obstacles placed by the Italian government in the way of appointing new bishops, by requiring in the first place, under the penalty of holding back their revenues and of nullifying their episcopal acts, the submission of the bulls of nomination to

the royal *exequatur;* then, when the Holy See had been compelled to tolerate this persecution, by continuing, under vain pretexts, the same denial of justice aggravated by proceedings most insulting to the person of the bishops, proceedings of which the Pope's representative in his old see of Perugia, Mgr. Laurenzi, was himself a victim. Leo XIII. then condemns the pretensions raised by the Italian government to the royal patronage or right of nomination to certain episcopal sees, a privilege which it did not possess, but which its conduct in regard to the Church would have sufficed to make it forfeit, even if it had ever possessed it lawfully. This letter was regarded as an event. Most of the Liberal organs saw in it **a declaration of war against Italy.** There were some who were honest enough to acknowledge that the Pope's complaints were justified by the government's manner of acting. But the latter kept on in its erring course, and went even so far as to exact the tax on annual contributions sent by the Pope to bishops deprived of their revenues, and to declare that these were presumed to continue until the contrary had been proven.

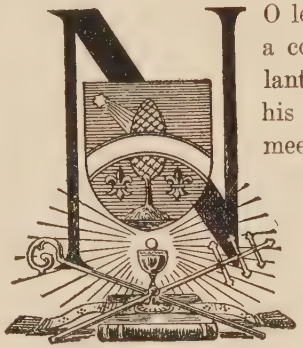
Pilgrims continued to flock to Rome during the first year of the Pope's reign. **From Spain** came some fifteen hundred, with several bishops at their head. The Holy Father, receiving them on October 19, was deeply moved by their evidences of veneration, and addressed to them a discourse on the text: "Blessed be God, who consoles us in all our tribulations." He bestowed magnificent praise on Spain's Christian glories, and especially on that lively and active faith "which has ever been its highest honor and noblest heritage." He besought the Spaniards to persevere in the unity of that faith which they have ever known how to defend against the inroads of heresy. "This unity of faith and religion," the Holy Father continued, "will equally contribute a great deal to your happiness and temporal prosperity, by admirably uniting souls, by procuring harmony and peace for the family, and by developing true happiness and the glory of the whole nation." Some time afterwards another noteworthy audience took place. On December 28 all the different **colleges of prelates** assembled and presented to His Holiness the homage of their inviolable attachment and their good wishes for the coming year. They were solemnly received in the Throne hall. Among those present were the bishops assistant at the Papal throne, the prothonotaries apostolic, the auditors of the Rota, the clerics of the Camera and those of the Signatura, the *ponenti* of the Sacred Consulta, the regent of the Apostolic Chancellery, the Abbreviatura, and the college of consistorial advocates. Mgr. Gallo, patriarch of Constantinople and vice-chamberlain of the Holy Roman Church, in his character of dean of the bishops assistant at the throne, read a beautiful address to which Leo XIII. replied in words so well moderating advice with praise that no one could judge him severe; yet no one also, after hearing him, could think of shirking the law of work imposed on all, and especially on those enjoying the honor of occupying the highest offices in the Church.

HIS day, December 28, 1878, is memorable for another reason. It is the date of Leo XIII.'s second great **Encyclical,** "Quod Apostolici muneris," treating of **Socialism,** Communism and Nihilism. No such declaration was ever more opportune; for unsuccessful attempts on the lives of the emperor of Germany and the kings of Spain and Italy had just been made, and anarchists in various quarters had been carrying on an ever more and more menacing agitation. The Encyclical was aimed chiefly at Socialism, which attacks "everything that has been wisely decreed by divine and human law for the protection and bettering of life. By preaching the perfect equality of men, the supporters of this doctrine refuse obedience to the powers which the Apostle says are derived from God. Suppressing the law of property, "they wish to seize and make common all that has been acquired by lawful inheritance, by the work of mind and hands, or by economy." They tend, indeed, to dishonor marriage, whose bond they weaken or destroy. From the diffusion of these ideas by means of innumerable writings come **hatred of the authority of rulers** and repeated attempts on their lives. The first beginning of these evils was the war waged against religion in the sixteenth century and the consequent rationalism that, by exalting human pride, gave a loose rein to every passion. "Whence," the Pope continues, "by a fresh impiety, unheard of among the pagans themselves, governments have been organized without any regard for God or the order established by Him." Men have sought the basis of law, not in God, "but in the multitude of the people who, believing themselves free from all divine sanction, are not willing to submit to any laws but those which they are pleased to impose upon themselves." Still other fruits of rationalism are denial of the truths of faith, the banishing of Christ from the school and from the relations of human life, forgetfulness of eternal rewards and punishments, and an ardent desire for happiness in this world only. These tenets must necessarily produce in the poor and the working classes a thirst for seizing the property of the rich. "It is not to be wondered at, then," the Pope concludes, "that tranquility has ceased to exist in public life, or for that matter in private life, and that in consequence almost total ruin has come upon the world." His Holiness then recalls what other Popes had done in the matter of condemning **secret societies** and "that unbridled liberty which has been allowed to men, that new claim which has been invented and established in opposition to the natural and divine law." Unfortunately, kings have not ceased to hold the Church in suspicion, and to overlook the extent to which her doctrines and precepts protect public peace and "radically destroy the bad seed of socialism." To the Socialist equality that refuses obedience to superiors the Church, indeed, opposes **Christian equality,**

equality of nature and of end, which does not exclude inequality of rights and of power. By her precepts she so moderates the rights and duties of princes and of subjects that **obedience** is rendered **noble and easy** and that arbitrary power is restrained. The Church incessantly recommends obedience to the authorities and the providential necessity of social distinctions, while at the same time she threatens unjust princes with God's terrible judgment, without, however, admitting that the people have a right to revolt against them.

The Church's influence is no less beneficent in **domestic society,** which is the basis of all civil society, a basis that Socialism annihilates or almost does so. Marriage, a sacrament symbolical of the union of Christ with His Church, teaches husband and wife the constancy of reciprocal love and the subordination of the wife to the husband. Moreover, the Church directs the power of a father and that of a master, to the effect that children and servants be kept within **the bounds of duty,** but not driven to extremes by too severe an authority. Such precepts, observed by all, should make the family an image of Heaven and shed their good effects even on civil society. As regards the right to property, the Church, in conflict with Socialism, recognizes inequality of possessions, which is natural among men differing from one another in the strength of both mind and body. She commands respect for the law of property and excludes thieves and robbers from the Kingdom of Heaven for the same reason that she does idolaters and adulterers. But at the same time, far from rejecting the poor, she holds them in high honor and lays down strict rules for the rich to aid them, while at the same time consoling the unfortunate by the example and teaching of Christ. "Who does not see," he concludes, "that that is the best way to appease the old conflict existing between the poor and the rich? Reason and the evidence of the facts show that, if we neglect or reject this means, it must necessarily follow that either the greater part of mankind will fall into the deplorable condition of slavery, which was long peculiar to paganism, or human society will be disturbed by continual agitations or saddened by those acts of rapine and brigandage the sight of which afflicted us until these later times.

The Encyclical closes with an earnest **exhortation to princes** to accept the assistance offered to them by the Church; and to bishops that they inculcate ever more and more on the people the salutary teachings of the Church, that they keep the faithful from becoming affiliated with the condemned sects, and that they establish Catholic workingmen's societies. This great utterance attracted considerable attention throughout the whole world, and especially in government circles. It showed clearly how well the Church's teachings are calculated to furnish the solution of the great problem agitating the age.



NO less sensitive to the dangers arising from the influence of a corrupt and corrupting **anti-Catholic press** was this vigilant shepherd of the faithful. On several occasions since his accession had he pointed out its dangers. The need of meeting it with energetic resistance by organizing a Catholic press that would be in a position to combat it successfully was one of the Pope's great aims. Ere long he had an opportunity to explain himself on this subject. On February 2, 1879, he received in audience about a thousand newspaper men, representing over thirteen hundred periodicals that employed nearly fifteen thousand **Catholic writers.** The advice he gave them should be studied by all publicists. After having compared them with "a choice troop of soldiers inured to war, armed for battle and ready to charge as soon as they received an order or a sign from their general, to rush into the midst of their enemies and there sacrifice their lives," he referred to the unbridled license with which a brazen press spreads corruption and impiety broadcast among the people. This propaganda has been so successful "that one would not be far from the truth in attributing, to a great extent, the **sad condition of things** and of the times to the newspapers." Whence arose for Catholics the necessity of having recourse to the press in order to apply a remedy for these evils. If they are forbidden to have recourse to the perverse means used by their adversaries, they can equal and excel the latter in elegance of style, readiness of information, explanation of useful subjects, and "above all in truth, which the soul naturally desires; for the force, excellence and beauty of truth are such that on appearing to the mind it easily attracts the assent even of those who would like to reject it." One should use "serious and moderate language, which, on the one hand, does not offend the reader with intemperate bitterness, and, on the other, does not enlist in the service of a prejudice or of special interests at the expense of the common welfare." He recommends **harmony between Catholic writers;** he regrets that among them some are to be found who wish to define as they please public controversies of great importance, even those relating to the condition of the Apostolic See itself, and seem to hold opinions different from those required by the dignity and liberty of the Roman Pontiff." Pertinent to this, he reminded them that Providence established the **temporal power** of the Pope to safeguard this liberty and this dignity, and he besought Catholic writers not to cease defending the necessity of that body politic, which threatens no danger to the welfare of peoples in general and that of Italy in particular; for the Church does not **stir up revolutions,** but opposes them; she does not foment animosities, but suppresses them; she does not develop tyranny, but keeps it in restraint, by means of the fear

of God's judgment; she does not trespass on the rights of civil society, but consolidates them. The Pope told the Italians "that the public affairs of Italy cannot prosper, or enjoy lasting peace, unless provision is made, as justice clearly requires, for the dignity and liberty of the Sovereign Pontiff." Besides giving practical advice of the highest importance, this discourse made known once more what **attitude** the Holy Father meant to observe **in regard to** the condition of things existing in **Italy.** This attitude he had clearly defined two days before in an address to the Sacred College. "Ever disposed," he said, "to extend a friendly hand to anyone returning with good will and repentance to the bosom of the Church or ceasing to attack her, we will continue to combat those waging war on her, and will persevere firmly and constantly in the defence of her rights, her independence, and her liberty." If, then, he wished and desired conciliation with the Italian government, it was conciliation presupposing the acknowledgment and restoration of the Pope's violated rights. These declarations were opportune, for a certain confusion had begun to make its way into the Catholic ranks in consequence of the efforts of a Piedmontese statesman, **Count Valperga de Masino,** a Liberal deputy who was not hostile to religion, to form a Conservative party made up of Liberals of his way of thinking and of Catholics. The programme of these National Conservatives supposed the recognition of accomplished facts in Italy. It could not therefore be accepted by sincere Catholics, even though Leo XIII. had seen fit to permit them to go to the polls. Even then, indeed, Catholics would have to retain the wish to work for the restoration of the Pope to the rights assuring his independence. Dangerous for more than one reason, this programme tended to let Catholics take part in elections before the Pope had given his consent, to unite them in a coalition with the Liberals, and to make them overlook condemnation of the dispossession of the Holy See. The Liberal newspapers with all their might favored the formation of the new party. They tried to persuade Catholics that Leo XIII. was not hostile to it, and some of the latter allowed themselves to be led into this illusion. The Pope's words undeceived them, and the Count de Masino's experiment was a failure from the beginning. The press hostile to the Church showed great dissatisfaction at this. Thenceforward it became impossible to represent the reigning Pope as in favor of such conciliation. Efforts were made, however, on several other occasions, despite Leo XIII.'s repeated protests. Among the lessons on this subject taught to Catholics from the beginning of his pontificate, we may here cite these words from a brief to Baron Tacone Gallucci, on the occasion of his book on "The Disagreement between **Catholicism and Liberalism** in Relation to Liberty." The Pope praises this writer for having "shown the contradiction between the Catholic and the Liberal doctrines, a contradiction so manifest that it shows the futility of every effort at conciliation." He praises him

also for having submitted his book to the judgment of the Holy See, "to which it belongs exclusively to decide in matters regarding its own rights."

While Leo XIII. neglected no human means of working for the good of the Church, he was thoroughly persuaded that God alone could give efficacy to these means, and that prayer and good works are more potent than all the efforts of human activity. In order, in a certain sense, to try and take Heaven by storm by means of the supplications and the unanimous penitence of the Christian people, he promulgated **a universal jubilee.** "We are well aware," he said in an Apostolic Letter issued on February 15, 1879, "how necessary to our weakness, in the arduous ministry imposed upon us, is an **abundance of Heaven's gifts**; we know from long experience how sad is the condition of the times in which we live, and on what agitated seas the Church is tossed about in our time, while public affairs constantly growing worse, plots of impious men, and even threats of the wrath of Heaven, which has already laid a heavy hand on some, make us dread evils increasing from day to day. But the prayers and good works which the whole Church would practise during the jubilee should lead us to entertain a firm confidence that our Heavenly Father will regard the humility of His people and will change the course of events for the better."

Such was the gift which Leo XIII., following the example of his predecessors, made to the Catholic world in anticipation of the first anniversary of his elevation to the Throne of the Fisherman. Thereby Catholicism would be renewed in the spirit of prayer and charity; a fresh impulse would be given to works of zeal, and even the lukewarm would piously approach the sacraments. A new effusion of Christian virtues, indeed, seemed to be taking place in the Church. This **anniversary of his coronation** was celebrated with great pomp in the Sistine chapel, and on the occasion a solemn audience was granted to the Roman aristocracy. The names most highly respected in Rome were represented by the heads of families coming to declare their devotedness and unalterable fidelity to the Holy Father. The **Marquis Cavalletti,** senator from Rome, read an address expressing the hope that better days would soon dawn and see the end of the Church's and of the Papacy's trials. The Pope declared he was touched and consoled at seeing so large a part of the Roman artistocracy remaining firm amid so many enticements, temptations and artifices of all sorts, not giving way to the current novelties, persevering in love and veneration for the Vicar of Jesus Christ, and pressing more closely than ever around him as children around their father, as subjects around their sovereign. "We had entertained the idea of calling you together sooner in our presence," he said; "but we thought it more opportune and had it at heart to become acquainted first with each family and to show it in particular the affection animating us in regard to it. Now, indeed, it is most pleasing to us to confirm to all here assembled

these same sentiments of affection, and to add that in our heart lives again the paternal kindness of which our glorious predecessor, Pius IX., gave you so many proofs." Recalling, in conclusion, the bonds uniting the **Roman nobility** with the Papacy, the Pope ardently desired to see them draw close together once more, on account of the difficulties created for the Holy See by triumphant revolution.

A few days later the Pope published another letter to Cardinal Monaco La Valletta on **the schools of Rome.** The enemies of Holy Church, he said, make the perversion of youth their chief aim. They had even opened anti-Catholic schools at the very gates of the Vatican. On the other hand, while heterodox schools enjoy unbridled liberty, all devious but most efficacious means are used to prevent pupils from going to the Catholic schools. How was this evil to be met? The Holy Father appointed a commission of prelates and Roman noblemen, whose mission it was to supervise the management of all elementary schools and of primary instruction. Illustrious patrician families had already at their own expense founded several schools in which the children of both sexes received instruction in conformity with their condition and were being brought up in a Christian manner. The Pope made a fresh appeal in favor of new schools for children of tender age to those who could found or support them; and in this glorious emulation he asked that the clergy of Rome do not allow anyone to get the better of them. For his part, he contributed to this cause one hundred thousand francs taken from his private resources. He had given one-fourth as much the year before.

On the occasion of a general **protest** of the people of Rome, about this time, **against a blasphemy** published by an apostate who had become a Protestant minister, denying that the Blessed Virgin was the mother of God, the Cardinal Vicar issued a proclamation announcing that a special act of reparation would be made in the basilica of St. Mary Major on Quasimodo Sunday. The Holy Father, to encourage these reparatory acts, granted **an indulgence** of three hundred days to all the faithful who would recite the prayer: "Blessed be the holy, immaculate and most pure conception of the Blessed Virgin Mary, Mother of God!"

The Pope announced his **first creation of Cardinals** at the solemn consistory held on May 12, 1879. Ten in number, their names, suggesting a variety of opinions and nationalities, showed how Leo XIII. knew how to honor and reward every merit. Among them was an Austrian, a Hungarian, a German, a Portuguese, an Englishman, and two Frenchmen. The German was Joseph Hergenroether, the great ecclesiastical historian, and the Englishman John Henry Newman, that most perfect master of English prose composition. One of the three Italians was the Pope's elder brother, the Jesuit, **Joseph Pecci,** with whose elevation two touching circumstances are connected. In the first place, the Sacred College had unanimously petitioned the Pope to confer the purple on him; secondly, his modesty, which kept

him from accepting cardinalitial honors, had to be overcome. On this occasion the Holy Father wrote to his brother one of the few private letters coming entirely from his own hand since his accession to the Papacy. It reflects the greatest honor on him who wrote as well as on him who received it. "Your elevation to the cardinalate comes to me under such circumstances," said His Holiness, "that it is impossible for me not to see clearly in it the will of God, a will to which all of us should bow without hesitation or uneasiness of mind. How much more serious and difficult was my position when not merely the sacred purple, but the office of Supreme Pontiff, was imposed on me! And yet, when I recognized that, despite my insufficiency and unworthiness, God willed it, I felt compelled to accept this burthen. You meet a difficulty in the public view of your **vow as a member of the Society of Jesus;** but it is solved by the will of him who has the power to release you from it. The more serious objection of nepotism loses all its force by reason of the spontaneousness and unanimity of the petition from the Sacred College, of both of which the Cardinal Dean yesterday gave me proof by handing to me the inclosed documents. Positively no other difficulty remains but the necessity of breaking away from the habit of a quiet life and taking shelter behind public honors and offices; but you know very well how to make this sacrifice generously for the service of God and of the Church." The Pope went over the same ground in his address at the consistory. "We also add our brother," he said, "of whom we will only say this, that he has long filled the office of teaching literature and the higher sciences, and that, attached to us by the deepest affection, he is loved by us with like tenderness. You have participated in his election by your honorable support and by the unanimity of your most kind feelings towards him. Accordingly, we express our gratitude to you for this, especially as we deem it worthy."

JOSEPH.

(*After death, to his brother.*)

Justice is satisfied; the debt is paid;
The starry sky is mine at last—but thou
Dost hold a mighty office, and to God
Owest the more, the more He gives to thee.
Courage! Thy bark still pilot over the deep:
Sweet is the toil and worthy great reward,
Which thou dost undergo for holy Faith!
Yet, that thou mayest the heights of heaven scale,
Nor touch the burning pool, remember well,
O Joachim, amidst thy mortal life,
To wash away thy sins with tears and sighs!

MID all these cares Leo XIII. was preparing another of his great messages to the world at large. One of the subjects of his most serious thought was the **restoration of Christian philosophy.** In the eighteenth century it was under the banner of philosophy that religion was attacked, and the word **philosopher** had become as it were a title of honor with which those loved to deck themselves who aimed to ruin faith in the name of reason. In France, Germany and England minds otherwise richly endowed upheld systems that not only destroyed faith, but shook even the fundamental principles of reason. These theories did not remain speculative; they had, and still have, a powerful influence over society, and it may be said that the French Revolution, having become the universal revolution, is the offspring of heterodox philosophy. But nowadays it seems that unbelief repudiates philosophy as a rusty weapon. It is no longer in its name that the faith is attacked, but in that of science. And **science,** which people pretend to set up against **faith,** is the statement of the facts of nature. That opposition, however, is only apparent; for facts of themselves show nothing against faith. If they are compelled in spite of themselves to rebel against it, it is through the agency of a false philosophy. No matter what has been said of it by the contemporary adversaries of religion, and despite that scientific mask which they like to assume, their campaign against religion is in reality, therefore, only a philosophical war, in general awkwardly conducted, moreover, because those managing it, skillful perhaps in the mere observation of facts, talk at random when there is question of deducing from it conclusions in opposition to faith. So true is it that the human mind is not made merely to observe, and that, by giving itself up exclusively to doing so, it becomes atrophied, and its noblest faculties are dulled.

The **defenders of the faith** will triumph so much the more easily over their illogical adversaries as they will themselves be armed with a sounder philosophy. Now, it cannot be denied that the discredit into which philosophy has fallen in the heterodox camp had reached a certain point in the Catholic camp. To what was this condition of things due? We must go rather far back to find its cause. It may be said that the first author of the evil was **Descartes.** His principle of methodical doubt, and the application he made of it, opened the way to unbridled license in philosophy. It came to pass, then, that everyone wanted to philosophize in his own way, and the result was the loss of true philosophical tradition. This dissolving action was favored by the decadence into which the old philosophical school had fallen, overwhelmed by a multitude of shabby subtleties. However this may be, contempt of sound philosophical tradition and abandonment of the scholastic method were naturally followed, on the one hand, by a narrow spiritualism which

by its very exaggeration exposed itself to the attacks of materialism, and, on the other, by a tendency to wish to adapt the most dangerous systems of the heterodox philosophers to the requirements of faith. Whence, even among Catholics, so many contradictory systems on the origin of ideas, the nature of man, and other philosophical questions, to speak only of the best known, traditionalism and ontologism, the theories of Gioberti and Rosmini, and those of Hermes and Gunther. To the **rising tide of materialism,** more or less masked by pantheism, which was advancing under the apparent impulse of the discoveries of modern science, Catholic philosophers had very little to offer in opposition. They were divided among themselves. Their arguments were the hollow declamations of a vague spiritualism which, under the pretence of showing the excellence of the human soul, confined it within an inaccessible sphere and broke that unity of the living being which, nevertheless, physiology clearly shows to exist. They had recourse, indeed, to an incoherent eclecticism which was only the juxtaposition of the dreams of metaphysicians of all the schools. We might really go so far as to say that they got lost in the inaccessible abstractions of systems produced on the ready-made plan by some powerful brain, to which, however, the observation of facts was a dead letter. In conclusion, it may be said that they took refuge without avail in the **citadel of faith,** by making the latter the basis of all knowledge, without perceiving that they were at the same time ruining both reason and faith. This division of Catholic strength in the field of philosophy was attended by bitter quarrels between the various schools, which, instead of presenting a solid front to the enemy, furiously attacked one another. To these contradictions and internal wranglings that were reducing the Catholic schools to impotence was added the abandonment of the practical culture of philosophy. It must not be forgotten that philosophy is **not a purely speculative science.** Through dialectics it becomes an art which is acquired only by means of repeated practice. Now, the practice of dialectics had generally fallen into oblivion; and, even among Catholics, the study of philosophy was too often confined to listening to a professor deliver dissertations. Again, the programmes were so loaded with foreign matters that what one learned least of in philosophy was philosophy itself.

Moreover, it would be unjust to overlook the fact that many superior minds had realized the inconveniences which we have just pointed out as regards the doctrines and methods used in various Catholic schools of philosophy. Confronted by these weaknesses and incoherences, they had understood the power of the old scholastic system, with its perfect unity of conception, its strictness of method, and its positive and sober way of regarding the **relations between soul and body.** In this way arose a movement backwards in the direction of scholasticism and its most illustrious representative, St. Thomas. But among those who made use of it, all were not equally faithful to the original. The peripatetic school of Perugia, with Joseph

Pecci at its head, along with the writers for the *Civilta Cattolica,* among whom shone Father Liberatore, and the Neapolitan school, made famous by Sanseverino, Signorello and others, represented the most militant and most logical portion of the defenders of renascent scholasticism. The movement soon extended to Bologna, where Father Cornoldi and Drs. Venturoli and Travaglini founded a review for the propagation of the Thomistic ideas. The Dominican school, which had preserved the traditions of the philosophy of St. Thomas, emerged with Zigliara from the state of relative obscurity in which it had long slumbered. Beyond the Alps, Kleutgen revealed to learned Germany the treasures of the philosophy of the past. Spain with Gonzalez took up again the **scholastic tradition** which harmonizes so well with its genius. Belgium, and even France, impregnated though it was with the doctrines of Descartes, also had a number of adherents of the Thomistic philosophy. But alongside of this current there was another less pronounced, which on several points made concessions to other systems. Father Tongiorgi and his colleagues and successors in the Roman College were its leaders, and their method of teaching philosophy had assumed a wide development in Catholic training. It must indeed be admitted that between the two schools just mentioned, both orthodox, there arose controversies the ardor and sometimes the violence of which were in no respect inferior to the most animated discussions of the other schools.

Taking in with a glance the field on which was being fought the **battle between faith and unbelief,** Leo XIII. had formed his idea of the causes of weakness on the part of Catholics. He resolved to apply a remedy by reviving the study of the scholastic philosophy and method. This was the purpose of the Encyclical **"Æterni Patris,"** of August 4, 1879, which assured the triumph of the philosophical system of St. Thomas, thenceforward restored in all its purity. In this document the Holy Father dwells first on the cause of the evils from which society is suffering. It lies in the perversion of intellects by the erroneous principles of a false philosophy, a perversion that must necessarily extend to the will and actions of men. No doubt a sound philosophy would not suffice of itself to overcome error; faith and God's grace are also necessary. But **faith does not destroy reason**; on the contrary, it perfects it, and the latter, developed by a sound philosophy, becomes the auxiliary of faith. The first use of philosophy is to prepare the way for faith, for there are truths of faith which philosophy can attain of itself. For example, it demonstrates the existence of God and His infinite perfection, and thereby succeeds in proving that we must believe the truths which it has pleased God to reveal. Reason also demonstrates that the Church, by her holiness, fruitfulness and propagation, is herself a proof of her divine mission. Philosophy then serves to make theology a true science, by uniting its different parts in a single body, and by confirming them with irrefutable arguments; afterwards, by developing the knowledge of the real nature

of matters of faith, and, up to a certain point, of its mysteries; and, in the last place, by repelling the attacks of unbelief. These attacks come generally from philosophy, and it is to a great extent by means of philosophy that we must refute them. But, for the latter to meet the requirements which we have just enumerated, it must follow the way marked out for it by the Fathers and confirmed by the authority of the Vatican Council. **Reason must receive from faith** the mysteries that are beyond its reach, and not interpret them arbitrarily. In this respect it should honor itself by being the servant of the Heavenly doctrines. "Catholic philosophy would violate the rights of faith and those of reason alike, were it to adopt a conclusion contrary to revealed doctrine," for a truth cannot be opposed to a truth. By thus submitting to divine authority, reason, instead of degrading itself, is on the contrary saved from many errors and uncertainties, and is enriched with sublime truths. The history of philosophy shows us indeed how many errors the pagans mingled with the truths which they knew, while the Christian apologists made use of whatever truth the **pagan philosophers** themselves had expressed, in order to defend Catholic truth the more splendidly. Here the Pope gives a magnificent exposition of the early apologists down to the time of St. Augustine, on whom he bestows a glowing eulogy, and, later still, down to St. Anselm. Then he approaches the scholastic doctors, "who undertook to gather the harvests of doctrine scattered through the immense volumes of the **holy Fathers,** and collect them as in a single place for the use and convenience of the generations to come."

The first among these doctors is **St. Thomas Aquinas,** who has arranged these teachings in admirable order. "There is no part of philosophy that he has not treated with equal intelligence and solidity. * * * Carefully distinguishing reason from faith, and bringing about a friendly union between them both, he has safeguarded the rights and dignity of each in such a way that reason, elevated by him to the greatest heights, cannot in a certain sense rise any higher, and that faith can scarcely expect from reason aids more numerous or greater than those they have received through St. Thomas." Whence the ardor with which the scholars of old studied him; whence the obligation, imposed on most of the religious orders by their founders, of following his teachings; whence the respect in which these same teachings were held by the old universities; whence, especially, the innumerable praises bestowed by the Popes on the wisdom of St. Thomas, and the importance attached to it by the **œcumenical councils,** especially that of Trent, the Fathers of which wished that the "Summa" of St. Thomas be placed on the altar alongside the Scriptures and the decrees of the Popes; whence, in the last place, the praises and admiration wrung from the adversaries of Catholicism by the teachings of St. Thomas.

For all these reasons the Pope deplores the fact that scholastic philosophy has not everywhere and always been maintained in the honor due to it, so much

the more as the new philosophy has not produced the fruits which the Church and civil society had wished. The freedom of philosophizing without regard to faith, introduced by the innovators of the sixteenth century, brought an exaggerated multiplying of systems and opinions most contradictory of one another on the fundamental points of our knowledge. Yet Leo XIII. is far from blaming those who place their learning at the service of philosophy and seek to develop it by means of new discoveries. He then praises those who have devoted themselves to the restoration of philosophy according to St. Thomas. He expresses a keen desire to see the whole hierarchy follow this course and open up to young students the purest sources of **the Angelic Doctor's teachings.** The reasons on which he bases this wish are, in the first place, the necessity of providing solid training in philosophy for youth, and especially for the younger clergy, in an age in which faith is attacked in every way, in the name of a misleading philosophy. In the second place, the opportuneness of the teaching which shows the perfect agreement between **faith and reason** superabundantly proves the fundamental principles of the former and robs rationalists of their own weapons. In the third place, nothing is better fitted to destroy the subversive principles of the so-called new law than the teaching of St. Thomas on the **true nature of liberty,** which has in our day degenerated into license, on the origin of authority, the manner of exercising it, the duties of princes and subjects, reciprocal charity, &c. Lastly, all the other sciences will derive advantage from the projected restoration of philosophy, which is their guide. The arts themselves will profit by it, for history shows that they have followed the vicissitudes of philosophy and, according to circumstances, become impregnated with its true or false principles. As regards the **physical sciences** held in such high esteem in our time and, by their splendid discoveries, exciting such great admiration, not only have they nothing to fear, but everything to expect, from the restoration of the old philosophy. It is not enough, indeed, to consider the facts. After having pointed them out, it remains to find their laws, principles and co-ordination; and to this end scholastic philosophy will be extremely useful. Moreover, it is a serious error to accuse traditional philosophy of being opposed to the progress of **the natural sciences.** For, according to the doctors of the school and the Fathers, the human mind is elevated only by the knowledge of worldly things to that of things spiritual. Accordingly, many of the thoughts of Blessed Albert the Great, St. Thomas, and other leading doctors, regarding the natural sciences, are recognized as true by the masters of contemporary science. Many acknowledge, indeed, that "between the certain conclusions of modern physics and the philosophical principles of the school no real opposition exists." Yet, "if the scholastic doctors have sometimes shown too much subtlety on certain questions, if they teach things that are not in accord with the sound teachings of later times, if, in the last place, they

uphold opinions improbable for any reason whatever, the Pope has not the least intention of proposing that these things be imitated in our time." He beseeches the bishops, then, to have the teachings of St. Thomas imparted by masters chosen with intelligence, and to found academies with the same end in view. Lastly, he points out that they should look for the doctrine of the Angel of the Schools at its proper sources or in **authorized interpreters,** keeping on their guard, however, against those who pretend to follow St. Thomas, but in reality do not teach his doctrine.

We see, then, that the Encyclical "Aeterni Patris" touches on **the most vital points** of intellectual education in human society. It shows the vast importance of this education and its sovereign influence on the social state. It distinctly calls the attention of all those having authority in the matter to one of the greatest needs of our time, and one of the most neglected, namely, the necessity of a solid training in philosophy, the consequences of which would be incalculable to individuals and to society. In **the camp hostile to the Church** some protested violently against this Encyclical, while others acknowledged the superiority of the views and the elevation of the ideas expressed in the Papal document. On the part of Catholics great ardor was displayed in supporting the Holy Father's intentions. Adhesions from bishops and other scholars flowed into the Vatican abundantly.

Leo XIII. did not confine himself to merely making his voice heard; he also preached by deed and example. We will group here **the chief measures he adopted** to restore to its proper place the teaching of the philosophical doctrines of the School. One year after the publication of the Encyclical, he proclaimed St. Thomas **patron of all Catholic universities,** academies, colleges and schools. This declaration had been asked for by a large number of bishops and men of learning generally. On October 15, 1879, in a letter addressed to Cardinal de Luca, prefect of the congregation of studies, he announced his intention of **founding** in Rome **an academy** intended to defend and explain the teachings of St. Thomas. He then set forth his plan of having a new and complete edition of **the works of the holy doctor** published, to take the place of the edition of St. Pius V., which had become very rare. On May 8, 1880, took place the solemn inauguration of **the Academy,** of which the Pope's brother, Cardinal Pecci, was made president. This learned body has thirty members, ten of whom belong to Rome, ten to the rest of Italy, and the remainder to foreign countries. As regards the edition of St. Thomas's works, it was necessarily an undertaking of slow execution, requiring many years for completion. It was to contain **all the writings** of the Angelic Doctor and the most highly esteemed commentaries that have been made on them. The labor preparatory to printing was confided to the order of St. Dominic, under the control of the commission consisting of Cardinals de Luca, Simeoni and Zigliara. At their disposal the Pope placed the sum of 300,000 francs. To encourage young men studying phil-

osophy or theology according to St. Thomas, Leo XIII. wished that **public exercises in scholastics** should be held in the Vatican, in his presence. Students of the Roman Seminary, the Propaganda College, and the Gregorian University thus had the honor of upholding theses in the presence of the Holy Father and his court.

Nor was the Pope's zeal for the **restoration of philosophical studies** confined to Rome, as many documents are in existence to prove. By a brief addressed to Cardinal Deschamps, dated December 25, 1880, the Holy Father explains the reasons leading him to desire the founding of a chair of Thomist philosophy at Louvain. There was, in the first place, the necessity of making a solid defence against the attacks of materialists and unbelievers, "favored by that unbridled liberty of thought and writing prevailing in Belgium and producing there prodigies of detestable opinions;" also against the efforts of those wishing to introduce these principles into the public schools. The need of a **solid philosophical training** was so much the greater, as many of the university students would one day be called to fill civil offices and even to take part in the government of the country, which could only gain by being inspired with the teachings of Christian philosophy. The chair was established, and ere long people could appreciate the results. A second brief, dated in November, 1889, insisted on **a wider development** being given to the teaching of the Thomistic philosophy in its relations with the natural sciences. For this purpose Leo XIII. assigned 150,000 francs to **the University of Louvain,** for the founding of a new chair intended, as the Pope wished, to dispute with unbelief the ground of the experimental sciences. In 1893 the Pope charged the director of the philosophical institute established at Louvain in accordance with the Holy Father's views, to annex this institute, with the authority of the bishops, to a seminary for the philosophical training of young clerics. In the Universities of Freiburg, Lille, and Washington, and in the great seminaries, chairs of Thomistic philosophy came into existence at the Pontiff's call, and ere long the teachings of the Angel of the Schools reigned again as sovereign over Catholic philosophy and theology.

To obtain this result Leo XIII. depended mainly on the religious orders, that choice militia which the Holy See ever sends to the points most menaced in the combats the Church has to wage. In his brief, **"Gravissime nos,"** sent on December 30, 1892, to the Society of Jesus, the Pope said in regard to the philosophical movement in which he had taken the initiative: "We understood perfectly well that we were undertaking a task full of toil and care, as it meant scarcely less than the reform of the most important branches of knowledge. Yet we have tried to mature it and bring it to a happy issue, counting especially on the assistance of the religious orders, whose tried virtue spares neither strength nor talents to support and carry out our plans." To this end he cast his eyes especially on the **Society of Jesus,** whose special mission it is to look after the education of youth. So as to put it more

and more in a position to comply with his views, he deemed it useful to recall, comment on and confirm personally those of the rules of the Society that guide it on questions of doctrine. Rarely had it been given to a religious order to see any of its rules explained for its use by the Pope in person. For this reason the brief, "Gravissime nos," did the highest honor to the Society of Jesus. All those desiring to apply themselves to the study of theology and philosophy according to St. Thomas also found useful advice in it. From the comment made by His Holiness it was plain that the Jesuits should follow the teachings of the Angelic Doctor on all questions of any importance. Assuredly that should not keep them from esteeming and consulting their own teachers; but if any of the latter deviated on any point from the certain doctrine of St. Thomas, it is to him only they must have recourse. This rule was not hard for them to follow, for "on points of doctrine that are certainly those of St. Thomas, it will be hard to discover that all the Society's writers deviate from him." It sufficed, then, to follow those among them who were in harmony with his teachings. In cases in which his teachings are doubtful, or on points which the holy Doctor has not treated, the **theologian** and the **philosopher** are **left free.** It is not to be disputed, moreover, that his doctrine must be sought where he treats of it *ex professo,* and that one must not go in search of it to scattered or distorted texts. As regards the **points not treated by St. Thomas,** one must, indeed, be possessed of the general principles of his teachings so as not to reach conclusions contradicting one another. The brief contains other counsels and regulations of the utmost importance, and ends with a clause prescribing that a copy of the brief be sent to all professors, and revisers of books, and that it be read publicly every year at the beginning of the courses in colleges of philosophy and theology.

In consequence of the measures adopted by Leo XIII. and of the directions given to the various secular and regular institutes, **peace was restored** in Catholic schools. Noisy internal dissension ceased to agitate minds. Heterodox philosophers themselves applauded the intellectual activity stimulated by the Pope's words, the counter-effect of which they themselves felt. No one nowadays any longer believes that a few pleasantries on Aristotle and fine distinctions suffice to get rid of the arguments of scholasticism. Everybody acknowledges that in the doctrines of the Stagyrite and of St. Thomas there is a very elevated form of human thought. People are returning to the study of both. In many, the aim of this study excites only **scientific curiosity.** To others, it is one of the forms of true philosophic research. For all it constitutes an evolution of non-Catholic thought in the direction of Christian philosophy. This is an immense gain due to Leo XIII.'s initiative.

If anyone wishes to form an idea of the impulse given to the ecclesiastical world by the Encyclical "Aeterni Patris," it will suffice for him to consider the development assumed by the studies of the **Gregorian University** in Rome, that centre to

which flock from all parts of the world a choice band of young clerics destined afterwards to spread in their native countries the method and teachings drawn from the sources and laid before their eyes by the Supreme Pastor. The number of students attending this university has increased from year to year. At the accession of Leo XIII. they numbered 375. One year after the publication of the bull "Aeterni Patris" they were 449; in 1888, 708; two years later, over 800; for the year 1892-3, nearly 900, and so on. These results indicate that in most dioceses there has been an intense movement towards Rome and the teachings of St. Thomas, a movement that could not fail to react on the dioceses themselves and enkindle there new and active fires of philosophy and theology *ad mentem Aquinatis.*

In the brief cited above the Holy Father rejoices at the success of the great school of philosophy and theology conducted by the Society of Jesus. "We feel happy," he says, "because in the Gregorian Papal University, established, so to say, under our eyes, to which we have given attentive anxiety and care, our desires and orders have been abundantly satisfied. The reason is because we see it flourish in the great number of students and the reputation of **sound and solid teaching.**"

A certain nucleus of opposition to this reform in the teaching of philosophy and theology continued to remain in some dioceses in the north of Italy, where the ideas of the **Abbate Antonio Rosmini** retained many adepts. The doctrines of this thinker, in spite of their affinity with those of Gioberti and ontologism, had never been explicitly condemned. His works had even been the subject of a decree dismissing the case, issued from the Holy Office, that Congregation not having deemed it opportune to decide on the subject. Wherefore ardent controversies arose between partisans and adversaries of Rosmini. The affair became complicated with **political tendencies.** Rosmini's disciples inclined, like their master, towards Italian unity. Extremely bitter discussions on, or rather around, his philosophy having taken place even in the newspapers, Leo XIII. intervened in 1882, recommending moderation and confidence in the judgment of the Holy See, which would decide all things in good time. At last, on December 14, 1887, appeared a decree of the Holy Office, **condemning forty propositions** taken from Rosmini's works. They referred especially to the teachings of the philosopher of Rovereto on the origin of ideas, on ontology, and on natural theology. This decree of the Holy Office having stirred up strong opposition and given rise to arbitrary interpretations, the Holy Father put an end to the controversy by condemning, in a letter to the archbishop of Milan, the opinion of those who said "that one might resist the decree with impunity; that it had been drawn up almost without the Pope's knowledge, and issued and promulgated without his approval." In this affair, in which, he added, "some would separate the Sacred Council of the Inquisition from the Pope, the latter felt obliged to blame severely that **perfidious intrigue** joined with rash and unjust suspicions,

despite the clemency to which he was disposed by nature and by duty." The last remains of **doctrinal opposition** to the Encyclical "Aeterni Patris" were laid to rest by the decree and letter just quoted, and unanimity tended more and more to become established in the schools of Catholic philosophy.

Under these circumstances it was no wonder that the **feast of St. Thomas Aquinas** became an occasion of special celebration. On March 7, 1880, it was observed with splendid festivities. At noon the Pope received in solemn audience a deputation of scholars from all over the Catholic world. Three thousand persons attended at it, among them being several cardinals, many bishops, and quite a number of other eminent personages. The promoter of this admirable display, Mgr. Tripepi, read an address in which he pronounced a eulogy on the great genius whose works have led to so much progress being made in Catholic philosophy. The Holy Father replied in a powerful discourse. Insisting on the truth that faith, far from injuring reason, lends it most useful assistance, he showed that the philosophy of St. Thomas is now the **anchor of salvation** for society shaken to its foundations. The world needs a restoration of true philosophy. Strive then, he said, to make a daily increase of those minds that follow the teaching of that master who is sublime above all. Following also in that respect the example of St. Thomas Aquinas, give yourselves up ardently to the study of the sciences that have nature as their object. On this subject the ingenious discoveries and useful experiments of our time naturally arouse the admiration of contemporaries and will forever win praise from posterity. But, in cultivating these sciences, take care not to imitate those who criminally abuse new discoveries so as to attack revealed as well as philosophical truths. Give thanks rather to Divine Providence for having deigned to reserve this glory, this privilege, for the men of our time, for having, by their industry, on a large number of points enriched the patrimony of useful things bequeathed by our ancestors.

"Remember Thy Creator in the Days of Thy Youth."

Enter at once the "narrow path";
No *Open, Sesame!* it hath:
Long heats and burdens must you bear—
Wet are the brows that laurels wear!

The Pope ordered these lines to be placed under his portrait in oil, which he presented, in the year 1888, to the Roman Society of Catholic Youth, named after the Apostle St. Peter.

IT may be opportune to remark here that the Pope's admiration was not confined exclusively to the Angelic Doctor. In a letter dated August 28, 1879, he testified to the learned translators of the works of **St. Alphonsus Liguori** into French how much he desired that the result of their labors should be in everyone's hands. Not one of the propositions condemned in the **Syllabus,** the great Pope remarks, but had been **refuted in advance** by the holy bishop. It may be said, indeed, that he sapped the foundations of all contemporary errors. Both his authority and his example equally invite us to study and follow the teaching of St. Thomas Aquinas.

By two decrees addressed to Mgr. Fava, bishop of Grenoble, the Pope raised the sanctuary of **Notre Dame de la Salette** to the rank of a minor basilica, and authorized the solemn coronation of the new statue of the Blessed Virgin of La Salette executed at Rome by a famous architect and sculptor, Cavaliere Carimini. He saw a ray of hope for the Church in the increasing devotion to the **Sacred Heart of Jesus.** At a solemn audience granted to five hundred associates of the Apostleship of Prayer who had come from various dioceses of Italy under the guidance of Father Maresca, a Barnabite, he said: "From the moment when Providence deigned to commit to our care the government of a portion of the flock of Jesus Christ, we thought it was part of the duty of our pastoral ministry to procure for the faithful the most efficacious means of salvation, among which excels without the slightest doubt the devotion to the Sacred Heart of Jesus. We came to a conclusion at once and by a special decree ordained that the pious Union of the Apostleship of Prayer be established in Perugia. Later on Divine Providence granted us the privilege of consecrating to the Sacred Heart the city and the whole diocese with great pomp and opportune preparation. Now again our soul exults in recalling with what an uplifting of piety, devotion and love the faithful responded to our earnest appeal, and what abundant fruits of salvation were then reaped. Accordingly, as soon as we were placed in St. Peter's chair, we could do nothing less than promote throughout the whole Church this devotion to the Divine Heart. We desire with all the ardor of our soul that this devotion be propagated and spread broadcast over the whole earth. We know, indeed, how salutary and profitable it is to souls, and we are filled with the sweet certainty that great good will flow from this Divine Heart to remedy in an efficacious manner the evils afflicting the world."

One of these, civil marriage, had invaded Italy with the new political order, and had been severely condemned by the bishop of Perugia, who was now Christ's Vicar on earth. As such, with the far higher authority he wielded, he again raised his voice in denunciation. On June 1, 1879, he wrote to the bishops of Turin,

Vercelli and Genoa, calling attention to the iniquity of the law on civil marriage. Marriage is, indeed, essentially a sacred and religious act, in which the contract cannot substantially be separated from the sacrament. The Church, moreover, while asserting her essential rights in regard to marriage, does not trench upon civil authority, which she allows, indeed, to define its civil effects. But civil marriage is an insult to religion, to the priesthood, to liberty of conscience, and to public morality. The object of the anti-Christian sects is to laicise society through the family, and the family through the home and marriage. Therein lies **the great danger of our times.** The Pope, who, as we have said, had already pointed this out, desired once more to put the Catholic States on their guard against this peril; therefore appeared, on February 14, 1880, the Encyclical "Arcanum," on **Christian marriage.** In it the Holy Father, in the first place, reminds the world of the divine origin of marriage and of the perversion introduced into this institution by the corruption of paganism, the bad laws of princes, and the criminal customs of peoples practising polygamy and divorce. Christ came to restore its original honor and indissolubility to marriage, to elevate it to the dignity of a sacrament, and to determine the rights and duties of husband and wife to each other and to their children, as well as the duties of the latter to their parents. Christian marriage thus established was entrusted to the care and authority of the Church. It is wrong, then, for men hostile to every religious restraint to strive to withdraw marriage from the Church's authority and subject it to the temporal power by instituting "civil marriage." The whole history of the Church protests against this way of looking at things. In imitation of Christ Himself she has ever pronounced on marriage by reason of her own authority, and oy no means by that of the Christian emperors when the Roman Empire had fallen under the sway of orthodox Christianity. These men, indeed, explicitly recognized the Church's exclusive right in this matter. In vain do men seek to establish a distinction between the nuptial contract and the sacrament. "No true and **lawful marriage contract** can exist that is not for that reason a sacrament; for Christ enriched marriage with the sacramental dignity, and the marriage is nothing but the contract, provided the latter be lawful." Moreover, marriage is a sacrament because it signifies and produces grace, while representing the mystical nuptials of Christ with His Church by the indissoluble union between husband and wife, a union that is marriage itself. The naturalistic theories on marriage are not only false, but even pernicious, because they impede the good that God has had in view in attaching to it graces calculated to make the family happier and more virtuous. In reality these theories have, even among Christians, weakened the salutary efficacy of marriage. The burdens of marriage seem intolerable; then lawmakers grant the privilege of obtaining divorce, thus opening up a fruitful source of separation, enmity, and other evils for the children, of shame for the wife, and of unbridled

BIRD'S-EYE VIEW OF ST. PETER'S AND THE VATICAN.

licentiousness. All history proves how real these evils are, and shows that the Roman Pontiffs have deserved well of mankind by defending the **sanctity of marriage** against most powerful princes, such as Henry VIII., Napoleon I., &c. God grant that sovereigns may understand these truths! The Church, moreover, does not deny the relations that marriage has with human affairs, and consequently with the civil power; she recognizes the distinction between the two powers, and, in matters depending on both, she desires to see harmony prevail and turn to the advantage of both. The Encyclical concludes with an exhortation to the bishops that they exert themselves to explain these truths to their people and to see to it that the conduct of Christians be in conformity with them.

CONSIDERATION of Leo XIII.'s next Encyclical, entitled **"Sancta Dei Civitas,"** dated December 3, 1880, opens up an entirely different subject, but one no less important for the welfare of souls. This document deals with the Society for the Propagation of the Faith, the work of the Holy Childhood, and the Oriental Schools. To preach the word of God, says the Holy Father, is the primary means of extending the true faith. But to this end also those work who furnish missionaries with material assistance or aid them with their prayers. These last two means are within the reach of all. No one is so poor as not to be able to make a small contribution to the **propagation of the Faith,** or so busy as not to have time to say a short prayer with this intention. Societies concerned with this object deserve great praise, especially the work of the Propagation of the Faith, founded at Lyons early in the century, and now spread over the whole world. The two other works mentioned above are auxiliary to it, their special objects being childhood and youth. Persecutions, the irreligious spirit of the age, the material misfortunes of the times, and obstacles placed in the way of recruiting missionaries have diminished the number of associates engaged in these works, the amount of the contributions, and the number of evangelical co-operators. In another direction the field of the apostolate has been extended by the discovery of new countries and new peoples. The preachers of error compete with the Catholic apostolate. Therefore it is necessary that the magnitude of the Gospel work, and its spiritual utility to those contributing to it, stir up all Christians to supporting it with their offerings of money and their prayers. Let the bishops, then, invite the faithful to its aid and see to it that missionary vocations be developed.

The work of the **Oriental Schools** recommended in this Encyclical was one of the most powerful means which Leo XIII. reckoned on using for the welfare of that

part of the world, toward which were cheerfully turned his thoughts afflicted by the sad spectacle presented by Europe. In his address to a consistory held on December 13, he declared with deep emotion how much he was attached to the Orient, the cradle of Christian beliefs, how ardently he hoped to see its ancient glory flourish again, how deeply he was consoled by the symptoms of new life that were showing themselves there; "and so much the more," he added, "because we discover in those regions signs entitling us to hope that the Oriental peoples, so long separated from the bosom of the Church of Rome, will, under the Divine inspiration, return to favor with her." Here he expressed one of his most cherished thoughts, the **union of East and West** in the true faith, a union that, there was reason to hope, would be the crowning of his glorious pontificate. At the same time he announced the elevation to the cardinalate of Mgr. Hassoun, patriarch of the Armenians, the illustrious victim of the persecutions following the schism of a part of that nation, and one of the chief promoters of its return to unity.

From the Orient had come almost the first gleam of consolation to the new Pope. Heaven had seemed, indeed, disposed to grant him without delay one of the greatest joys that his fatherly heart could experience. This was the **conversion of Mgr. Kupelian,** leader of the new Armenian schism, and the almost total collapse of that movement. We need not go into the details of this deplorable incident, which was begun, in consequence of the Vatican Council, by two Catholic Armenian bishops, Mgr. Bahtiarian, archbishop of Diarbekir, and Mgr. Gasparian, bishop of Cyprus. In this movement, Mgr. Hassoun, the sole lawful patriarch of the Armenians, was a glorious victim of persecution. Suffice it to say that a monk named Kupelian had arrogated to himself the title of civil head of the Armenians, and then that of patriarch of Cilicia. At the accession of Leo XIII. he was leader of the schism. The discussions and embarrassments that he caused in his own flock started him on the way to Damascus, and, through the **intervention of Mgr. Hassoun,** he submitted to the Pope after having sent to the Sublime Porte his resignation from all his usurped titles, and having tried, but in vain, to bring over to the true fold along with him all the stray sheep of which he had been the unlawful pastor. The Holy Father consented to receive him, and on April 20, 1879, the touching ceremony of reconciliation took place. The convert, approaching the Papal throne, around which were gathered several cardinals, read in a loud voice an humble retraction of all his errors. Leo XIII., like the father of the prodigal son, accorded a most tender welcome to the repentant monk. "It is sweet and consoling to a father," he said to him, "to embrace again and to press to his heart a son whom he had thought lost. * * * * It is this joy, this consolation, which our heart feels on seeing you, dear son, after having waited long for you, return to the bosom of the Catholic Church and destroy the germ of a division most fatal to the Catholics

of Armenia." He then praised the courage shown by the convert in leaving all to repair his fault, and thus gain immortal glory before God and men. Then he added: "While granting you the fullest and amplest pardon, we wish of our own will to make **an exception** to the general rules of ecclesiastical discipline, and to concede to you the titles, insignia and honors of the episcopal dignity that had been unduly conferred on you by prelates who had been deserters from Catholic unity." The Holy Father ended his discourse with these words: "Oh! how dear to us are the Churches of the East! How we admire their ancient glories! How happy we would be to see them shine again in their pristine splendor!" To restore sap and life to those Churches of old so illustrious was indeed one of the great ideas of the pontificate of Leo XIII., one of his most fruitful ideas, at a time when the politics and efforts of all the European powers were looking more than ever towards the East. The Holy Father used his influence at the Berlin Congress to obtain **religious liberty** for Catholics **in the Turkish empire,** and the boon was granted. The Sultan, lending a favorable ear to the Pope's diplomacy, reinstated Mgr. Hassoun in all his rights, and caused nearly all the churches unjustly held by the schismatics to be restored to the Catholics. The Pope, on April 28, 1879, wrote a **letter to the Sultan,** Abdul Hamid, thanking him for such favorable interference. His Majesty, on receiving the letter through Mgr. Grasselli, declared that Mgr. Hassoun's restoration to his rights had, on his part, been only an act of justice. Soon afterwards Bishops Gasparian and Bahtiarian, who had been the chief promoters of the schism, submitted of their own accord. Once Mgr. Kupelian had returned to the East Mgr. Hassoun appointed him visitor of the Christian communities of Cairo. His efforts to bring about the conversion of the new schismatics were crowned with consoling success. He procured especially the return to Catholic unity of Mgr. Davidian, leader of a band of rebels. The latter sent the Holy Father a letter in which he deplored his schismatic aberration and submitted in advance to any measure the Pope saw fit to take in regard to him. This example and Mgr. Hassoun's efforts brought about other conversions to the Catholic fold.

On February 28, 1879, the Pope appointed a new patriarch of **Babylon of the Chaldeans.** In the preceding year this Church had lost its ruler, Mgr. Joseph Andon, a prelate distinguished for his piety and zeal, who, however, had allowed himself to be swayed in his later years by bad advice, and for a time forgot the obligation of submission to the Apostolic See. But, warned by the Pope, he returned to a sense of his duty, and, having submitted to the Holy Father, endured with truly Christian constancy the severe persecution to which he was subjected by the dissenters of his nation. At the close of his life, to the great edification of his people, he left a testimony of the sorrow with which he implored pardon for his error, and of his devotedness and attachment to the See of Peter and to the Vicar of Christ. After his

death Peter Elias Abolionan, bishop of Gezira, was elected to succeed him, and the Pope confirmed this choice.

On the day on which **Mgr. Hassoun** received the cardinal's hat at the Vatican, December 15, 1880, he made an address to the Holy Father warmly thanking him. The latter, in reply, expressed the wish that he would remain thereafter in Rome so that he could the more effectively look after the religious interests of the Orient. "We set you up, among the children even of the Eastern Church, as a noble example. Over four centuries have elapsed since the Roman purple was conferred by Pope Eugene IV. on another monk of the Orient, Cardinal Bessarion, a great luminary of the Greek Church and a man who had fully earned the gratitude of the Apostolic See. At the council of Florence he became the ardent defender of the Catholic faith and strove with all his might to bring his countrymen back to union with the Latins, to respect for and obedience to the Roman Pontiff. He defended and upheld the sacred rights of the Church of Rome. With admirable skill he brought to a happy issue the delicate missions he had received from the confidence of the Sovereign Pontiffs. He assiduously cultivated and generously protected science and literature. And he left imperishable monuments of his learning, his zeal for the faith, and his active charity for the Orient." The Holy Father hoped that, by his dignity and influence, the new cardinal would contribute to preparing the way for **the return of the East** to the faith. The Armenian community sent an address to His Holiness thanking him for the dignity conferred on their patriarch. They would like to see him return home; but as Leo XIII. deemed Cardinal Hassoun's presence in Rome more useful, a synodal assembly was held to elect a new patriarch of Cilicia. The choice fell on **Mgr. Stephen Azarian,** titular archbishop of Nicosia, who took the name of Peter X. This choice was confirmed at a consistory held on August 4, 1881. A keen and active intellect, noble qualities of heart, and profound attachment to the Holy See were characteristic of the new patriarch. On his escutcheon he put the rainbow and the dove bearing the olive branch, thus announcing that his administration would make harmony and peace flourish. His successor was **Mgr. Paul Emmanuelian,** a student of the Propaganda, chosen in 1899.

To crown his efforts for the more and more complete evangelization of the Armenians, Leo XIII. wished to establish an **Armenian College** in Rome, on the model of the St. Athanasius College for the Greeks. Gregory XIII., by letters apostolic dated October 10, 1584, had decreed its founding; but his death prevented the carrying out of his noble design. Leo XIII. took it up again, and, by a bull dated March 1, 1883, established at Rome a college for Cardinal Hassoun's fellow-countrymen. His Eminence was appointed its protector and was entrusted with the supervising of its management. It was one of his last great works. This college had been in operation only a few months when he died, February 29, 1884.

The new Armenian schism had almost completely disappeared in 1888. Under the influence of the Congregation of the Propaganda and of Mgr. Azarian, the Catholic Armenian patriarch, legal recognition was withdrawn by the Sultan from the new schismatic community. Moreover, the most notable among the dissident priests had returned to obedience. Not long afterwards the Catholic community recovered possession of the splendid church dedicated to St. John Chrysostom. Leo XIII. showed his joy by issuing an **Encyclical Letter,** dated July 25, 1888, addressed to the patriarch of Cilicia and the archbishop and bishops of the Armenian people. In touching tones he invited the adherents of the old Eutychian Armenian schism to return to unity. But the frightened patriarch and other leaders of the rebels sent a protest to the Sultan, and a pastor at Chalcedon solemnly burned Leo XIII.'s letter in his church. On the other hand, in 1892, **Nestorians of Persia,** with the patriarch, Mgr. Chimoun at their head, joined the Catholic Church in a body. "We will all soon be children of the same father," one of them wrote.

So as to strengthen and better the condition of religion in **Bosnia and Herzegovina,** Leo XIII. negotiated with the Austro-Hungarian monarch, Francis Joseph, for the re-establishment of the Catholic hierarchy in these provinces. The archiepiscopal and the metropolitan dignity was conferred on the city of Serajevo, the present capital of Bosnia, but under the archiepiscopal title of Verbosna. To it were attached as suffragans the episcopal sees of Banialuca, Moscar or Dumna and Mariana, and that of Trebinje, placed under the administration of the bishop of Ragusa (August 4, 1881). Five years later, on August 18, 1886, a concordat was concluded between the Sovereign Pontiff and the Prince of **Montenegro** on a most satisfactory basis. Its eighth article is well worth quoting here: "The archbishop of Antivari, by virtue of his pastoral ministry, directs the religious instruction of Catholic youth in all the schools; and he, in agreement with the government, names a Catholic ecclesiastic or master to attend to the same work in the State schools; and that master receives the same remuneration as the other professors. In localities in which the population is exclusively or for the most part Catholic, the government chooses for the State schools persons acceptable to the ecclesiastical authorities."

FEW Popes have shown more sympathy and zeal for **the Slav cause** than Leo XIII. An immortal document will forever bear witness to this statement, namely, the Encyclical **"Grande Munus,"** issued on September 30, 1880, which has been called Leo XIII.'s masterpiece. From the beginning of his reign he showed the deepest interest in the Slavic race. Concerned as he was about the condition of religion in the Orient, he could not fail to cast a sorrowing eye on a power that was playing a part ever becoming more important, namely, **Russia.** A daughter of the Greek Church, that of Russia had followed her mother into schism, and persisted in remaining there. Imitating the example of the Byzantine emperors, to whose inheritance they aspire, the Czars claim a monopoly of orthodoxy, and have been irreconcilable persecutors of Catholicism. Unhappy Poland especially has suffered oppression from them. Sometimes this persecution was bloody, sometimes bureaucratic, but always implacable. The reign of Pius IX., as we have seen, had ended in a violent rupture with Russia, from which it seemed that no more good faith or tolerance was to be expected. The Church of Poland lay helpless, then, robbed of her pastors and a prey to direst misfortune. Leo XIII. ardently desired to come to their assistance, and at the same time to that of all Catholics in the great empire. Circumstances seemed propitious. He had made the first advances by writing to the Czar on the occasion of his election. On the other hand, the Encyclical against **Socialism** ("Quod Apostolici") was nowhere better understood than in Russia. Slavic genius carried to extremes, having taken hold of the socialistic idea, drew from it all its consequences and put them into practice with unexampled determination and ferocity. To destroy everything, and then rebuild in accordance with the most advanced Socialistic programme, was their watchword. Whence came the name of **Nihilists** adopted by the Russian sectaries.

At the opening of the year 1879, the whole fabric of Russian society seemed to be shaking on its foundations. Nihilist clubs, organized with infernal skill, were conspiring from one end of the realm to the other. Against the officeholders and generals of the army they were issuing death sentences that were carried out in spite of all the precautions taken by the police. Conflagrations, kindled by ill will, were destroying whole sections of various cities. But the blows of the conspirators were aimed especially at the head of the State. **Attempts on the Czar's life** rapidly succeeded one another with alarming boldness. On April 14, 1879, Alexander II. escaped three bullets fired at him by the assassin Solovief, chosen for the purpose by lot at a Nihilist meeting. On the night of December 1-2, on his way to Moscow by rail, he owed his life only to half an hour's change in the time table; for a mine.

laid by the Nihilists, exploded soon after the train had passed, derailing and overturning a later court convoy. Again, on February 17, 1880, still another, bolder and more extraordinary attempt was made. Just as a state dinner was ready for the guests, the dining-room of the winter palace at St. Petersburg and the guards' hall under it were destroyed by a terrific explosion. Ten persons were killed and over fifty wounded; but the emperor and his family, who by chance were late, escaped disaster once more. Such deeds were certainly of a nature to make the Czar reflect, especially as there was **no Catholic** mixed up with the doings of the Nihilists, in spite of the oppression to which Catholic Poland was subjected. On the other hand, Alexander clearly saw how powerless were his means of defence against such perils. What good could he expect from the corruption and venality of the office-holders, from the vices and ignorance of the schismatic clergy, who were incapable of carrying on an active and efficacious religious movement against the subversive propaganda of the conspirators, or from the perversion of the schools and the universities, which were becoming the most active centres of the anarchist movement?

Leo XIII. took advantage of these circumstances and of the Czar's frame of mind to bring about an understanding between the Holy See and Russia. After each attempt he congratulated the emperor on having escaped the danger. These acts, by which Alexander showed he was touched, paved the way for preliminary conferences which afterwards led to happy results. Meanwhile Canon Satkievitch, administrator of the diocese of Warsaw, was permitted to distribute the Encyclical against Socialism to his clergy and to have them read and comment on it to the faithful. It may also be noted here as a cause of joy that the Orient at that time showed to Leo XIII. the good feeling manifested in favor of Catholicism by Prince Charles of Roumania and Alexander of Battenberg, recently chosen as Prince of Bulgaria.

It was not exclusively his ardent desire to regain liberty for the Church in Poland, but also his hope to diminish, if possible, the prejudices of the great Slav power against Catholicism, and thus prepare the way for an event of the highest importance in the history of mankind, namely, the reunion of the Eastern with the Western Church, that actuated the Sovereign Pontiff. His far-seeing attention was, indeed, strangely attracted by that Slavic race which, placed between East and West, seemed to have reached a stage when its power would irresistibly overflow both. The Pope's concern in regard to this subject was shown most clearly in the Encyclical **"Grande Munus."** In it he sums up all that the Roman Pontiffs had done for the spiritual and temporal welfare of the Slavs and expresses his ardent desire to see both developed more and more. He recalls the history of the great missionaries, **Sts. Cyril and Methodius**, who having set out from Rome, brought civilization and faith to the whole Slavic world. In regard to the blame laid upon them

for having introduced the use of the Slavic language in their liturgy, he complacently recalls approval given by the Holy See of the two bishops' conduct. One of the prejudices that most retard the reconciliation of the Orientals with Rome is indeed their belief that the Holy See is seeking to replace their ancient national rites with that of the Latins. The Pope expresses his intention of making Catholicism flourish again among the Slavs by increasing the number of bishops and priests. Then he ordered the celebration throughout the whole world of the feast of the two Slav saints.

This Encyclical created a great sensation among the peoples of that race, and awakened an impulse full of hope. Bosnians, Dalmatians, Illyrians, Croats, Servians, Bohemians and Moravians turned their eyes towards Rome. The danger of **Panslavism** is union in schism, obstinacy in error, concealing itself under the cloak of politics. In the estimation of many Slavophiles the Slavic nationality and the pretended "orthodox" Church were one and the same thing. The Encyclical dispelled this error, this illusion. Besides, it brought out in the clearest light a two-fold fact impossible to dispute—St. Cyril died at Rome, and at Rome, along with the blessing of the head of the Church, St. Methodius received the powers he needed. It is evident, then, that the **Apostles of the Slavs** were Catholics, acknowledging the supreme authority of the Bishop of Rome, successor of St. Peter. This point **Mgr. Strossmayer**, the illustrious bishop of Bosnia and Sirmium, with residence at Diakovar, honored by his people as a king and a father, brought out clearly in an admirably eloquent pastoral letter.

Committees were then organized at Agram, Diakovar, Zara and Prague, to promote **a great pilgrimage** to Rome. In June, 1881, 1,300 Slavs set out to go and venerate the Vicar of Jesus Christ. At their head were six bishops, among them Mgr. Strossmayer. The feast of Sts. Cyril and Methodius was approaching. An *invito sacro* from the Cardinal Vicar exhorted the Romans to join the foreign pilgrims in gaining the indulgences granted for the Triduum to those who would visit the church of St. Clement. The festivities held on the occasion by the Slavs were very solemn; but the most imposing was the audience which the Holy Father granted to the pilgrims on July 5, the feast of their patron saints, in the immense hall over the portico of the Vatican basilica. Many of the pilgrims were clad in their picturesque national costumes. All classes of society were represented. Alongside eminent prelates and distinguished secular and order priests were to be seen members of the nobility and of the mercantile class, as well as lines of artisans and laborers. The richness of the national costumes, the attitudes of those men of a race so different from that of the west of Europe, but in whom lived invincible faith united with force of character and physical strength, attracted the keenest attention. They had come to Leo XIII., indeed, as leaders of a deputation of **all sorts of nationalities**—Poles from the Austrian and Prussian provinces, Ruthenians

from Galicia, Bosnians, Herzegovinians, Bohemians, Moravians from Dalmatia and Carniola, Bulgarians not only from Bulgaria, but from Macedonia and Roumelia as well, Czechs, and Slavonians from Carinthia. To the Pope they brought offerings of gold to the value of $100,000 and addresses richly bound and bearing thousands of signatures. The Holy Father came in surrounded by twenty-nine cardinals, besides bishops, prelates, and guards of honor, borne on the *sedia gestatoria,* amid *flabelli,* and wearing rochet, red mozetta, and gold stole. It would be impossible to depict the enthusiasm of that multitude prostrate to receive the blessing of the Vicar of Christ and acclaiming him in all sorts of tongues. When the Pope had taken his place on the throne and silence could be made prevail in the crowding ranks of those present, Mgr. Strossmayer spoke in the name of all, delivering a Latin address of superior eloquence, which conveyed the feelings of veneration, submissiveness and filial devotedness animating the souls of all and lighting up their countenances. When the orator uttered the memorable words, *"Ubi Petrus, ibi Ecclesia,"* "Where Peter is, there is the Church," three cheers resounded in the hall, as the echo of the **universal belief of Catholics.** The Holy Father, mastering the emotion of his soul, arose, and standing in front of the throne, spoke one of the most warmly eloquent replies he ever delivered. As soon as he had concluded the words of the Apostolic benediction, enthusiastic cheers again resounded everywhere. Was it as it were the cry of a prophetic oracle announcing from the summit of the Vatican the glorious destinies prepared by the Holy See for a whole chosen race animated and renewed by the spirit of religion?

On this occasion the Holy Father showed once more that he entertained no ill will against Russia, and that he desired but one thing, to see her return to Catholic unity for her own good and for that of the whole Slavic race. But the Russian authorities were not yet in a state of mind that would enable this language to be understood on the banks of the Neva. **Schismatic Russia** had jealously prevented her subjects from taking part in the pilgrimage. She saw in the Pope's appeal to the Slavs an act of supreme tact aiming to turn towards Rome the great current of Slavonic influence hitherto monopolized by that power calling itself Holy Russia, which justly feared the echo of the voice of Peter in the profound religious hearts of its subjects. At St. Petersburg, then, there was a tremor at the idea that Leo XIII.'s conduct might bring about a movement of **Catholic Slavism** under the protection of Austria. The latter, indeed, had taken a step in this direction, and, about the same time, as has been related, Leo XIII. had had the consolation of restoring the Catholic hierarchy in Bosnia and Herzegovina, with the firm hope of seeing Catholic influence develop under Austrian auspices, in those provinces that are as it were the advance sentinels of Slavism at the gates of the Orient. A little later, in 1883, the Pope thought he would take advantage of the favorable disposition

manifested among the **Bulgarians.** To the United Bulgarians he gave three Vicars apostolic of the Greek rite, founded scholarships in the Adrianople seminary, and established a new seminary at Salonika. The work of the Greek rite missions was so prosperous that, as a Protestant newspaper remarked, it caused loud complaints to be made at St. Petersburg and Moscow, as well as at Constantinople and Athens. The Pope's intervention, aiming only at protecting religious interests, was not such, however, as to give offence to Russia.

From the time of which we are now speaking, thanks to the patient influence of Leo XIII. and the events helping it along, it seemed as if ideas tended to become modified in regard to the Catholic Church throughout the most enlightened section of political circles in Russia. A newspaper organ of the Greek schism, the *Thera,* stated the following fact in these terms: "The higher society in St. Petersburg, in this respect like a powerful lever, is inclined to give an impulse to the **ecclesiastical union** of the religious worlds of **East and West.** On this point we can, without fear of contradiction, depend on the authentic testimony of a goodly number of Russians, nay, even on an august personage belonging to the Czar's family. It is they, in truth, who have set to work to bring about the reunion of the Eastern Church with the Church of Rome. The cream of intellect and society in Russia regards this eventuality as the salvation of society, the remedy for all social ills. God grant that this belief enter ever more deeply into men's minds and be changed into facts as soon as possible." At the time of the Slav pilgrimage of 1881 the opposite prejudice undoubtedly prevailed in Russia, and one could scarcely point out any symptoms of alleviation in the severity with which Catholics were treated. The mournful wail of 310 **Polish Uniats** exiled at Kherson came to sadden the joy felt by Leo XIII. on the occasion of the Slavs' arrival in Rome. They said to Christ's vicar: "Deign to go down into the depths of our misfortune and our tears and lead us back into the fatherland of the saints, so dear to your heart. If by God's will it must be otherwise, obtain for us the spirit of perseverance, and bless the continuation of our martyrdom. Present in spirit at this holy solemnity, we declare, by the holy relics of St. Cyril, to the Vicar of Jesus Christ, and to all our Slav brethren, that we have a horror of schism and that we wish to live and die in the holy Catholic religion." The sorrowful words of these confessors of the Faith undoubtedly filled the heart of Leo XIII. with the greatest bitterness. It was unjustly, then, that certain persons said they were scandalized when they saw him, in spite of the sufferings of the Uniats and other Catholics in the Russian empire, keep up friendly relations with that empire. His chief object in doing so was precisely to the effect that he could come to the relief of the persecuted Catholics. Later on we will see what he did to attain this end and how he succeeded. Circumstances would indeed soon put him in a position to enter into closer relations with Russia. While he was engaged in his work of

peace in the political as well as in the religious sphere, **a terrible crime** startled the world. On March 13, 1881, the Czar Alexander II. at last fell a victim to the incessant efforts of the Nihilists, just as he was about to issue a decree, already prepared, granting political liberty to his subjects. A bomb thrown by a wicked hand terribly mutilated the monarch, who, a few moments later, went to render to the King of kings an account of a life loaded with the awful responsibility of cruel and repeated persecutions of Catholics.

EANWHILE Germany, no less than the Orient and Russia, had been a subject of great concern to the Holy Father. One of his most splendid glories is his having restored religious peace to this empire. It is no easy task to form a correct idea of the patience, gentleness, perseverance and ability needed to achieve the desired result without compromising a single essential principle. To appreciate fully the work accomplished by Leo XIII. and his diplomacy, we must take a retrospect of the **Draconian legislation** under which the Church was suffering **in Germany** when Pius IX. died. It will be seen that Prussia had exerted all the strength of her bureaucracy and all the subtlety of her lawmakers in the service of a persecution that thus became one of the chief institutions of the State.

After the manner of Napoleon I. and so many other tyrants, Prince Bismarck blindly ran up against this stumbling block. Lengthy dissertations had been evolved on the psychological precedents of the **Kulturkampf**. They have been summed up as follows by a Catholic publicist, Count Conestabile, whose career was as brief as it was brilliant: "The general tendency of German philosophy for a century past has constantly been the proclamation of the omnipotence of the State, not only in civil, but also in ecclesiastical matters. Bismarck, though not a philosopher, showed clearly that he underwent the influence of these doctrines, and it is easily explained how he desired to take advantage of the pre-eminence of force which he had reached in order to realize this idea of the State. Wishing to have a pretext for asserting **the State's omnipotence,** even in the domain of religion, he sought it in the proclamation of the dogma of infallibility, and asserted that that utterance had changed the respective attitudes of Church and State in all countries. As the new German empire could not have been founded but by the humbling of the two great Catholic powers, France and Austria, he imagined that the German Catholics would be internal allies of these two powers as opposed to his policy, and he thought he ought to secure guarantees against such an eventuality. In the last place, he believed in the possibility of separating German Catholics from the centre of faith, and of forming a sort of

national Catholicism, the germs of which he thought he found in the Old Catholic schism, which had not yet given proof of its complete impotence."

The black eagle, then, entered upon a conflict with the dove. The moment seemed opportune. During the Franco-German war, Napoleon III. having withdrawn his troops from Rome, the Italian revolution made an irruption into the Eternal City. The Pope had become the prisoner of the Vatican at the same time that Prussia obtained supremacy in Germany, and Germany preponderance in the world. If no one in Europe dared fire a canon-shot without the Emperor William's permission, who in Prussia would venture to run counter to Prince Bismarck's will?

But the Gospel tells us that we must obey God rather than men. German Catholics had meditated on these words. In parliament, under the name of **the Centre,** a party arose and valiantly and trucelessly defended the Catholic cause, the rights of the Holy See, and those of persecuted minorities. Its chief leader, **Herr Windthorst,** an ex-minister of the former kingdom of Hanover, became famous throughout the whole world. Bismarck shouted: The Centre is mobilizing against the State, is setting up a political dualism. He asked Pius IX. to intercede with the Catholic party so as to get it to modify its political tendencies. "The Church," replied the Pope, "interferes in the internal affairs of States only when Catholic interests are at stake." To this answer the Chancellor's wounded pride rejoined with a wrathful scowl, a terrible war-cry against German Catholics. All at once Herr von Muhler, minister of worship, received orders to lead an active, inexorable campaign against them. But Bismarck soon thought him too timid, too moderate; and, having found a willing tool to do the work as he wanted it done, Von Muhler was asked to resign and, in January, 1872, **Dr. Falk** took his place. At once there came a shower of Draconian laws or decrees. The State henceforward had the sole right to supervise educational establishments, whether public or private; the members of a religious order could not be teachers in an elementary public school; every pupil belonging to the Children of Mary would be dismissed; the Society of Jesus and like orders must be dissolved within six months; the members of these orders would be expelled or confined in compulsory domicile, and so on.

It was on June 19, 1872, that the law was enacted **expelling the Jesuits** from the empire. Their institute, and congregations arbitrarily declared to be affiliated with it, were excluded from German soil. Their members who were foreigners must leave the country at once, and those who were Germans could reside in their own land only where the government assigned them. The Bundesrath, or federal house of representatives, declared by ordinance dated May 30, 1873, that the **orders affiliated** with the Jesuits were: the Redemptorists, the Lazarists, the Congregation of the Holy Ghost, and the Society of the Sacred Heart. Rid of these auxiliaries of the Church, the Prussian lawmakers set to work to remove whatever obstacles they found

in the constitution of 1850. Articles 15 and 18, which left to Churches full and entire liberty in the administration of their affairs, as well as the right of nominating, electing and confirming their officials, were modified, by the law of April 5, 1873, so as to give the State the right of final supervision over the internal doings of the churches. The new law provided punishment for publishing from the pulpit episcopal instructions and pastorals as well as Papal encyclicals. The ground having been thus cleared, the authorities started on the march, and they marched rapidly.

On May 11 and 12, 1873, two laws were promulgated only the chief provisions of which we have room to enumerate. These suffice, however, to give a very good idea of the condition of affairs created by **the new legislation.** By virtue of the former, every aspirant to the priesthood in the kingdom of Prussia was obliged to attend the courses in a German university, in accordance with a programme drawn up by the State. Students in theology, during their sojourn at the university, could not attend any ecclesiastical seminary. All the establishments intended for the education of the clergy were placed under the supervision of the State. All appointments to parish offices were subject to a previous notification addressed to the president of the province, who had the right to oppose the installation of the candidate if the latter's antecedents were of such a nature as to lead one to fear that, in the exercise of his official duties, he might act against the laws of the State or disturb public order. This provision, framed as vaguely as possible, left the field open for hostile action on the part of mayors, policemen, and freethinking and ambitious schoolmasters, on whose information the presidents of the districts would address their reports to the presidents of the provinces. Vacant parishes must be provided for in the course of a year from the first day of the vacancy; if not, the bishop was subject to a fine not exceeding 3,000 marcks ($750), and, in default of payment, to indefinite imprisonment. Ecclesiastics administering the succors of religion without having complied with these tyrannical regulations, incurred **heavy fines or imprisonment.** The law of May 12 suppressed the Papal supremacy in Prussia by decreeing that the disciplinary power over ecclesiastics and employees of churches could be exercised only by a German ecclesiastical authority. This article was in perfect harmony with the dream of a German Catholic Church, a dream to which the birth of the sect of the Old Catholics, sprung from opposition to the dogma of Papal infallibility, had given a feeble beginning of reality. But it was all very fine for the government to favor the new sect with its whole might, and to bestow a rich endowment on its bishop, the ambitious Reinkens; **Old Catholicism** could not even promise what was expected of it. Another article of the same law gave the government the right to remove clergymen of the Church whose doings seemed to it incompatible with the maintenance of public order. In the last place, this law decreed the creation of a special court, a royal jury for ecclesiastical matters, to which was given the

power to depose bishops and pastors "who have violated the laws of the State so seriously that a continuation in the exercise of their office seems perilous to public order." Furthermore we may cite, as logical sequels of the May laws, **the bread-basket law** of April 22, 1875, suspending allowances made by the State to the clergy, and the law of May 31, 1875, excluding from the territory of the Prussian monarchy all religious orders and congregations except those taking care of the sick.

But it happened that, in many cases, the courts were obliged to declare that certain provisions of the Prussian laws were incompatible with articles 15 and 18, even as modified, of the constitution. These articles were then definitely repealed; and article 16, which authorized churches to keep up uncontrolled relations with their ecclesiastical superiors, was abolished by the same measure, on June 18, 1875. In everything that did not specially concern the orders, the laws spoke of "two Churches," but they **affected only the Catholic Church**, as Protestantism was the religion of the State.

The debates from which this iniquitous legislation sprang will remain as the most memorable page of the parliamentary annals of Prussia. The **defenders of the Church** and of liberty of conscience for Catholics, the members of the Centre, Malinckrodt, Windthorst, Reichensperger, Lieber, to name only the most popular, by their courage, their eloquence, and the ardor of their faith, acquired indisputable claims on the gratitude of the Church and the admiration of the Catholics of all countries. They often made their adversaries reel and recede; but these formed the majority. Grouped around Bismarck and his minister of worship, Falk, the **enemies of the Church** incessantly invoked the principle of State sovereignty,—many of them afterwards quite changed their tone,—national integrity put in danger by a Church that depended, in regard to its internal affairs, on a foreign sovereign, who thus disposed of the consciences of 10,000,000 Prussian subjects! The Protestant empire could not endure the Pope of Rome thus holding on to such an influence over so large a number of its subjects. These must be freed from the Roman yoke! Such were the ideas recurring in all the speeches which the champions of the Kulturkampf delivered in the Prussian Chamber.

Were these learned lawmakers so ignorant of the spirit animating the Catholic Church as to hope that, by force of severe penalties, they would bring the bishops and their flocks to repentance? We must so believe. But they were soon undeceived. Bishops and priests accepted **fines, imprisonment and exile**, while the faithful remained steadfast. When a parish was robbed of its pastor, its inhabitants then flocked into the neighboring parish to perform their religious duties there; priests not affected redoubled their ardor so as to bring the succor of religion to those of the faithful whom age or illness kept from coming to them. Fervor increased wonderfully in the presence of persecution. The **heroic examples** of bishops and

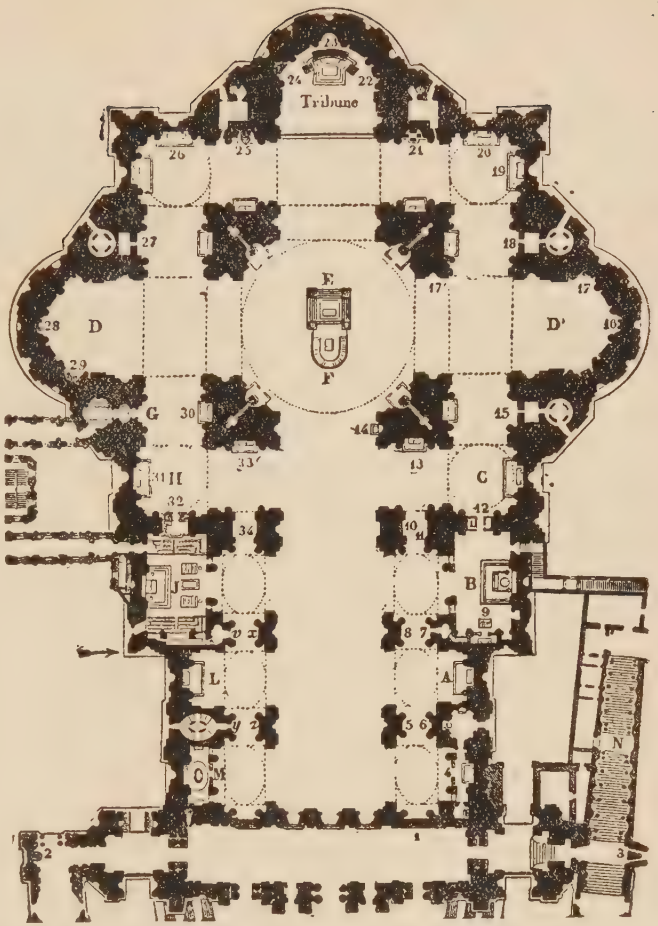
priests, the teachings conveyed in the speeches made by the Catholic representatives in the Reichstag or imperial chamber and in the Landtag or Prussian chamber, the exhortations and encouragements of the Catholic press, the addresses made at election meetings, all enlightened and upheld the souls of Catholics and attached the faithful still more firmly to their Church. To enumerate all the pastors, curates and other priests who preferred imprisonment to betraying their duty is impossible—a volume would not suffice for the purpose. Among the members of the hierarchy we may mention Mgr. Ledochowski, archbishop of Posen, whom the High Court of Justice declared deposed while he was in prison; Mgr. Melchers, archbishop of Cologne, who, after six months' imprisonment, received a certificate of good behavior during his confinement; Mgr. Eberhard, bishop of Treves, who underwent an incarceration of 299 days in the Treves prison; Mgr. Martin, bishop of Paderborn, in which city he was imprisoned for 100 days and then locked up in the fortress of Wesel; the auxiliary bishop of Posen, detained in prison twenty-one months, &c. All but three of the bishops, in fact, were imprisoned, fined, and exiled. Many Catholics until then indifferent became practical. Besides, those among the adversaries who were not blinded by hatred were already asking themselves **where the Kulturkampf would end,** and were acknowledging that a Church which did not succumb in such a persecution must be one founded and preserved by God. The purpose of the Falk laws had been well defined one day in parliament by Herr Reichensperger. "Why," he asked, "waste so many paragraphs when one would suffice, namely the **profession** of the Catholic religion is **prohibited** in Prussia? Dr. Falk bluntly admitted as much in a conversation he had with the Belgian statesman, M. Nothomb, then ambassador to Berlin, to whom he said: "We mean to extinguish Catholicism in Germany, and we will succeed in doing so most surely by extinguishing the priesthood." They did neither. On the contrary, they strengthened the Church by passing her through the fire of persecution, while at the same time they refuted the claim that Protestantism is the religion of toleration.

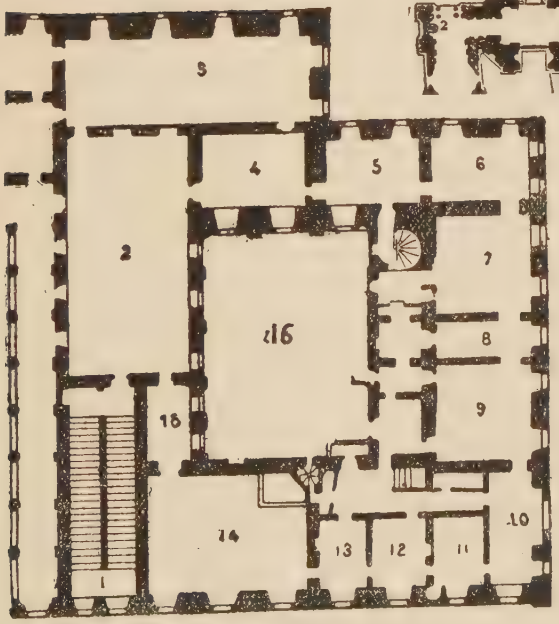
Pius IX. did not remain silent. In an Encyclical issued on February 5, 1875, he declared **null and void** all laws contrary to the divine constitution of the Church and excommunicated those desecrators who would usurp an ecclesiastical mission. "No temporal power, exalted though it may be, has a right to rob of their episcopal dignity those who have been chosen by the Holy Ghost to administer the Church." On May 15 following he honored one of the persecuted prelates, the archbishop of Posen, with the **cardinalitial purple.** Then the wrath of the Kulturkampf persecutors reached its paroxysm. Government allowances to Catholic bishops and priests guaranteed by old treaties were now made to depend on a previous declaration by which the diocesan authorities or the ecclesiastics unconditionally pledge themselves to observe the State laws. "Bloody persecution and prison cells have not killed the

FLOOR PLAN OF ST. PETER'S, ROME.

A. St. Sebastian chapel.
B. Bl. Sacrament chapel.
C. Gregorian chapel.
D, D'. Transepts.
E. Pontifical altar.
F. St. Peter Confession.
G. Sacristy entrance.
H, I. Clementine and Choral chapels.
L. Presentation chapel.
M. Baptistery.
N. Scala Regia.
O. Remains of last Pope.
V. Stairs to dome.
X, Z, 5–12, 15, 18, 21, 22, 24, 25, 27, 32, 34, 35. Tombs.

1. Jubilee door.
2, 3. Statues of Charlemagne and Constantine.
4. Chapel of the Pieta.
13. St. Jerome.
14. Bronze statue of St. Peter
16. Martyrdom of St. Processus.
17. St. Erasmus.
17¹. Statue of St. Bruno.
19. St. Michael.
20. St Petronilla.
23. Pulpit of St. Peter.
26. Bas-Relief.
28. Crucifixion of St. Peter.
29. Stigmata of St. Francis.
30. St. Peter and St. Andrew.
31. St. Gregory the Great.
33. Transfiguration.





FLOOR PLAN OF THE POPE'S APARTMENTS.

1. Stairway leading from the St. Damasus court to the Clementine hall
2. Clementine hall, built by Pope Clement VIII.
3. Secret consistory hall, where the Pope sometimes receives and says Mass for small groups of pilgrims.
4. Hall of the *parafrenieri*, the Pope's valets and ushers.
5. Waiting-room for secretaries, communicating with the Pope's private rooms.
6. The palatine guards' room.
7. Hall *degli Arrazzi* or of the Tapestries.
8. Hall of the noble guards.
9. Antechamber of honor, with the Papal throne, in which the Pope gives audiences and holds the meetings of the Congregation of Rites known as *coram Sanctissimo*.
10. Secret antechamber and waiting-room for cardinals.
11. The *del Tronetto* room, the Pope's reception-room and study.
12. The Pope's bedroom.
13. The Pope's private chapel.
14. The Pope's library.
15. Hallway connecting the library with the Clementine hall.
16. Inner court, around which the rooms are grouped.

old Church; let us try the hunger cure," said Bismarck and his henchmen; so they invented **the bread-basket law,** and turned the management of diocesan real estate over to laymen, and churches, church revenues and furniture to the Old Catholics. A very prominent officeholder then declared to a Silesian priest: "If your Church succeeds in surviving this struggle I will become a Catholic." "It is not necessary to be a prophet," Herr Dressler, attorney-general for the province of Posen, said on October 7, 1875, "to assert with certainty that the Catholic hierarchy in Prussia has met its Sedan. In thirty years, at the latest, all Catholic parishes will be without pastors, and the churches will be closed." The thirty years have well-nigh sped, and the Catholic Church is much stronger in Prussia and in Germany to-day than it was then.

As long as they had hoped to attain their end, the persecutors treated Pius IX.'s invincible *non possumus* and protests as so many unjustifiable aggressions. The heroic defender of religion they characterized as a warlike Pope, his Church as an obstacle in the way of the new empire's national development. But ere long they saw the time come when they would have to represent the Pope and his Church in other colors unless they wished to run the risk of **exhausting the patience** of the Catholic population and force it, robbed of its spiritual guides, into the arms of socialism. Leo XIII.'s letter to the German emperor on the occasion of his election came at a most opportune moment. Actuated by compassion and tenderness for his children so heroically bearing misfortune, he hastened to try and bring about a **relaxation of the penal laws.** "As, to our great regret," he wrote, "the pleasant relations formerly existing between the Holy See and Your Majesty have been interrupted, we appeal to your magnanimity with the view of obtaining the restoration of peace and repose of conscience for a large number of your subjects; and Your Majesty's Catholic subjects will not fail, as the faith they profess commands them, to show, with most conscientious devotedness, how respectful and faithful they are to Your Majesty. Fully convinced of Your Majesty's sense of justice, we ask the Lord that He grant you the plenitude of His Heavenly gifts, and we entreat Him to unite Your Majesty and ourselves in the bonds of the most perfect Christian love." **William I.'s answer,** countersigned by Bismarck, showed how different were the points of view from which the Pope and the emperor looked at the matter in their common desire for peace. The Christian feeling of the German people, said the latter, had for centuries upheld within the nation harmony and submission to authority, and these same feelings were for the future a guarantee of the preservation of these precious gifts. "Your Holiness's cordial words," he added "lead me to hope that you will be disposed to set in motion the powerful influence which the constitution of your Church gives you over its ministers, so that those of the latter who have refused to follow the example of the people entrusted to their care may submit to

the laws of the land they inhabit." Here it was clearly insinuated that the Catholic population had submitted to the May laws, and that the bishops and the clergy were the only rebels against them. Whom did Bismarck, who knew better than anyone else how the matter stood on this point, mean to make believe what he dictated to his sovereign to be transmitted to the Pope? Was the king, then, not cognizant of the frequent complaints that had been made to him by his Catholic subjects, outraged in **their most sacred rights** and deprived of their pastors? We know from excellent authority that matters would have taken a different course had the monarch been better informed. Though imbued with the "Evangelical" traditions bequeathed by his ancestors, William had an upright soul and a fatherly heart. He had promised protection and religious liberty to his Catholic subjects, the Kulturkampf was afflicting him, and if he so accused those who were its first victims, it was because all who approached him represented them to him as the authors of that sad strife. The only faithful and practical Catholic who could tell him the whole truth, Prince Boguslaw Radziwill, his intimate friend, had been long dead (1872). We may believe, then, that the monarch was sincere in his interpretation of the loyalty of his Catholic subjects as a submissive acceptance of the May laws.

In a second letter, dated April 17, the Pope asked that the Prussian laws be modified in conformity with the dogmas of the Church of Rome. The emperor had not yet answered this letter when the Holy Father wrote again on the occasions of the Hoedel and the Nobiling assaults (May 11 and June 2), the latter the result of an anti-Catholic conspiracy. The German *Official Monitor* of July 1 published an answer from the Prince Imperial, Frederick William, regent during his father's illness. If, as the Pope wished, the Prussian laws were modified in conformity with Catholic dogmas, "he thought the independence of the Prussian monarchy would be diminished, because the free action of its legislation would be subordinated to a foreign power. Nevertheless, he declared himself ready to treat of the difficulties resulting to both parties from the conflict bequeathed by his fathers, in **a spirit of conciliation** and with feelings favorable to peace that are the fruit of his Christian convictions." In spite of this anxiety for the monarchy's independence, this letter opened the way for negotiations, thanks to the apostolic gentleness shown by Leo XIII., who hoped against all hope. These negotiations were long, laborious, and sometimes intermittent; but little by little and gradually they were to have a successful issue. Meanwhile German politics had become exciting on account of the two attempts at assassination. Bismarck resolved to fight socialism with the same weapons he had used so unsuccessfully against Catholicism. A bill was introduced into the Reichstag containing a series of provisions that placed the socialist societies and press under the control of the police, to whom it gave almost discretionary power. But the government's efforts were of no avail. The Centre knew too well what to

expect as to the effects of exceptional laws; and **against socialism** it wished to use only religion and the existing laws. Therefore it united its voice with that of the National Liberals, who were also opposed to the bill, which received only 57 as against 251 votes. This division was taken between the two attempts at assassination, and soon after the second parliament was dissolved. The new elections were held on July 3, when the Catholic or Centre party **increased its strength** from 95 to 103 votes. Such was the result of the Kulturkampf and the most strenuous efforts of the government parties to represent the Centre as the only obstacle to peace. Some went even so far as to pretend that Cardinal Franchi had declared against the attitude of the Centre. But in the Reichstag on December 11, during the discussion of a motion demanding that the execution of the law against religious orders be suspended, the illustrious leader of the Centre, Herr Windthorst, embraced the opportunity to make the following declaration: "If an understanding could be reached between the court of Rome and the government, we would welcome it with a 'Te Deum.' We would submit unreservedly to this arrangement, even though we believed that, for the sake of peace, too many concessions had been made to the State." By these words the Catholic leader clearly defined his party's attitude and made its position as firm as it was correct.

The emperor had asked for a **confidential communication** with Rome. With this end in view, Bismarck suggested that Mgr. Aloisi Masella, Papal nuncio to Bavaria, be invited to come to Berlin. Accordingly, negotiations were begun through him, and were continued by Cardinal Jacobini and Baron von Huebler. This invitation was given in a roundabout way and confidentially. Someone came and told the prelate that the chancellor was anxious to see him and confer with him. Herein lay a lack of tact which caused a misunderstanding. After the nuncio's formal refusal, the effect that had been desired was abandoned. Then the chancellor decided to invite the nuncio officially. The latter happened to be in Dresden on the occasion of a silver jubilee in the royal family of Saxony. Mgr. Aloisi Masella expressed his regrets for not being able to go to Berlin, on account of the relations between the Holy See and Prussia, and he returned to Munich. Confronted by this firm attitude, and no doubt pressed by his sovereign, the chancellor had to give in at last and consent to make his first journey to Canossa. He had notice sent to the nuncio to **meet him at Kissingen** in Bavaria, whither Bismarck was going for his annual treatment. On this occasion the Holy Father authorized an interview. Naturally the semi-official newspaper men narrated the facts to suit themselves. Mgr. Masella was supposed to visit the chancellor, after having sent ahead of him two Bavarian ministers, to make sure of Bismarck's frame of mind, and Bismarck to have returned the visit. Nothing of this sort ever happened; but what did happen took place **without Dr. Falk's knowledge.**

Nothing came of this first effort to reach an agreement. Bismarck's proposal was an illusion. He consented to restore diplomatic relations between the Holy See and Berlin, if the Pope would order the German bishops to submit to the obligation of previous notice to candidates for ecclesiastical positions. This was asking too much where nothing was offered in exchange. There could be no doubt about the nuncio's reply. The ice was broken, however. The Prussian government had shown how much it needed to have religious peace restored. As regards the Holy Father, let us hear what he had to say in a **letter to Cardinal Nina**: "You are aware that, obeying the impulse of our heart, we have written to the powerful emperor of the noble German nation, which claims all our solicitude because of the troublesome situation in which the Catholics of that country are placed. Our words, inspired only by a desire to see religious peace restored to Germany, have been favorably received by the illustrious emperor, and have had the happy result of bringing about friendly conferences, which it is not at all our intention to let end in a mere armistice that would only prepare the way for fresh conflicts. We wish, after having removed the obstacles, to reach **a genuine peace,** as substantial as it will be lasting. The great importance of this end, which has been correctly appreciated by those directing the destinies of that empire, will, we are confident, urge them to offer us a friendly hand to aid us in attaining it. It certainly would be most pleasing to the Church to see religious peace restored in that noble nation; but the empire would have no less reason to be pleased thereat, certain as it would be of finding, as formerly, its most faithful and most generous subjects in the children of the Church." It could be justly said, as the *Provincial Correspondence* admitted, that this letter of the Holy Father's confirmed anew, in a manner most pleasant to state, the strong hope the Pope had entertained of restoring religious peace, and his conviction that the same desire animated the Prussian government.

On the other hand, Leo XIII. did not cease to lavish on his persecuted children both consolation and encouragement. To the archbishop of Cologne, who from his place of exile had, on the approach of the festival of Christmas, written to him expressing the wishes of the German hierarchy, he told of his joy at seeing the union that prevailed among all the bishops of the land. "Amid the troubles of our time," His Holiness wrote, "this marvelous union gives us joy and strength. It makes us exclaim with the Apostle: 'Praised be the Lord who consoles us in all our afflictions!' Indeed, when, at the time of our elevation to the Holy Apostolic See, we addressed all our venerable brethren of the hierarchy, we remarked in all their replies such an agreement of thought, opinion, and even word, that not only did we rejoice at the miraculous union reigning in the Church, but also had the happiness of showing that the bishops of the whole world are the faithful interpreters of the doctrine handed down by the Holy Apostolic See, and that they will continue to

aid us in directing souls and in all our works." In regard to the persecutions the Church had to endure in Germany the Holy Father said: "Our heart will find no rest as long as we see the pastors of the Church, to the great peril of souls, condemned and banished, priestly functions hindered by obstacles of all sorts, religious associations and pious organizations scattered, and the education of the young withdrawn from the supervision of the bishops." Thus did the Pope outline the programme of **the essential claims** of the Church in Germany.

There was no further doubt in Berlin of the pacific intentions of the Holy Father. Dr. Falk, while making violent charges against the Centre, acknowledged as much before the whole Reichstag. On the other hand, people were growing **weary of the Kulturkampf**, for which no one now wished to accept responsibility. In the very regions in which the cry of "war on Rome" had so often resounded, people spoke no longer but of peace with Rome, while repelling, on every motion of the Centre, the idea that the government would have to make the slightest sacrifice in the matter of its defensive legislation. In this way the principles on which this legislation had been based, and to which people continued to appeal, came and belied the avowed pacific intentions on each occasion. With irrefutable logic, through the voice of its most brilliant orators, the Centre never ceased to show the injustice of these exceptional laws and the disastrous effects which they were producing on the minds of the Catholic population. No answer was given to these **indefatigable champions** of the rights of the Church and of conscience, except that they were bitterly reproached for their pretensions. All their politico-religious motions, condemned in advance, were rejected by large majorities. Erroneously depending on the sentiments expressed by Leo XIII., it was ever hoped that an understanding would be reached on the basis chosen by Prussia, by treating directly with that kingdom; accordingly it was resolved to resume the negotiations that had been broken off.

A great change in the political and parliamentary situation in Prussia was, about one and the same time, about to make the position of the Centre less disadvantageous and render Papal diplomacy easier. Since the attempted assassinations Dr. Falk felt the ground giving way under his feet. The emperor had once already refused to accept his resignation; but it was evident to all, including the minister himself, that his retirement was only a question of time. As a matter of fact, Falk's most energetic supporters, the bulk of his army in his war against Rome, were precisely the adversaries of that positive religion whose rights and necessity his sovereign had proclaimed; for William I. had declared in the strongest and most explicit terms in favor of Christianity, in favor of the dogma of the Redemption by the blood of the Man-God, Jesus Christ, that is, in favor of a faith which most of the National Liberals regarded more or less openly as a myth. Before that

fresh current coming from the throne, Dr. Falk could not hold out very long. Bismarck's radical change of economical policy and the consequent disorganization of the National Liberal party hastened **Falk's fall.** The Centre, which had always supported the policy of protection, on the contrary was thus drawn closer to the ministry, and an interview, broached by Bismarck himself, between him and Windthorst led to an understanding. The Catholics, through their illustrious leader, declared at the same time that they would abandon none of their religious claims, and that, if they supported the ministry in its economic programme, the reason was that that programme had ever been their own.

One of the most important effects of the political evolution just referred to was the **dismissal of three Liberal ministers,** among whom was the chief artificer of the Kulturkampf. Thus came to an end, on July 1, 1879, that eventful period which the Catholic press stigmatized as the Falk era. The hateful adversary of Catholicism had fallen apparently on the economic question; but among the Liberals there was only one voice, saying that the real cause of his fall was the religious question. This opinion was subsequently confirmed by a declaration made in the Reichstag by the imperial chancellor. "It is the part of a brave man," said Bismarck, "to fight when circumstances require it; but we should not make fighting a permanent institution, and when means present themselves for allaying hostilities without attacking the principles of the cause itself, when people have learned to know and esteem one another in a common effort towards a common and noble end, I, as minister, have no right to disdain these means of making peace." How different were those words from the feeling shown in the beginning of the struggle! They denoted the workings that were taking place in the minds of those who were directing German politics, in **consequence of the negotiations** with Rome. But that work was as yet only in the preparatory stage; and we will soon see how difficult was the position of the Holy See in regard to Germany.

At this time only four dioceses out of the twelve in Prussia, namely, Kulm, Ermeland, Hildesheim, and Ornabruck, retained their bishops, while from the ranks of the clergy there had been imprisoned or exiled 1185 pastors and 645 curates. With the view of preparing for the future, the State had **robbed the Church** of all influence over the schools, and had arrogated to itself the right of controlling religious education, which in many communities it entrusted to laymen not invested with a canonical mission. Inspection of Catholic schools was handed over to "well-meaning persons," sometimes to masters who were Old Catholics, or Catholics only in name, or indeed to Protestant teachers. In many primary schools the system of teaching various religions at one and the same time, or of undenominational education, had been introduced.

Falk's successor, **Herr von Puttkamer,** who as president of the province of Sile-

sia had been as far from severe as possible in applying the May laws, did not show the same feeling of hostility against the Catholic Church as his predecessor; but, professing to be a practical believer, he was imbued with the prejudices of his sect and an energetic defender of State omnipotence. Bismarck had pretended that the May laws were purely political, and not religious—he saw in them only a phase of the old-time struggle between the priesthood and royalty. Falk had appealed to the necessity of putting an end to the condition of affairs established in 1848 in politico-ecclesiastical matters. As for Puttkamer, while deploring the consequences of the May laws, he set up a pretence of showing their opportuneness from it being necessary for the State to defend itself against the *encroachments* of the Church. To the Catholics he said: "It is you who, by your obstinacy, in not accepting the State laws, are the cause of your Church's sufferings." It was, then, as the chancellor said, the same old story with the name changed. To Puttkamer, as well as to his predecessor, the clergy of the Catholic Church were employees of the State, and Catholics must not imagine that the government would think of receding.

Yet the clergy of the dioceses of Munster, Paderborn and Treves wanted to take advantage of "the change of name" on behalf of **religious education.** Long petitions eloquently phrased were sent to the new minister to explain to him the fatal consequences of the regime to which his predecessor's system had enslaved the school. Puttkamer answered by enumerating the old grievances, but did so in a kindly tone, and he wished to apply to the condition pointed out to him all the remedies in his power. In many communities, in fact, religious teaching was again entrusted to ecclesiastics, who were relieved of the obligation of giving to the government employees an account of the subjects taught.

While these things were going on, it was decided to **resume negotiations** with Rome. To this end Bismarck, in the summer of 1879, arranged an interview, which took place at Gastein in Austria, with Mgr. Jacobini, then Papal nuncio at Vienna. There it was decided what would be the subjects for negotiation. This took place at Vienna between the nuncio and Dr. Huebler, commissioner of the ministry of worship. But there, as at Kissingen, irreconcilable claims and principles came into conflict. Bismarck showed his pacific intentions by generously promising changes in the text of the May laws, and even the repeal of some rather minor provisions; but he wished to keep the substance of that legislation, and was very much surprised to find on the part of the Vatican resistance and wisdom that he did not expect. Towards the end of December Huebler left Vienna. Puttkamer counted on sending him back after the Christmas holidays, but the chancellor was opposed to this. The Holy See, however, did not wish the matter to rest there. Animated with the desire of going as far towards making peace as the dignity and time-honored rights of the Church would allow, he declared on February 24, 1880, in a **brief addressed**

to Mgr. Melchers, archbishop of Cologne, that, in order to hasten the good understanding, he was disposed to give his consent that the names of priests called by the bishops to share their solicitude for the care of souls should be communicated to the government before these priests were canonically installed. On March 23, 1880, Cardinal Nina, Secretary of State to His Holiness, in a note to Mgr. Jacobini, communicated the conditions on which the Holy Father was disposed to make the concession mentioned in the brief above referred to. It is to be regretted that this note has not been divulged. The Vatican has given nothing for publication, and Bismarck made known only what would serve his own ends. But from a note from Prince Reuss, German ambassador at Vienna (March 29), we conclude that these **conditions** were probably as follows: 1, Notification would be given only in the case of the appointment of pastors and other officiating clergymen; 2, the government's eventual veto could be given only within certain limits pointed out in a previous letter not published; 3, banished or exiled ecclesiastics would be pardoned; 4, the government pledged itself to have the May laws revised in a sense compatible with the principles of the Church, and would restore to the Church religious management and instruction in the schools. The Berlin government had not waited for this communication before showing its way of looking at the question. A ministerial rescript dated March 17, 1880, recognized in the terms of the brief to the archbishop of Cologne a new proof of the Holy Father's pacific intentions; but at the same time it declared that, as long as these intentions were not in accord with the legal regulations and extended only to ordering the bishops to submit to the obligation of the previous notification in the meaning of the laws, the government could attach only a theoretical value to it. As soon as the government had proof from the facts that the conditions expressed by the Holy Father produced practical consequences, it would ask the national parliament to grant it the full powers necessary for carrying the modifications of the May laws into effect. In answer to **Cardinal Jacobini's overtures,** Bismarck declared that all the concessions possible had been made. He wished, indeed, to consent further to the recall, as a matter of favor, of some of the banished bishops. But to the end he persisted in his wish to put the Catholic Church, as in the past, at the mercy of the State.

The Holy Father was pained by the reception given to his conciliatory proposal. What guarantees were offered by these promises of making a gentle use of a discretionary power, as long as Draconian provisions had the force of law? Could not some other minister than Puttkamer make use of this power in a less conciliatory spirit? The Holy Father wished he could give other hopes to the faithful. Without asking for the concluding of a concordat, he desired **an agreement** that would insure the revision of the May laws. Bismarck answered with a series of recriminations. According to him, Rome's prelates did not know the condition of affairs existing in

Prussia, and their ignorance drove them to exaggerated hopes. They had wanted the government to commit the folly of breaking its weapons; but what would be the result under a warlike Pope like Pius IX.? Berlin had made important concessions; the Vatican had made none. Then came bitter **complaints against the Centre,** which was accused of systematically opposing the government on all questions. "It cannot be alleged," the chancellor wrote farther on, "that this faction is led into error by a few leaders, seeing that so many ecclesiastics of all ranks belong to it * * * and that it is supported by a rich and powerful nobility * * * * * a condition that must be attributed to the influence of confessors over men, and even more over women. A word from the Pope or from the bishops would put an end to this allance against nature between the nobility and the socialists." Farther on Bismarck expresses himself as full of compassion for the Catholic population, the victim of the obstinacy which the priests show in refusing, for reasons that cannot be understood, to attend to the needs of souls. These outbursts show that the great chancellor was in a bad humor. Disappointed in the hope he had entertained of restoring religious peace by means of a capitulation on the part of Rome, perhaps he foresaw from that time that forced journey to Canossa against which he had but lately protested so vehemently.

Yet the necessity of putting an end to the religious war was ever becoming more urgent. Accordingly, while the conferences were going on at Vienna, through the intermediation of the pro-noncio, Cardinal Jacobini, the government proposed the law known as that of **discretionary powers** or dispensations, intended to make the State the sole arbiter of religious peace. After having been somewhat modified, it was passed and promulgated on July 14, 1880. This law gave the ministry power to dispense from the oath required by the May laws ecclesiastics called to perform episcopal functions in vacant dioceses, to stop the suspending of allowances, and to authorize the orders tolerated in Prussia to found new religious houses intended for the care of the sick. The Centre had opposed this law because it was insufficient. "It would be better," Herr von Schorlemer-Alst had said, "merely to restore articles 15, 16 and 18 of the constitution." Yet it deserved to be called the first peace law, because it implied on the part of the government an acknowledgment that the **Kulturkampf legislation** was becoming **inapplicable.** By reason of this law diocesan administrations were begun to be reorganized in 1881. Vicars capitular were given to the dioceses that had become vacant through the death of their bishops. Notification having always been given in such cases, there was no inconvenience in conforming to established usage. In regard to the diocese of Treves, the government left the choice of a bishop to the Holy See, and the Pope appointed Canon Korum of Strasburg. He was consecrated in Rome, and his new subjects gave him an enthusiastic welcome. When he visited the chancellor the latter said: "Be as ultramontane

as you please; but leave discretionary power to me." Some time later other episcopal appointments were made. On November 15 Vicar General Kopp was called to the see of Fulda. The prince-bishop of Breslau died on October 20. His residence in the Austrian part of his diocese had partly put him beyond the reach of the consequences of the Kulturkampf. The auxiliary bishop, Mgr. Gleich, was entrusted with the administration of the diocese. Thus various churches in Prussia emerged from the sad widowhood to which they had been reduced, and the **hopes** of the Catholics **began to revive.**

On June 11, 1881, a change was quietly made in the ministry. Puttkamer having taken Count Eulenburg's place in the ministry of the interior, the portfolio of worship and public instruction was entrusted to **Herr von Gossler.** But it was only a change of men; the system and the principles remained the same. A significant fact, however, soon showed how much the Prussian government felt the need of concluding peace. On September 14 a Prussian diplomatist, **Herr von Schloezer,** returning from a mission to the United States, was **received in audience** by the Holy Father, with whom he discussed religious interests in Prussia. The semi-official press took care to make it appear that in this conversation there had been no question whatever of concessions to be made to the Holy See. But, in spite of these denials, everybody understood that the incident was a sign of the times. Ere long, indeed, Bismarck proposed in the Prussian Landtag that the money needed for the re-establishment of a **Prussian legation** at the Vatican be voted, and, in the course of the year 1882, Herr von Schloezer was accredited as minister of Prussia to the Holy See. Questioned in the Reichstag by Professor Virchow as to why the new ambassador represented only Prussia, and not Germany, the chancellor answered that he regarded the Catholic Church—along with its head—as an institution of the country, that is to say, of Prussia, but that a representation of Germany at the Vatican might perhaps be established in the future. He had ceased, then, to regard the Church as a foreign institution. This was, as Father Majunke remarks, a **condemnation of the very principle** that had directed the promulgation of the May laws; and the sending of a Prussian minister to the Vatican strikingly resembled, in spite of the attitude observed by Prince Bismarck in relation to the May laws, a journey **to Canossa by proxy!** Accordingly the sensation caused by this event was immense. The chancellor's object in restoring the Prussian legation was evidently to get the Pope to recognize the discretionary powers. It is none the less true that the restoration of diplomatic relations was an act of great deference to the Holy See, and might, in the present, and even more in the future, bring about happy results. It was for this reason that Leo XIII. accorded a favorable reception to the new Prussian minister. No more than previously did he accept the principle of the discretionary powers, but he did not think he should reject, in fact, the opportunities that might

be offered to him to remedy some of the wrongs done to the Church in Prussia. It was therefore erroneously that some wished at that time on the one hand to accuse the German Centre of disobedience, and on the other the Pope himself of having abandoned the **rights of the Catholics.** The Centre certainly continued to procure the repeal of the May laws and of the discretionary powers, but in doing so by no means departed from the Pope's will. On the other hand, the latter was so far from abandoning the rights of the Catholics that, while repelling the May laws and the discretionary legislation, he wished to make the Church profit by all the concessions that the civil power would in fact grant, even under the influence of that legislation. This wise moderation bore its fruits, and we will soon point out its happy results.

As the discretionary powers which the law of July 14, 1880, had granted to the government expired on January 1, 1882, a new law—the second peace law—passed on March 30, renewed them and extended them to the power of recalling bishops expelled from their sees and of dispensing young priests from the State examination. The government, which was at first opposed to these amendments, consented to have the law carried out as passed, its continuance in force running one year. Nevertheless, it delayed its promulgation for two months, which was equivalent to an arbitrary limiting of its operation to a period of ten months. People saw in this an unpleasant indication of the great chancellor's disposition. By one of those sudden changes characteristic of his policy, indeed, the **severity of the Kulturkampf** was by no means diminished in most cases, and ere long an incident occurred between the government and the new bishop of Breslau, Mgr. Herzog, who was reproached with removing intruding priests from certain parishes and with seeing that the laws of the Church in regard to mixed marriages were carried out. Nevertheless, this incident was speedily smoothed over. The confiscation weighing on the revenues of several bishops was also made an issue about this time. On the other hand, the Prussian government persisted in opposing the return of the exiled bishops Melchers and Ledochowski. It was amid these fluctuations, but yet with a real tendency to peace, that was continued between the Holy See and Prussia the thorny path of negotiations conducted by Cardinal Jacobini with most remarkable tact and skill. During the same year the dioceses of Paderborn, Breslau and Osnabruck were provided with pastors. But it was only later on that the government used its power of recalling the bishops, namely, in regard to the bishop of Limburg, on December 7, 1883, and the bishop of Munster, on January 21, 1884.

On November 14, 1882, in his speech from the throne the emperor expressed the satisfaction he felt at seeing **diplomatic relations restored** between Prussia and the Vatican. The hopes to which the monarch gave utterance in this speech were of such a nature as to convince the most obdurate that the time of open hostilities had passed. Leo XIII. hastened to thank William I., in a letter dated December 3.

His Holiness hoped that legislation would be definitely modified on certain points essential to the maintenance of the Catholic religion in Prussia. To the Pope's letter the king replied on December 22, to the effect that the reoccupation of most of the episcopal sees and the re-establishment of the embassy were sure to lead to a new understanding between Rome and Berlin. "I think," he added, "that if this new understanding takes place on the basis of previous notice of ecclesiastical appointments, it will turn rather to the advantage of the Church than to that of the State, because it will facilitate the filling of vacant benefices." The Pope replied on January 30, 1883, saying that a note from the Secretary of State, handed to Herr von Schloezer at his request, once more assured the Prussian government of his wish, already expressed a long time ago, to allow bishops to appoint candidates to livings. The Holy Father besides declared himself ready to act without waiting for the complete revision of the May laws, in the matter of **providing for vacant parishes** by means of this notification. Besides, he expressed a desire that at the same time a modification would be made of the laws trammeling the exercise of the ecclesiastical power and ministry, the instruction and education of the clergy, conditions indispensable to Catholic life. Agreement, once established on these points, would afterwards be easily reached on all others.

Cardinal Jacobini's note, to which reference is made in the Pope's letter, insisted on the necessity of the *pari passu* in reciprocal concessions and declared that instructions would be sent to the bishops in reference to the notice, as soon as measures had been proposed to the legislative bodies and accepted by them in regard to the points mentioned by the Holy Father. The notice would be granted for vacancies actually existing, but in the future would acquire a stable character by means of an agreement to intervene. Other notes were exchanged while the Prussian Landtag was **rejecting a proposal** made by Windthorst tending to the abolition of penalties against priests celebrating Mass or conferring the sacraments without authorization. At the same time it voted the other way on a proposition coming from the Conservatives, inviting the government to revise politico-religious legislation as soon as the condition of negotiations with the court of Rome would permit. In spite of these symptoms of an agreement, Bismarck was far from showing good temper and a conciliatory spirit in his way of negotiating. On May 5, in a note sent to the Vatican, he claimed the previous concession of the notification as a starting point for negotiations and a proof of good will on the part of the Holy See. Such a claim was unacceptable and contrary to the condition of an understanding laid down by the Vatican. However this may be, the great chancellor made no delay in submitting, of his own accord and without previous agreement with Rome, **a brand new bill** to the Landtag. This bill extended the discretionary powers by permitting the ministry to tolerate pastors, in certain districts, being

provisionally and on a precarious title provided with assistant priests without their appointment being submitted to previous notice. We see, then, that the Prussian government was ever receding, while assuming the appearance of clemency. It did not wish to sacrific any of its laws, and yielded only to the necessity, from day to day growing more urgent, of repairing the disasters they had caused. In fact, the Church remained at the mercy of the State.

On June 21, **a note from Cardinal Jacobini,** couched in a most dignified tone of courtesy, while doing justice to the government's intentions and to its desire to ameliorate the condition of the Catholics, expressed surprise at seeing introduced in the Chamber a new religious law without previous agreement with the Holy See. He asserted that this agreement was the only possible means of making peace, and that the notification could not be granted in regard to certain ecclesiastical functions before the question of the education of the clergy and that of the pastoral ministry should be regulated. Meanwhile, the bill before the Landtag was passed by that body, after interesting debates and with some amendments as to details. The **attitude of the Centre,** as ever, was as firm as it was proper. Through its spokesman, Windthorst, it declared that it could not give up obtaining total revision of the May laws, or accept the present law but as a step towards that end. It also declared that it would in no way recognize the competence of the ecclesiastical court. The law was signed by the emperor-king on July 11. Its going into force showed how insufficient were the concessions it contained, and how much room it still left for arbitrary sway and persecution. Moreover, it was of no effect in the dioceses of Cologne, Gnesen-Posen, Munster and Limburg, whose bishops the government regarded as deposed. The standing of priests ordained during the Kulturkampf remained also beyond the pale of the law. To remedy this state of affairs, the government consented to dispense these priests, on the request of the bishops, from the State examinations and to pardon them. The Holy Father then permitted the bishop of Kulm, dean of the German hierarchy, to present this request in behalf of 1500 priests of various dioceses, who might thus resume the labors of the sacred ministry. In the last place, an imperial decree, dated December 7, permitted the bishop of Limburg to return to his see. On the eighteenth of the same month, **a significant act** on the part of the prince imperial of Germany showed the friendly disposition of the emperor towards the Holy See. That prince, happening to be in Rome, went in solemn manner to the Vatican and remained an hour in friendly conversation with the Holy Father. That interview raised **a question of etiquette** which showed once more the awkwardness of the situation that had been brought about in Rome. The prince, being the guest of the king of Italy at the Quirinal, was taught to understand that he could not go to the Vatican in a court carriage. Accordingly he betook himself to the Prussian embassy, and it was thence he set

out, as from German territory, to betake himself in a private carriage to the Vatican. The princely cortege, in three carriages, entered the Vatican through the Museums gate. The prince with his suite, consisting of six persons besides Herr von Schloezer and his secretary of legation, were received by Mgr. Cataldi in the St. Damasus court, in front of the stairway of honor leading to the Pope's apartments. The gendarmes, the Palatine guards, and the Noble guards in full dress were there in line. In the Swiss hall Mgr. Theodoli, master of the Papal household, and Mgr. Macchi, chamberlain, complimented the royal visitor. The Pope came to meet him as far as his ante-room and invited him to visit his apartments. Their confidential conversation was marked by great cordiality. The prince then introduced to the Holy Father the persons accompanying him, asked permission to take a hasty look through the Vatican library, the museums and the basilica, after having paid a visit to Cardinal Jacobini, secretary of state. To German Catholics the prince imperial's visit was an assured and decisive pledge of **religious peace.** From that moment, indeed, the Prussian State changed its tone. More bishops were recalled from exile. In a speech in the Landtag Herr von Gossler asserted that there were then but twenty-seven priests in exile, and that the Catholic seminaries had 410 theological students. Subordinating all human grievances to the superior interest of souls, Leo XIII. on his part, with the object of bringing peace, had consented that a successor be appointed to Mgr. Melchers, archbishop of Cologne, who had been raised to the cardinalate. This event proved clearly that the authorities in Berlin wished to be on friendly terms with Leo XIII., and there is reason to believe that the impression left by this interview on the prince's mind had some influence on the conferences that followed. In the conversation that took place between William I.'s son and heir and the head of the Catholic Church there was no question of the Kulturkampf; but the prince promised to interpret to his father the wishes of the Sovereign Pontiff in regard to the restoration of religious peace in Germany. Comparing the tone of the early documents emanating from the Prussian court and government in the beginning of the negotiations with the documents and events to which we have just referred, one may form an idea of the immense gain made by Rome between 1878 and 1883. At the close of the latter year the relations between the Vatican and Berlin were marked by genuine cordiality. Leo XIII.'s patience and prudence had in a certain sense tamed Prussian bluntness. The Iron Chancellor of the German empire felt the ascendancy of that patience and Roman serenity which tends imperturbably to its end, in spite of the whims and impulses of an adversary accustomed to force and violence. Undoubtedly much still remained to be done, but Rome had **gained a sure advantage.** Certain of its aim and in full possession of its means, Leo XIII. saw the governmental colossus of Prussia shake on its foundations of hostility to the Church, on which it seemed

forever established. No doubt some oscillations might be still seen, but there was no reason to be much surprised at this. The Pope, more than ever bent on pursuing his calm, diplomatic course, quietly awaited final success. We will soon see his hopes realized, after many turns of fortune of which we have yet to tell; for the May laws were not yet repealed, they were only shelved.

RUSSIA had had imitators in persecution, outside as well as within the German empire. Not only did Baden, Wuertemberg, and even Catholic Bavaria follow her example, but **Switzerland** as well. Reference has been made to the far from encouraging reply which the president of the Swiss republic sent to the Holy Father's letter in the early days of the latter's pontificate. But, instead of allowing himself to be discouraged by this check, the Pope quietly watched his opportunity for intervening again with better chances of success. The situation of religion in Switzerland, however, was deplorable. The bishop of Basel, Mgr. Lachat, and Mgr. Mermillod, administrator apostolic of Geneva, were living in exile. The Old Catholic sect was enjoying all the government favors. In many places their churches had been taken away from the Catholics and turned over to the schismatic minority, especially in Geneva and the Bernese Jura. In the distinctly Catholic canton of **Ticino,** long oppressed by the Radicals, the condition to which the Church was reduced was quite abnormal. This canton depended canonically on the dioceses of Como and Milan; but since 1851 the parishes belonging to the former, and since 1857 those of the latter, had been violently torn from their respective ordinaries. The idea of erecting Ticino into a separate diocese had been advanced as a means of regulating the situation. But the Radicals, having come into power in 1860, had emphatically rejected this plan. When the Catholics replaced them in 1877, the idea was taken up again, but came to nothing. Radicalism and Protestantism as masters of Switzerland, indeed, had reduced the Church to a very precarious condition, and the Catholics, discouraged and powerless, almost gave up hope of seeing better days. The federal government, imbued with the centralizing ideas dear to the Radicals of all countries, thought the time had come to try a master-stroke, to the detriment of religion and of the autonomy of the cantons, by making **primary education** depend on the **central government.** The consequence of this legislative arrangement would have been the introduction of neutralism into primary education all over Switzerland. On June 14, 1882, the National Assembly approved the proposal of the Federal Council, and it would soon have had the force of law were it not for the popular **referendum,** which generally serves the conservative cause in Switzerland. The number of sign-

ing voters necessary to make the referendum obligatory was soon obtained and exceeded. It was then necessary to have recourse to the popular vote of the whole country, which, on November 26, 1882, rejected the bill by an overwhelming majority. This was a severe blow to the oppressors of religion and cantonal home rule. People were beginning to understand that a stop must be put to the course so imprudently pursued. At this time, too, there came from Germany examples and teachings well calculated to make one reflect. Leo XIII. thought he should take advantage of these circumstances to bring the persecution to an end. Taking the initiative, he suppressed the vicariate apostolic of **Geneva,** the erection of which in 1873 had given occasion to an acute conflict with the Swiss republic, and appointed Mgr. Mermillod bishop of Lausanne and Geneva. The Federal Council appreciated the intention that had dictated this act. The condition of affairs established by the Pope was officially recognized; the decree of exile issued against Mgr. Mermillod was canceled, and the successor of St. Francis de Sales was enabled to take possession, on April 28, 1883, of his episcopal see with residence at Freiburg. The government of the canton of Geneva, however, with the narrow radicalism that characterized it, at first persisted in forbidding Mgr. Mermillod to perform any act of jurisdiction in its territory; but M. Cartaret himself and his acolytes at last acknowledged the futility of this resistance, and the new bishop ere long met with no resistance in the exercise of his episcopal duties. Leo XIII. had obtained a preliminary and most important result; but much still remained to be done to restore peace to the Church in Switzerland. In 1884 the Pope entrusted to Mgr. Ferrata, afterwards nuncio at Paris, a mission to the Federal government. The prejudices of those directing the affairs of Switzerland and the fanaticism of certain cantons rendered the negotiations difficult. There was question especially of restoring Mgr. Lachat to his episcopal see, or at least of acceptably regulating the condition of the **diocese of Basel,** from which Mgr. Lachat had been expelled by the Swiss Kulturkampf. It was also necessary to find a solution for the rather complicated difficulties in Ticino. The delegate apostolic conducted the conferences with such skill and prudence that it was possible to reach an agreement on September 1 between the Federal government and the Holy See. For the sake of peace Mgr. Lachat gave up his episcopal see of Basel, where he was replaced by Mgr. Fiala. He was himself appointed administrator apostolic of Ticino, with the title of archbishop of Damietta. Thus was religious peace restored in a large part of Switzerland. We may add that in 1888 an agreement, drawn up by the same Mgr. Ferrata, made more complete regulations in regard to the episcopal question in Ticino. This canton, erected into a diocese and united with the diocese of Basel, was entrusted to the administrator apostolic. This settlement seemed to be but a step towards the complete independence of the new see, the residence of which was

fixed at Lugano. If one takes into account the obstinacy of the Swiss authorities in refusing religious autonomy to Ticino for so many years, the result obtained by the Papal envoy should be regarded as a diplomatic success of the first order.

Leaving France and Italy for special treatment hereafter, we will now pass to that country of the Pope's special predilection, **Belgium,** where the relations of Church and State were peculiar. At the time of the first anniversary of his elevation to the Papal throne, on receiving Count Reussens, temporarily in charge of the Belgian legation to the Holy See, Leo XIII. declared that he received with the keenest pleasure the testimonies of the devotedness of Belgium, that country afflicted above all, with which he was bound by memories already remote, but ever fresh in his mind. "I love Belgium and I bless her," the Holy Father concluded. "I bless especially the royal family. I bless your sovereign, for whom I entertain the very high regard in which I held the king his father." The relations between Belgium and the Holy See were then strained. Owing to dissensions among the Catholics, the Belgian Liberals, in the general election of June, 1878, by a small majority defeated the Catholic ministry, which had held the reins of government for eight years. Now M. Frére-Orban, notifying the Baron d'Anethan, Belgian minister to the Vatican, of his appointment as minister of foreign affairs, announced to him his intention of ultimately **recalling the Belgian legation** to the Vatican. Besides the general importance which the Holy Father attached to all foreign representatives to his august person, whether because of the honor resulting therefrom to the Holy See, or to keep up regular relations with the various governments, and above all because of the great good accruing therefrom to the faithful, Leo XIII. attached a special value to the embassy from Belgium, in consequence of the old affection that his heart had retained for that country since the time he had there held the post of apostolic nuncio. He took the greatest care, therefore, that no pretext should furnish an opportunity for the recall of the Belgian minister. But the atheistic Freemason government that was now oppressing Belgium needed no excuse but its sectarian hatred to take a step which it thought injurious to Catholic interests. With holy energy the Pope himself stated the facts in an address he delivered at a consistory held in August, 1880. "We have in mind," he said, "the insult offered by the ministry now in power in Belgium, which, without any just cause, has suddenly dismissed our representative. * * * * The law passed in regard to **primary education** has furnished the pretext for this course. You know the spirit and fundamental principle of this law. The aim and end of its enactment, without the slightest doubt, was to withdraw children from the vigilant influence of the Catholic Church, and to place the education of the young under the dependence and will of the State. This law in fact decrees that in elementary schools the shepherds of souls shall not be allowed to interfere, that the Church shall

have no supervision. Making a complete separation of letters from religion, it is ordered that everything pertaining to the direction and discipline of public schools shall utterly **ignore religion.** It is but too easy to see how much danger results from this course to the faith and morals of the young. Another and more serious danger is that, by the same law, every religious institution is thus banished from those schools we call normal, in which exercises and lessons train those who intend later on to become teachers of the young. Such a law, which on this point encroaches upon the doctrines and rights of the Church, which exposes the salvation of the young to these grave perils, could not honestly be approved by the bishops, on whom God has imposed the duty and office of vigilantly defending the salvation of souls and the integrity of faith. Accordingly, taking fully into consideration what the circumstances and duty impose, they zealously applied themselves to removing the young from those public schools, exerted all their zeal to open other schools under their own control, in which young intellects are formed by the excellent union of letters and religion. And, in this respect, it is a great honor to the Belgians that they have given most eager encouragement to this most opportune work. Understanding, indeed, what a danger this law makes religion incur, they have, by all the means within their power, undertaken to defend the **faith of their ancestors,** and have done so with such spirit that the magnitude of their works and sacrifices has excited admiration wherever publicity has been given to it. For our own part, in the name of the sublime office of supreme pastor and teacher, we must everywhere preserve the faith in all its purity, and ward off from Christian peoples the attacks aimed at their salvation. We could not, therefore, by reason of our duty, fail to pass condemnation on a law which our venerable brothers, the Belgian bishops, had properly condemned. This is why, in a letter addressed to our dearly beloved son, Leopold II., king of the Belgians, we have openly declared that the law of July 1 was in serious conflict with the principles of Catholic teaching, pernicious to the salvation of the young, and even calamitous to the State. Consequently, and as such, we have more than once disapproved of and condemned it, as we do in your presence at this moment, and for the same reasons. We do this in conformity with tradition and the rules of the Holy See, which has ever stricken with its decrees and its authority mixed or neutral schools intended by their very nature to ignore God completely. Catholic youth have been permitted to frequent them only in certain cases, on account of the necessity of times and circumstances, and under the previous condition of removing all approximate danger of the contagion of evil. Nevertheless, from a feeling of Christian gentleness, and not wishing to furnish any pretext for irritation in the struggle, we have hastened to advise our venerable brothers the bishops, placed as they are in the midst of the conflict, to use moderation and gentleness in carrying out measures in this matter;

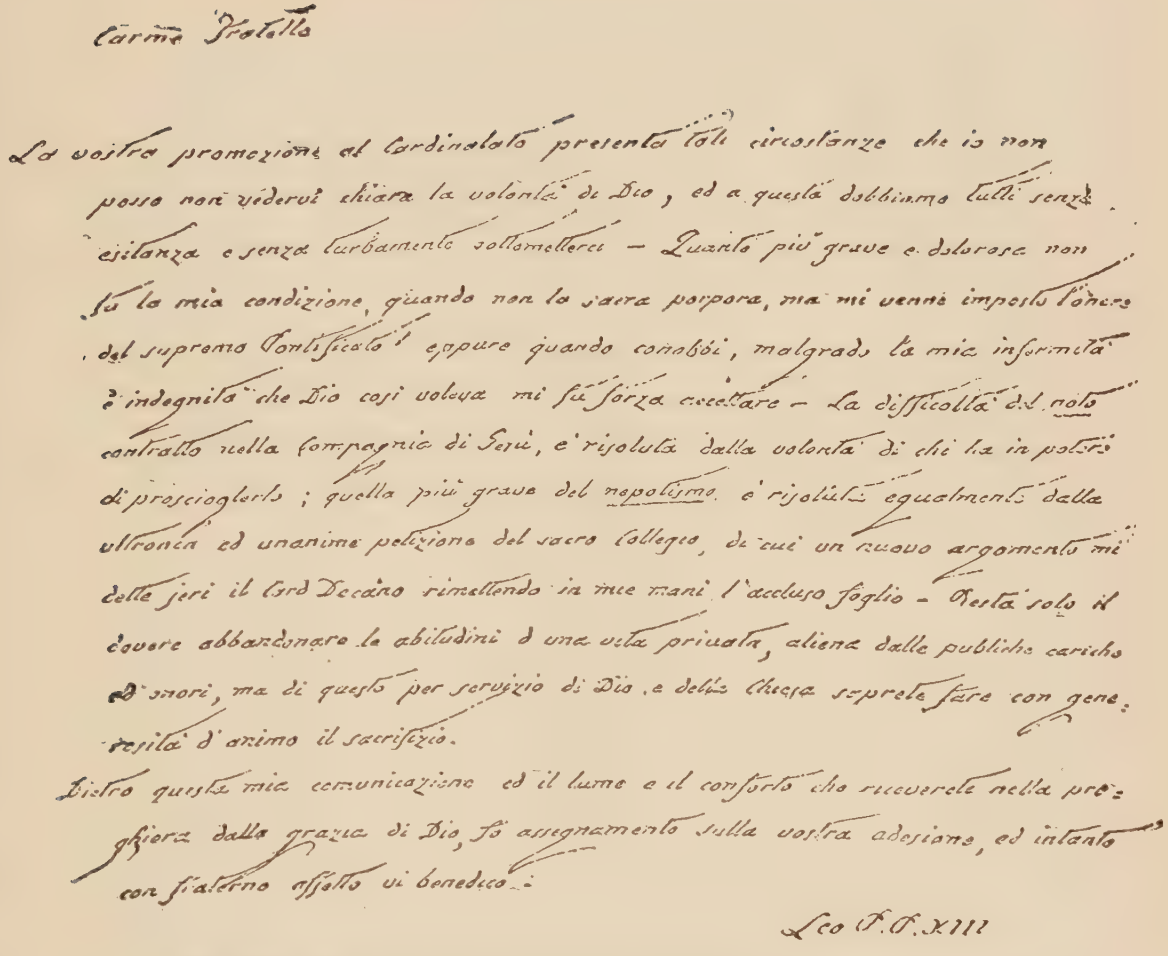
to act with clemency in applying the penalties; so that their zeal so justly enkindled in the interest of Christianity be tempered with that paternal kindness which embraces in its charity all those going astray. Our exhortations had already obtained the desired success, and the future promised more; not, however, in accordance with the will of the Belgian ministers of state, who would have liked that the bishops, who were more energetically faithful to their duty, should be reprimanded by us and blamed for what deserved approval. And as we spontaneously and constantly refused to do so, official and friendly relations were broken off with us, and by a rare and **almost unheard of act,** our nuncio received orders to depart; then, spreading broadcast equivocations and calumnies, they strove to cover up an undignified proceeding with false pretenses, and to throw the whole blame and responsibility on the Holy See. With even greater audacity they spared neither insults nor outrages, nay, even in this city of Rome they did not fail to make an insolent display of this hostility. This is why, remembering our apostolic duty, and deploring in your presence this grave and unexpected event, we protest that they have acted iniquitously towards us and towards the sacred throne of Peter, and of this we complain. And as the Sovereign Pontiff has the right and the power to send nuncios and ambassadors to foreign nations, especially Catholic nations and their princes, we protest against those who are guilty of violating this right, so much the more as in the case of the Roman Pontiff this right is derived from a principle more august, emanating from the amplitude of the Roman primacy divinely appointed over the whole Church, as our predecessor of glorious memory, Pius VI., declared in these terms: 'It is the right of the Roman Pontiff to have, especially in remote places, representatives of his person exercising his jurisdiction and authority by fixed delegation, who, in a word, hold his place; and that, by virtue and the very nature of the primacy, by reason of the rights and prerogatives that are inherent in this primacy and in accordance with the constant discipline of the Church, beginning with the earliest ages.' We protest, besides, against the **insulting pretence** designedly imagined as a motive for the departure of our nuncio from Belgium. While it is well known that he was dismissed, it was because we refused to betray our duty, and, manifesting our agreement with our venerable brothers, the bishops of Belgium, we were unwilling on any account to be parted from them. In the last place, we cannot refrain from complaining of all that has been said, in various forms, most excessively outrageous to us and the Apostolic See. As for what concerns us in particular, we are prepared to endure insults patiently, and to forgive our detractors and enemies, rejoicing, after the example of the Apostles, in having been deemed worthy of suffering opprobrium for the name of Jesus. Nevertheless, we call God and men to witness that we will never endure anyone lessening in the least respect with impunity the honor and majesty of the Apostolic See, which we

are ready to defend with all our manly energy, to sacrifice everything, even life, if need be, so that the grandeur of a dignity so sublime may remain safe and entire, and be transmitted whole and intact to our successors."

A numerous **deputation of Belgian Catholics** made a pilgrimage to Rome in the following October, and on the 30th was received at the Vatican by the Holy Father. At their head was the primate of Belgium, Cardinal Deschamps, archbishop of Mechlin. In the name of all, Count Joseph Hemptinne read an address expressing the firmest assurances of filial love, constant attachment and docile obedience, in the midst of the grave difficulties through which Belgium was passing. The Holy Father answered in an address in French similar in tone to the one from which we have just quoted so liberally. Some days earlier he had taken very important action. The bishop of Tournai, Mgr. Dumont, having shown unmistakable signs of mental derangement, the Pope, on November 22, 1879, while leaving to him his episcopal title, appointed an apostolic administrator of his diocese. The bishop submitted; but, ere long, influenced by the enemies of religion, with his mental trouble growing worse, he began to protest, ever more and more violently, by word of mouth and in the press, against the Papal decree. Having become a rock of scandal, acting in concert with writers most hostile to the Catholic Church, he almost daily poured out insult and outrage through the newspapers, exciting the faithful to the same insolence, insulting men clad in the highest dignities of the Church, &c. Reports as well from the faithful laity as from the clergy, and especially from the cathedral chapter of Tournai and all the Belgian bishops, testified to these patent public facts. Leo XIII. submitted the matter to a commission of cardinals chosen from the congregation of bishops and regulars. After an examination and a close study of all the grievances, facts and documents, the special commission reported that the said prelate was abusing the title of bishop of Tournai, to the great injury of the honor due to the ecclesiastical order, and to the scandal and ruin of the faithful. They thought he had become utterly incapable of any longer filling the office of bishop. Leo XIII. then deposed Mgr. Edmond Dumont from all spiritual and temporal jurisdiction, and withdrew from him his title of bishop of Tournai, absolutely and forever. In his stead he appointed (October 12, 1880) Mgr. Joseph du Rousseaux, titular bishop of Eumenia, who had prudently, diligently and devotedly filled the office of apostolic administrator. Mgr. Dumont, after having submitted to the Holy See, died in 1892.

On Christmas Day, 1880, the Holy Father sent to Cardinal Deschamps a letter intended for the whole Belgian hierarchy, asking for the erection of a special chair of **Thomistic theology** in the university of Louvain. The unbridled liberty of thinking and writing prevailing in Belgium was, said the Pope, producing a monstrosity of the worst opinions. Especially in the public schools many plots were

hatched to extinguish Christian life in the souls of the young and to sow there with unrestrained audacity the germs and causes from which impiety grows. Now, the directing of education will be so much the more excellent the more closely it approaches to that of St. Thomas. The bishops lost no time in deferring to the Holy Father's wish. In a joint letter they announced to him that the new course would be followed not only by the candidates in theology, but also by lay students in the literary faculties, in philosophy, in law, and in medicine, called upon later on to perform a part in civil life. In 1881 animated controversies arose among Belgian Catholics on questions of public law. The Holy Father, on August 3, raised his voice to remind them of the necessity of union among Catholics. Owing to the lack of thorough union in that quarter, the irreligious Liberals retained **control of the governmeut** until after the general elections of 1884, but have never recovered it since. Following the great change of that year, a decided reaction against their tyranny, diplomatic relations between the Vatican and Belgium were restored in 1885, when Mgr. Ferrata was appointed nuncio apostolic. Formerly auditor in the Paris nunciature, he afterwards became sub-secretary in ordinary ecclesiastical affairs and, as we have seen, he served as special envoy to the Swiss Federal Council to negotiate the diocesan troubles of Basel and Ticino. Thirteen years afterwards, on the occasion of receiving a delegation of pilgrims from the most densely populated and thriftiest of countries, the Holy Father thus expressed his appreciation of its people: "You have redoubled in **filial love and obedience** towards the Papacy, and you are thoroughly submissive to your bishops. As social questions have given you the opportunity, you have taken occasion to show your excellent spirit, and have sought to apply the teachings of the Encyclical on the condition of the working classes. Many of your employers and industrial managers, backed up by the public authorities, have sought in it the solution of grave social questions. Your constancy, and that union which gives you strength, will complete these results. You must avoid disturbing the government by inconsiderate opposition. On the other hand, in their reciprocal difficulties, employers and workingmen should seek the solution with truly Christian kindness and mutual respect for each other's rights."



[The above letter is a reproduction, in full-size fac-simile, of that which the Holy Father wrote to his brother Joseph asking him to accept the honor and office of the cardinalate. On page 104 all of it is translated except the closing paragraph, which I here render as follows:]

"Confiding in these reflections and in the light and strength which your prayers will merit for you, I count on your acceptance and bless you with all of a brother's affection.

"LEO PP. XIII."

URING this time of foreign concern and diplomatic difficulties of all sorts, the Pope was also busy with other matters of the gravest moment. In the opening days of 1881 **Cardinal Lodovico Jacobini** succeeded Cardinal Nina as **Secretary of State.** Born at Genzano, in the diocese of Albano, on January 6, 1830, in 1877 Pius IX. raised him to the dignity of archbishop of Thessalonica and appointed him nuncio to Austria. His negotiations with the courts of Vienna, Berlin and St. Petersburg brought out conspicuously his brilliant diplomatic qualities, especially his tact and prudence. On September 19, 1879, Leo XIII. honored him with the Roman purple; but, in accordance with the express desire of the emperor Francis Joseph, he continued for some months longer to represent the Holy See at Vienna as pro-nuncio. Of a robust and powerful constitution, his countenance bespoke intellectual strength and kindness, and at the same time firmness and shrewdness. Leo XIII., to whom he gave most enlightened and faithful service as prime minister for six years, said of him after his death: "In his far from long but active life he rendered many valuable services to the Holy See."

The world had long been in such a disturbed condition that the Sovereign Pontiff felt the need of having recourse once more to the prayers of the whole Church. This he did by proclaiming **another jubilee,** to which effect he issued, on March 12, 1881, his Encyclical, "Militans Dei Ecclesia." This document presents a sad picture of the painful condition in which the Church then was, in consequence of the power and malice of her enemies, especially in the capital of the Christian world, where the Sovereign Pontiff, "deprived of his lawful rights and hampered in a thousand ways in the exercise of his supreme ministry, no longer possesses but an empty shadow of the royal majesty that has been left to him in derision." In emotional terms the Pope describes the spoliations of which the Church has been the victim in Rome, and which extended even to the institute of **the Propaganda,** hitherto respected by all revolutions; oppressive laws, obstacles placed in the way of Catholic education of the young, the profanation even of churches and the multiplication of Protestant temples; in a word, all the elements of a situation that had become intolerable to the Vicar of Jesus Christ and the consequences of which were felt throughout the rest of the world. Rome and the whole world are in such a condition that society, already suffering from so many calamities, is expecting even greater ones. In this contest, in which the stake is the salvation of souls, the Pope feels that "all human courage and energy would be vain unless Heaven sent timely aid." Consequently a new jubilee was proclaimed for the purpose of calling down Divine mercy through prayer, penance,

and good works. The works of the **Propagation of the Faith,** the **Holy Childhood,** and the **schools of the Orient,** which, as we have seen, had been the subject of a special Encyclical not long before, were now particularly recommended by the Pope as most worthy to benefit by the jubilee alms.

About this time **England** was in a special manner engaging the Holy Father's attention. Lamentable disagreements between the hierarchy and the religious orders threatened to compromise the progress of Catholicism in that country. These dissensions were the consequences of the uncertainty that prevailed regarding the **privileges of the regular missionaries** and the rights of the bishops, since the Catholic hierarchy had been restored in England. Leo XIII. regulated this condition by defining the rights of each in his constitution "Romanos Pontifices," dated May 8, 1881, a remarkable monument of canonical jurisprudence. One of the leading points in dispute was this: In common law countries, regulars living in a community having less than six members are completely subject to the bishop's power; in mission countries, on the other hand, regulars, even when isolated, enjoy the privilege of exemption. Now, as most of the regulars in England live isolated, they should, according to the common law, lose all their privilege. The Pope decided that, in regard to this special point, England must be considered as a mission country. The exemption of the regulars was therefore upheld, and in this respect the new constitution justified them; but on other points it decided in favor of the bishops, decreeing, for example, that the bishop has the right, without the solemnities prescribed by the Council of Trent, to divide and dismember the territory of the missions served by the regulars, except in cases in which these missions constitute a parish in the canonical sense of the word. Various other questions concerning schools, ecclesiastical conferences, appeals to Rome, the administration of ecclesiastical property, appointments to parishes, &c., were also settled by this constitution, which was of the greatest importance not merely to England, but to all missionary countries.

Of far greater importance, however, was his immortal Encyclical, "Diuturnum," issued on June 29 of the same year. Its subject is the **nature of the State.** The Holy Father begins by showing that the war waged on the Church has ended in the result that must naturally have been expected of it, namely, the undermining of civil authority and the license of the multitude carried to the extremity of brigandage and assassination, as shown by the murder of the Russian emperor, at which the world was still shuddering. The strength of Catholic truth is powerful in warding off such disorders and securing peace and public tranquility. This was why Leo XIII. thought it his duty to teach to all what the Catholic faith requires of them on questions of this nature. Then, entering upon his subject proper, he shows that throughout society unquestionable necessity requires the presence of an **authority**

to keep it in order. Never has the arrogance of rebellion succeeded in reaching this aim of obeying no one. But it has come to pass that authority has been diminished in majesty and strength, especially from the beginning of the religious novelties of the sixteenth century. From that time, indeed, people set to claiming an exaggerated liberty and to inventing at will systems regarding the origin and constitution of society. Thus it is that a multitude of **modern theorists,** following the example of the philosophers of the eighteenth century, wish all authority to come from the people, "so that those who have authority in society do not exercise it as if they had a right to do so, but as delegated by the people, and delegated in such a way that it can be recalled by the people who had given it. Catholics think differently, and trace authority back to God as to its natural and necessary principle." But this does not hinder that the leaders of society, in certain cases, be chosen by the multitude. In this choice, however, the **rights of the state** are not conferred, authority is not given; people designate merely who is to exercise it. Here there is no question of the form of the State, and there is nothing to prevent the Church from approving the government of one or that of many, if it be just. This is why nations are not forbidden, provided they respect justice, to adopt the form of government that best suits their character or the institutions and manners of their ancestors. The Encyclical then teaches, from Scripture and the Fathers, that **political power comes from God.** After the example of the Fathers themselves, it proves this from reason. Nature, or rather God, the author of nature, requires social life for mankind. This is shown by the very faculty of speech and by a multitude of natural tendencies that man cannot satisfy, and of necessary things that he cannot possess, in solitude. Whence the necessity of an authority uniting and urging wills toward the common good. This authority, then, is willed by God, the author of nature. Moreover, social life requires that those who command can claim obedience under penalty of sin; but such a power can come only from God, and not from man of himself. After having refuted the false opinion of those who attribute the **origin of society** to a voluntary social compact, the Pope explains the advantages of the Catholic doctrine, and, in the first place, the dignity and security resulting to rulers from this communication of the divine power, to which citizens ought to submit as a matter of conscience. The only reason that can urge a refusal of obedience is a manifest contradiction between orders received and natural law or the will of God. "In this case the authority of princes is of no avail, for it is null where justice is lacking." For this justice to remain in force, it is important for rulers to understand that political power is not made for private interest, but for the benefit of those who are governed, and that they will have to render a strict account of it to God, whose justice and charity they ought to imitate in their governing. Thus is **public order** preserved and the dignity of princes and that of subjects safe-

guarded at one and the same time; for subjects know that in the judgment of God princes are their equals, and that obedience is due to them only by virtue of God's image whose imprint is stamped on civil authority. The Church has ever striven to make this Christian form of the civil power prevail in the souls and in the practical life of nations. This is proved by the obedience of the early Christans to the pagan emperors who persecuted them, an obedience which they refused only when the divine law was at stake, without ever dreaming of offering seditious resistance. When the power became Christian, the Church marked it more than ever with a sacred character by giving to it a ritual consecration and by instituting a **holy empire,** which would have brought about the happiest results for the welfare of both the Church and the State if princes and peoples had remained faithful to the Church's intentions. As long as harmony prevailed between the two powers, the Church indeed interfered, sometimes to pacify peoples in revolt against authority, sometimes to bring the complaints of the peoples to the knowledge of the princes. On the contrary, false ideas regarding political power have produced in practice only license, sedition, and carnage; while, on the ground of theory, people passed from the doctrines of the so-called Reformation to those of the philosophers of the eighteenth century, to arrive only at communism, nihilism, &c. Yet princes have not the strength to resist these excesses. Severity of penalties is useless to them, for, as St. Thomas says, **fear alone** serves only to irritate more those who are subjected to it against those who impose it, and to make them seize every opportunity to revolt. A more exalted principle of obedience, then, is needed, and this principle is **conscience,** that is, the fear of God. Religion alone is effective in bending men's wills and in leading not only to obedience, but to love of authority, which is the greatest safeguard of social order. It is with good reason, then, that the Popes have always combated the doctrines of innovators on these subjects. Leo XIII. closes with an invitation to princes to take advantage of the powerful aid offered to them by the Church and to protect religion for the very good of the State. The Church cannot be under suspicion, either to princes or to peoples. It reminds princes of their duties, but at the same time assures their authority; it recognizes their supreme power in the order of civil affairs, and, in mixed questions, it desires **harmony between the two powers.** As regards peoples, for them it has a mother's love, for it has inspired them with mildness of manners and laws. Never the enemy of honest liberty, it has ever and on all occasions detested tyranny. In closing, the Pope expresses the desire that his teachings be explained everywhere by the bishops.

Such is this admirable Encyclical, which may justly be called the **politico-religious charter** for Catholic rulers. But it has not yet been understood and followed by all those wielding power and watching over the political and social interests

of the nations. Unfortunately for them and for the peoples whom they rule, princes are too often hostile to the Church, the Heavenly guardian of the doctrines of salvation. The emperor of Russia, Alexander II., whose tragic death had just given a terrible opportuneness to Leo XIII.'s teachings, had laid himself open to the severest censure on account of his **persecution of Catholics.** Yet the closing days of his reign had been marked by improved relations with the Holy See. An act relative to the appointment of Catholic bishops and the education of candidates for the priesthood had, after most careful negotiations, been signed on October 31, 1880, by Prince Oubril, Russian ambassador at Vienna, and Cardinal Jacobini, pro-nuncio in that capital and soon to become Papal secretary of state. Much, however, still remained to be done, especially in regard to **the Uniats,** or United Greeks, whom the Russian government persisted in regarding as forming part of the schismatic Church, and who were subjected to the severest persecution. Alexander II. seemed disposed to listen to the Pope's claims on this point; and the visit to the Vatican of several Russian grand-dukes had, during the winter, given reason to hope that good relations with Rome would be maintained. Alexander III. at first seemed to continue in the conciliatory line of conduct in which his unhappy predecessor had made some progress. Leo XIII. did not fail to send him expressions of condolence on the occasion of his father's tragic death. On his part **the new Czar** notified the Pope of his accession to the throne through Prince Oubril, who was solemnly received at the Vatican on April 20. On the second of the same month two semi-official envoys of the Russian government, Councillors Mossoloff and Bouteneff, had been received by the Holy Father and admitted to conferences for the settlement of pending questions. These beginnings of Alexander III.'s reign gave rise to the hope of better days for the Catholic Church in Russia. The turn taken in the year 1882 by the negotiations carried on at Vienna through the Papal nuncio, Mgr. Serafino Vannutelli, who had succeeded Cardinal Jacobini, increased the **hopes of the Catholics.** Mgr. Borowski, bishop of Zitomir, an exile at Perm for the past twelve years, was restored to liberty; and this act was properly regarded as a mark of a kindly disposition on the part of the Russian government. Of like purport was the visit made to the Vatican by the Russian chancellor, De Giers, who took advantage of his sojourn at Pisa to go and pay homage to the Holy Father. He was received by the Pope on December 5. Some days later, on Christmas eve, the negotiations begun some years before were crowned by a diplomatic act concerning the appointment of bishops and the exercise of their rights in regard to the education of clerics. These rights were recognized, by means of an inspection which the Russian government reserved in regard to secular education in the seminaries and the teaching of the Russian language and literature. The Czar also promised he would gradually withdraw the measures that shackled the exercise of the **Catholic**

religion in Poland, and consented to abolish certain imperial regulations especially hostile to the Polish clergy. In addition he recalled from banishment the venerable Mgr. Felinski, bishop of Warsaw, an exile in Siberia since 1863. Leo XIII. had the consolation of pressing to his heart that illustrious confessor of the faith, who made his visit *ad limina* in 1883. On March 15 of the same year Russian and Polish bishops had been appointed, and the unhappy Church of Poland might believe for a moment that peace and prosperity were about to be restored to it. But **Russian bureaucracy** too often shackled the carrying out of the agreements. A sad example of this was furnished in 1885, when the bishop of Wilna was suddenly called to St. Petersburg, and thence, without his being permitted to see the emperor, sent to Siberia for having inflicted censures on two apostate priests. Leo XIII.'s endurance was not discouraged, however, and negotiations with the Russian government continued in spite of all the difficulties of the situation. After a certain lapse of time Papal diplomacy succeeded in obtaining for the bishop of Wilna permission to leave the empire and to draw a pension, as well as to have a successor appointed for the see of Wilna. Nor should we forget to mention here the sending of a Papal representative to **Alexander III.'s coronation,** postponed until April, 1883, on account of the Nihilist conspiracies. Mgr. Vincenzo Vannutelli represented the Holy See in Moscow on this solemn occasion. The Holy Father's special solicitude for the Slavic race was shown once more by his apostolic letters of May 19, 1882, in which he proceeded to reorganize the **Ruthenian order of St. Basil** in Galicia and confided the training of the young monks of this order to the Fathers of the Society of Jesus. Alluding to the misfortunes of the Ruthenian Church, of which the Uniats of Russia are the most heroic and the most afflicted representatives, he said that the recourse had to Rome by the Ruthenian bishops and monks of Galicia for the reform of the Basilians had been very pleasing to him, and, he continued, "we have felt a mitigation of the anguish we experienced every time the remembrance of the Ruthenians was presented to us; for we could not but deplore the losses to the Catholic faith endured by them and dread the dangers with which they were threatened."

WHILE Catholic affairs in Germany and Russia were assuming a better aspect, Leo XIII. was most deeply concerned for a people whose attachment to the faith in spite of bitter persecution lasting for centuries has excited the admiration of the whole world. **Ireland** has long been making two claims against England, the one political, the other social. She demands legislative home rule and amendment of the laws of landlord and tenant. It has been the tyrannical exactions of Ireland's landlords, excessive taxation, and unjust discriminations in trade and religion that have kept that naturally fertile island among the poorest countries of the world. During the nineteenth century she had a remarkable succession of political parties—Repealers, Young Irelanders, Tenant Righters, Fenians, Home Rulers, Nationalists. The last is all that the preceding parties were, and more. Not only has it been more representative of the nation in membership and strength, but it has wielded far more influence in the British Parliament. In the late seventies and early eighties it was evolved out of the old Home Rule party by one of the most remarkable men Ireland has produced. **Charles Stewart Parnell,** an Irish Protestant of comparatively recent English extraction, born in 1846 at Avondale in the County Wicklow, first entered Parliament in 1875. Two years later, along with Joseph Biggar, he inaugurated there a policy of obstruction that soon spread his fame over the world. On October 21, 1879, he was elected president of the **Irish Land League,** an agrarian movement organized by Michael Davitt, a recently released Fenian prisoner. This league soon became the lever of an astonishing popular agitation, with only one phase of whose remarkable history we are concerned here. Suffice it to say that, after a triumphal tour through the United States, where he received enthusiastic ovations and collected an enormous fund both for the relief of the starving tenants and the support of his political movement, he returned home to find all Ireland following him as one man. The clergy had at first generally sympathized with the movement; but many of these early sympathizers were deflected from it by the issuing of the "No Rent Manifesto" and the adoption of the policy of **Boycotting.** A landlord's agent in the west of Ireland, Captain Boycott, evicted an insolvent tenant. He was at once put under the ban and so shunned and discriminated against that he and his family were threatened with starvation and left Ireland. It is worthy of note that he afterwards became a Catholic and a Nationalist. In the eviction episode he was simply an honest man acting under instructions from his employer. Later on he returned and won the respect of all the people in his neighborhood. There were many cases of Boycotting, which took its name from him, and spread over the whole land.

It was in 1881 that the Irish question attracted the special attention of the Holy Father. At a meeting held at Ennis on September 10, 1880, Parnell made his famous declaration against those renting farms from which the former tenants had been evicted. Such a man, he said, should be shunned, left in isolation, and put under the ban of society. But Parnell had unchained forces that he was unable to control. Not only did Boycotting assume unexpected proportions, but **agrarian crimes** were multiplied thereby and secret societies flourished, especially those of the Moonlighters and the Invincibles. In short, the situation in Ireland was assuming a revolutionary character, and the government, with its 50,000 soldiers and 12,000 policemen, found itself reduced to impotence.

This condition of affairs suggested to Leo XIII. the idea of addressing to the Irish people advice calculated to keep them on the right path. This he did on January 3, 1881, in the form of a **letter to Dr. McCabe,** archbishop of Dublin. While deploring Ireland's sad condition and praising her long patience and unshaken constancy in the faith, he reminded her people that the Popes have never ceased to keep the Irish from ever wandering from the path of moderation and justice, even when excess of suffering seemed most strongly to draw that people into violence and sedition; for it is not lawful to upset order. He then showed that the way of lawfulness is the most advantageous to the Irish cause, expresses his confidence in the government's sense of justice, and earnestly urges the bishops to do all in their power to keep their flocks within the bounds of duty. "We are painfully moved and afflicted," to use his own words, "at the condition to which the Catholics of Ireland have been reduced and hold in the highest esteem their virtue, which has endured the trials of rude adversity, not merely within recent times, but for centuries. * * * * We ardently wish that an end be put at once to the grievances from which they are suffering. But it is our unalterable conviction that they must take special care not to lose any of the reputation for unstained honesty which belongs to them and not to commit any act of imprudence that might make one suppose they have renounced the obedience due to lawfully constituted authority. Our best wishes are for the Irish cause." The Pope's words, repeated and explained by the hierarchy, met with a salutary response. In the British Parliament the wisdom and opportuneness of the Roman document were admired. One member expressed the opinion that, if diplomatic relations had existed between England and the Vatican, **the situation in Ireland** would never have reached the gravity it had assumed at that moment. This idea worked its way, and a partial application was soon to be made of it in the semi-official mission entrusted to Mr. Errington. One cannot conceal the fact, however, that, if British pride interpreted in its own favor the intervention of the Pope asking the Irish to submit, that part of the Holy Father's letter which asserted the **lawfulness of**

Ireland's claims was not so well understood in England. The Irish bishops, in the resolutions which they adopted at Maynooth, made a striking comment on this part of the Pope's letter. Therein they declare that the condition of affairs brought about by the Irish land laws was dangerous to the peace and that legislative amendment was the only remedy that could restore order. These prelates at the same time drew up a collective letter to Leo XIII., in which they thanked him for his brief to the archbishop of Dublin, and deplored the fact that certain acts of violence had done grievous wrong to the cause of the Irish people justly claiming their rights. In conclusion they entreated the Holy Father not to put any faith in the interested exaggerations spread broadcast by English newspapers regarding the disorders that had taken place. Yet the situation in Ireland assumed a more serious turn. The Liberal Premier, Mr. Gladstone, was favorably disposed towards the Irish cause; yet he saw himself compelled to introduce **a coercion bill,** granting extraordinary powers to the government. The bill was passed in spite of the obstruction of the Irish members, who, making speeches whenever they got a chance, and often making the chance for them, kept the majority of Parliament in check for many days, so as at last to necessitate a modification of the rules of the House of Commons restraining the liberty of debate. Moreover, Mr. Gladstone saw that it was not enough to restore material order; it was even more necessary to remove the causes of disorder. A commission made an impartial investigation in the sister isle and reported that most of the Land League claims were well founded. The result of this inquiry was the Land Act of 1881, which did justice but to a portion of these claims. One of its chief provisions gave the farmer who thought he was paying too much rent the privilege of appealing to a now newly-created **land court** to fix the rent for a minimum period of fifteen years. This land commission was also authorized to advance money that could be paid back in annual instalments for a certain number of years, so that the borrowing farmer could purchase his holding if the landlord was willing to sell. The land act of 1881 at last acknowledged the principle of the tenant's co-ownership by recognizing his right to sell his interest in the farm. The Nationalists were naturally far from satisfied with this merely partial measure of justice. The coercion act and the tyranny with which it was applied by Mr. Forster, chief secretary for Ireland, so exasperated the Irish members as to make them ignore the premier's good intentions. They refused, therefore, to vote for the bill, but it became a law in spite of them. The ministry, losing their temper, arrested Parnell and other Irish leaders, and confined them in Kilmainham jail, on account of the violence of their language at the people's mass-meetings. The land act, moreover, did not produce the desired results. In 1881 there were 17,341 evictions. On the other hand, agrarian crimes increased.

In the midst of these painful circumstances the hierarchy observed the calm

and moderating attitude recommended to them by the Sovereign Pontiff. They asked the people to give the new law an honest trial. The Pope gave the Irish hierarchy a pledge of his satisfaction by raising the archbishop of Dublin, Dr. McCabe, to the cardinalate in the consistory of March 27, 1882. Then, in a letter dated August 1 of the same year, which was made opportune by **fresh troubles** agitating the unhappy island, he repeated his advice to the Irish. In this document he declared that the affairs of Ireland were giving him more care than consolation, because of the great wrongs from which the people continued to suffer, as well as of the violent passions that were dragging many Irishmen to disorder and even murder. The **Phoenix Park murders** had been committed three months before, soon after the Irish leaders had been released from prison in consequence of a treaty with Mr. Gladstone. Under these conditions, said His Holiness, was it possible that the hope of public peace could rest on dishonor and crime? The Irish are justified, he concluded, in seeking a remedy for their misfortunes, in struggling for their rights; for it cannot be admitted that what would be allowed to any other nation would be forbidden to Ireland. But the useful must be made subject to the **laws of justice**, and it is disgraceful to defend a cause by injustice, no matter how just that cause may be. The Pope then condemned, as contrary to justice, the use of violence and secret societies. He closed with a wish to see Ireland recover prosperity without violating any principle of justice. And his confidence in the British government's honesty of purpose led him to think that that government could not overlook the fact that Ireland's welfare was most closely connected with the peace of the whole empire. But the Irish masses were in too agitated a condition and, on the other hand, the government was too firmly determined on its course of violent repression, for the Pope's words to produce their full effect.

Irish patriotism had just asserted itself in the establishing of the **Parnell Testimonial Fund** for the defence of the Irish leader dragged into the English courts. Subscription circles were organized, and occasionally men known to hold revolutionary views were in charge of them. Suspicion was entertained that the money collected was intended to foment rebellion rather than pay law costs. This was why the Pope, through the Prefect of the Propaganda, declared in a circular dated May 11, 1883, addressed to the Irish hierarchy, that the Holy See could not approve of these collections and forbade the clergy to have anything to do with them. He took care, however, to add that it is lawful for the Irish to endeavor to better their sad lot, and that they were not forbidden to collect money for the purpose of improving the condition of the people. What Rome forbade the clergy to do was to subsidize rebellion by taking part in collections that secretly had this end in view. It is also to this year, 1883, that belongs **Mr. Errington's semi-official mission** to the Vatican, through which Protestant England, reduced in a certain sense to the last

extremity in her struggle with Ireland, had recourse as a last resource to the pacifying influence of the Papacy. Unfortunately, says Signor Casoli, an Italian historian of the Pope, "the Irish Catholic envoy, Errington, did not reflect honor on himself either as an Irishman or as a Catholic, and, after having tried in vain to conclude negotiations exclusively in the interest of those who wished to end a too embarrassing agitation without abandoning the oppression of Ireland, and hoped by fraud to deprive that nation of the support of a Pope who has never failed to side with the victims of tyranny and injustice, he at last threw off the mask in an impertinent and sarcastic letter published by *United Ireland* on August 1, 1885." However this may be, Leo XIII. let his mind be known both in Ireland and in England. He had not succeeded in completely quelling political agitation. But there, as in Germany, the main features of the Pope's policy and the principles of his conduct were already evident. To keep the Irish movement within legal bounds, and that in the common interest of the Irish cause and the peace of the British empire, was the object aimed at by Leo XIII., and nothing could make him lose sight of this in the years that followed. In these years the government, in addition to more rigorous coercion, tried more **half measures of amelioration,** such as an arrears of rent act and the Ashbourne land act, but to no avail. The misery of the poorer tenants increased, and with it agitation. Gladstone, out of office for a brief period in 1885, returned to power in 1886, and on June 7 of this year was defeated on his first Home Rule bill. Then Messrs. John Dillon and William O'Brien conceived the scheme known as the **Plan of Campaign,** an organized peaceful but invincible resistance. They united all the farmers, rich and poor, on an estate or in a district. This done, these tenants turned over to a treasurer appointed by themselves whatever money they had at their disposal. Then their representative negotiated with the landlord or his agent. If the landlord listened to the farmers' claims and consented to a reduction, he was paid at once; if not, he got nothing, and ere long found himself compelled to capitulate unless he wished to have recourse to the extreme expedient of evicting all his tenants. In the latter case, the funds in the treasury or the money collected on the neighboring estates served to support the evicted farmers. This combination was in more ways than one in conflict with the rules of justice. Moreover, by becoming general, it tended to introduce into Ireland a condition quite revolutionary and **subversive of property rights.** Combined with boycotting, it brought about an exceptionally grave state of affairs. Many leading Irishmen threw themselves heart and soul into the twofold movement; but as the Holy See did not seem to approve of this attitude, distrust followed in regard to it.

Yet Leo XIII. remained in full sympathy with Ireland's just claims. In February, 1885, before the Plan of Campaign had been adopted, he had gathered

together in Rome sixteen Irish bishops to confer on the affairs of Ireland. On July 3 following he gave a clear proof of his sympathy by appointing as **archbishop of Dublin,** in succession to the late Cardinal McCabe, **Dr. Walsh,** one of the most outspoken advocates among the clergy of the nationalist cause. This appointment was received with joy all over Ireland. Nor did the new archbishop then cease to point out the shortcomings of the land laws or to claim their rightful liberty for his fellow-countrymen. Yet this appointment and his attitude did not solve the difficult questions that were being discussed. Nor did the Pope wish to give a decision then without being fully informed as to their merits. As the agitation continued, he in 1887 sent a most distinguished prelate, a former bishop of Savannah, in the United States, **Mgr. Persico,** afterwards a cardinal, to Ireland for the purpose of making a long and thorough investigation on the spot. When this was concluded and the agent's report had been handed in and studied, a decree of the Holy Office was issued on April 13, 1888, **condemning the Plan of Campaign and Boycotting** as contrary to Christian morality. The important portion of this document addressed to the Irish bishops is as follows:

"In the disputes between tenants and landlords in Ireland, is it allowable to use the means commonly called the Plan of Campaign and Boycotting? Their Eminences, after a long and thorough examination, unanimously answer: *No.* And the Holy Father has approved and confirmed this answer on the 18th of the same month. The full justice of this decision will be easily appreciated by anyone wishing to reflect that the rent fixed by mutual consent cannot, without impairing the obligation of the contract, be diminished at the will of a tenant alone; especially when, with the view of settling disputes, special courts have been established that enforce the readjustment, on equitable terms, of rents that are higher than they ought to be, and which do so by reason of barrenness of the farms or blight of the crops. Nor must it be believed that it is allowable to extort rent from the tenants and deposit it with unknown persons without taking account of the landlord. In the last place, it is altogether contrary to natural justice and Christian charity to take severe measures, by a new sort of persecution and prohibition, whether against those who are rather well disposed to pay the rents agreed upon with the landlords and with which they are satisfied, or against those who, using their right, rent unoccupied farms. This is why it is your duty to act prudently no doubt, but effectively in this matter, with the priests and the faithful, warning and exhorting them that, while seeking alleviation of their unhappy lot, they observe Christian charity and do not transgress the forms of justice."

This decision, which was supposed to be secret and confidential, was published by an English Protestant paper and raised a violent storm in Ireland just at a time when that poor country's heart was aching under the rigors of **a terrible state of**

siege. The Tory government had recently passed a new and perpetual Draconian coercion act which Chief Secretary Balfour was executing to the letter. In reality the Holy See condemned neither the National League, nor the tenants' movement to better their condition, nor the Irish constitutional Home Rule movement, nor the firm determination of the Irish people to obtain the right to have their own laws made by a parliament of their own sitting in Dublin. The Plan of Campaign was but an episode in the history of the agitation, and had always been regarded as a debatable question and a subject of controversy. Parnell had never given his express sanction either to it or to Boycotting, nor even had the National League as a body. Yet meetings were at once convened to enter protest, and at most of these indiscreet and sometimes violent language was used. **The bishops had to interfere.** In a decision reached at Dublin on May 30, they declared that the decree of the Holy Office was not aimed at any political action, but at defining a question of morality. The Holy Father, they added, "had moreover just recently made known to the Irish hierarchy that by this decree he by no means pretended to clog the national movement, but, on the contrary, to remove an obstacle in the way of its success." While manifesting their gratitude to the leaders of the Nationalist movement, they reminded them, as well as all the faithful, of the inalienable right of the Sovereign Pontiff to speak authoritatively on all questions of faith and morals. To this solemn warning Leo XIII. added the authority of his word in the **Encyclical "Saepe nos,"** of June 24, 1888, addressed to the Irish hierarchy. In this document he once more professed his love for Ireland and expressed his astonishment at the agitation that had been stirred up, owing especially to false interpretations, by a decree concerning a question of morality, issued after a most thorough examination. He recalled all Catholics to the duty of obedience and condemned the insubordination of those inciting the people at turbulent meetings, at which the authority of the Holy See was held up to contempt. "Our office," he added, "forbade us to tolerate that so many Catholics, whose salvation is especially entrusted to us, should follow a dangerous and slippery path, better calculated to destroy everything than to assuage misfortune. The question must be looked at then in accordance with truth; and Ireland should recognize in that very decree our love for her and our desire that she prosper, because nothing is more fatal to a cause, no matter how just it may be, than that it be defended by violence and injustice." Earlier in the same letter he had said: "The condition of Ireland affects us more than anyone, and we desire nothing more anxiously than to see the Irish at last, after having secured the peace and just prosperity they have merited, breathe freedom once again. We have never disputed their right to seek to better their condition; but can anyone be permitted to have recourse to crime as a means? Far from it; for, with the irruption of the passions and party political interests, good

and evil are mingled in the same cause, we are constantly called upon to distinguish what is honorable from what is not so, and to turn Catholics away from everything that the rule of Christian morality does not approve."

From this simple narrative we see how unfounded was the charge that Leo XIII. was opposed to the whole Irish cause for the sake of **pleasing England.** On the contrary, Cardinal Manning, in a controversy with Gladstone in 1890, established the fact that at one time the Pope could have obtained the sending of an English legation to the Vatican if he would only express hostility to Home Rule; but he disdainfully **rejected the proposal,** the price of which would have been Ireland's liberty. All the documents emanating from Rome belie the accusation, for all assert the right of the Irish to try to better their condition and the deep sympathy the Pope felt for their cause. It would be unjust to ask Leo XIII. to be more Nationalist than the Nationalists themselves. If the Pope had to condemn certain methods used by a section of Ireland's patriot sons, it was, as he himself said, with the intention of removing an obstacle from the success of that cause. The accusation of haste is childish. We need only reflect that the Pope summoned the Irish prelates to Rome to secure their advice on the condition of the island, that a Papal legate, a man who had grown old on the missions in India and America and in the episcopate, spent months in that island, in constant relations with the hierarchy and the clergy. It may be recalled, in addition, that the Pope appointed to the office of Primate of Ireland an ardent defender of the Nationalist cause, a man whose eloquent voice never tired of being raised in vindication of the rights of his fellow-citizens. The Supreme Head of the Church, in a better position than any other man to appreciate the whole situation, would not, then, be the only man blind and deaf to what everyone saw and heard, the only one incapable of passing **a just judgment** in the case. The Irish people were accused of rejecting the Vatican's teachings; but the declaration of the Irish hierarchy protests against this assertion. The Irish, moreover, gave a striking proof of docility to the Church when the majority of them, in obedience to the voice of the bishops and the clergy, separated from their leader, Parnell, extremely popular though he was, rather than seem to approve of the violation of the sacred laws of marriage of which that great leader had been guilty. That separation, indeed, helped to place the Irish cause more firmly on the basis of law and justice desired by the Pope. Finally, the principle on which the Pope's attitude was based was not the right of the Church to interfere in all political questions, but the right claimed by the Encyclical "Sapientiæ Christianæ," "to make known what is honorable or dishonorable and what one ought to practise or shun in order to attain eternal salvation." Thus did the Irish bishops understand it when they declared that the decree of the Holy Office had no reference to "**politics as politics,**" but to the "sole domain of morals." When

politics offends against the laws of morals, it becomes amenable to justice from the supreme guardian of these laws, who, in condemning it, does not perform a political but a religious act. It would, as we have just intimated, be a monstrous injustice to accuse Leo XIII. of having sacrificed Ireland to England; yet it is beyond doubt that the Holy See regards as eminently desirable an understanding with that great British empire which, everywhere but in Ireland, shows itself well-disposed towards its Catholic subjects.

A few months before the issuing of this decree Leo XIII., in the course of an address to a party of **Irish pilgrims** he was receiving, said: "There can never be any circumstances in which it would be for the public interest that justice, the foundation of order and of everything that is good, be violated." Restored by the Pope, then, to the path of its veritable traditions, to the path made famous by the great O'Connell, Ireland was soon turned towards **the sacred ideal of justice,** the first stage in all prosperity. She adopted the means for preserving the sympathies of the whole world which she had won and for making her cause triumph as soon as possible. Yet the attitude of the Irish hierarchy was misrepresented and misunderstood. Certain principles of social morality were constantly called in question. In the autumn of 1890 the bishops thought they should give salutary advice to their flocks. They first reminded them that, "on all questions bearing on morals as well as on those bearing on faith, the Vicar of Christ on earth has the inalienable and divine right to speak with authority." Then the prelates renewed their previous instructions, especially that of the archbishop of Dublin on the decree of the Holy Office regarding the Plan of Campaign and Boycotting. "In that statement," they said, "it was established, in the first place, that the decree was a decision strictly and exclusively bearing on a moral question, that the point decided had reference to the moral lawfulness of the use in the agrarian struggle of the methods of action known by the name of Plan of Campaign and Boycotting, and that that decision was negative, that is, that those methods could not be lawfully used. The point settled by the Sacred Congregation had undoubtedly a very important political appearance; but this appearance did not and could not take from the question its essential character." The pastoral letter quoted once more the words of Archbishop Walsh's instruction: "Every question bearing on the point of knowing whether a particular action or line of action is or is not morally lawful is a question of morals. And in that respect it enters the sphere of the Church's authority. The action or line of action may, if we look at the matter from the human point of view, be political or social, or medical or legal. But the question of knowing whether this action or line of action is or is not in accord with the rules of morality, that is, with the natural law, is not a question of political science or of social science, or of medical science, or of legal science. It is essentially and exclusively

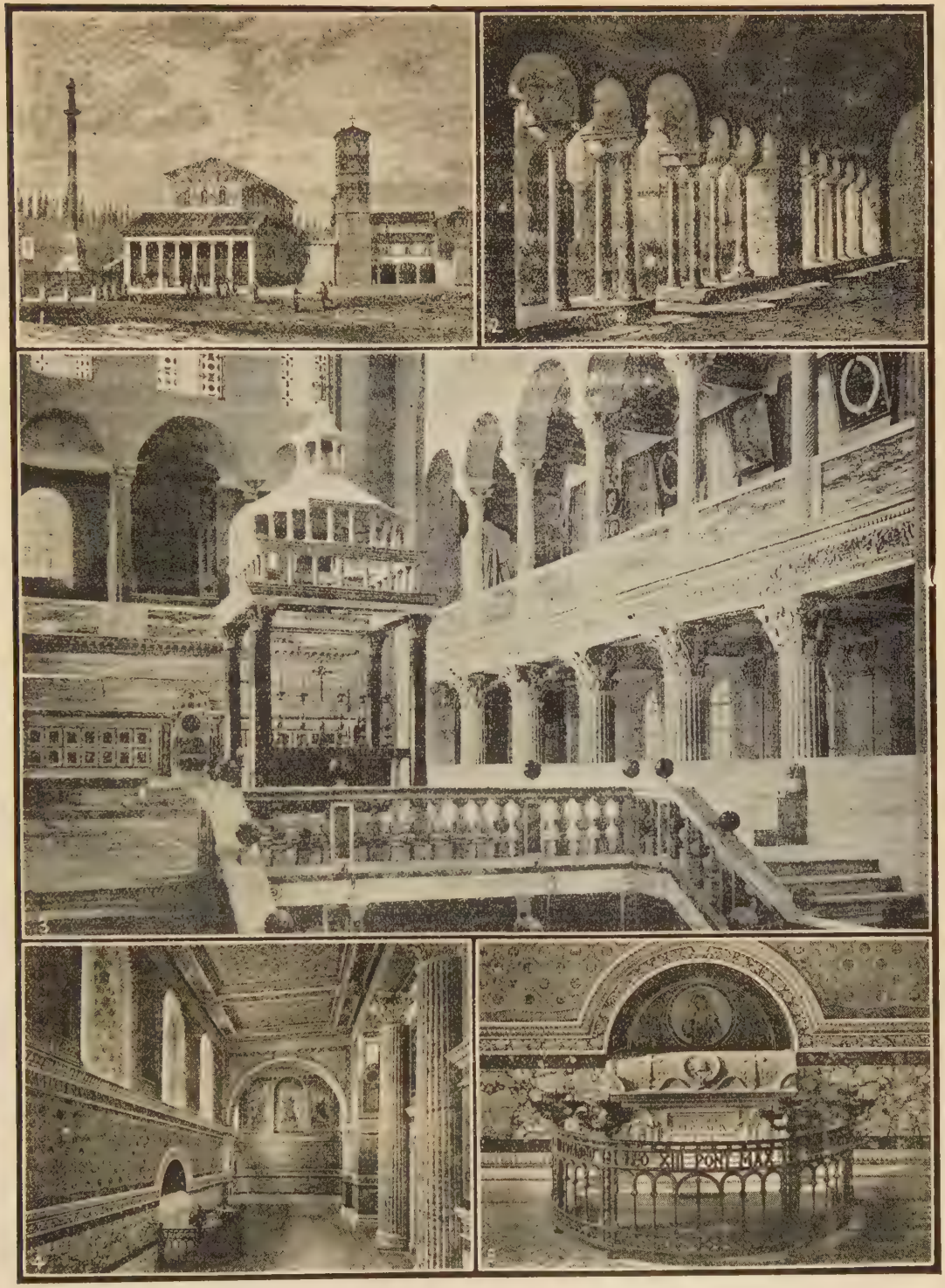
a question of morality. Every question of this sort should be regulated by the court that is competent to pass upon it on the ground of morality."

Parnell was at the height of his popularity, and the triumph of his cause seemed assured in the near future, when, in the autumn of 1890, in the famous O'Shea divorce suit, the Irish leader was smirched with the filth of adultery. He who had succeeded in overcoming so many external difficulties had been vanquished in private struggles. Publicly acknowledged as unworthy of representing a people of such holy and pure aspirations, the bishops disavowed him, and Mr. Gladstone and most of his friends separated from him. He was unwilling, however, to accept his fall, and, clinging to the management of his party, he was there **spreading disorganization** for a year when death struck him down unexpectedly (October, 1891). Ireland will remember only the glorious services of her valorous champion; but, in the golden book of her heroes, his name will not be on the same page as that of her stainless liberator, O'Connell.

UNDER the conditions existing in Rome, the position of the Holy Father was often far from being a pleasant one. It is thus described by himself in an address he delivered on October 24, 1880: "People go on repeating that **freedom of speech** has been left to us, as if, in the depths of the Catacombs, in the horror of prisons, in the presence of the fiercest tyrants, in the midst of torments, and under the lash of threats of a cruel death, that liberty had not been maintained by so many of our glorious predecessors, who, however, were assuredly neither free nor independent in that state. We know, besides, that people are never done saying or writing that our **apostolic authority** is revered and respected in Rome. But to judge easily of the truth of such an assertion, it is necessary but to pay a little attention and listen to the insults to which in a thousand ways and with impunity we are exposed, and along with us the Catholic religion. Only a few weeks ago, under our very eyes, they wished to celebrate, amid the noisiest amusements, the anniversary of the **violent occupation of Rome,** a day that must ever be to us of evil omen, and that has compelled the Sovereign Pontiff to shut himself up within the narrow precincts of these walls. Furthermore, they go on saying and repeating that nothing prevents us from doing everything that the government of the Church requires. But is it not manifest, on the contrary, that in this respect obstacles of all kinds are multiplied, as, for example, by their having taken away from us the powerful aid of the religious congregations and scattering them with the aim of destroying them, or by their imposing on Papal bulls pretended rights of *exequatur* and by their claiming

other pretended rights of patronage over various episcopal sees in Italy, **pretended rights** that seriously embarrass the liberty of the Church, and that often, by reason of the long delays they occasion, are most injurious to the spiritual welfare of the faithful. Besides, what is to be said of the occupation of the churches that has taken place in Rome and their being turned to profane uses after they had been closed to public worship, while at the same time the means of claiming them in law, along with the ownership and government of these churches, is denied to the ecclesiastical authorities? What is to be said of the doors being thrown wide open to impiety and heresy, in this city of Rome, our See and the centre of Catholicism, and that without it being possible for us to apply a sufficient and efficacious remedy? When, indeed, urged on by the love we bear for the Roman people, more especially entrusted to our care, we have wished, by **sacrifices beyond our resources,** to provide, in opposition to schools that are Protestant or dangerous to the faith, other schools that might give parents every security for the Christian education of their children, we have been able to do so not only by applying to them the authority of the pontiffs, but by using the only means that are within the reach of every private individual." In an audience held on April 24, 1881, and attended by nearly 10,000 Italians, the Pope exclaimed: "Christian Rome has her own peculiar history, she has in her favor the sovereign decrees of Divine Providence, who has evidently wished to make **Rome the centre of Catholicity,** the august seat of the Vicar of Jesus Christ, the capital of the Catholic world. For many reasons, and all of them glorious, Rome belongs to the Roman Pontiff; God so destined to safeguard his dignity, his supreme independence, and the free exercise of his spiritual power. This is why the rights which the Sovereign Pontiff has over Rome are so sacred and imprescriptible that no human power, no political reason, no space of time can ever destroy them, or even weaken them. And we, on whom, by a divine arrangement, now devolves the duty of defending and upholding these rights, will never fail, with the help of God's grace, in the performance of this arduous task, even at the cost of the greatest sacrifices."

That these complaints were not without foundation was soon to be most strikingly illustrated. Scarcely had the great Slav pilgrimage left Rome when **an unheard-of outrage** came to fill the whole Catholic world with astonishment and to stir up keen emotion even in diplomatic circles themselves, no less than among honest persons of all parties. It had been decided, with the consent of the civil authorities, that on the night between July 12 and 13, 1881, the **remains of Pius IX.,** resting temporarily in St. Peter's, should be removed with the greatest secrecy to the basilica of St. Lawrence Outside the Walls, which had been chosen by the late Pope himself as his last resting place. The government was opposed to the removal being accompanied with solemn ceremonies, and thus furnished a new proof of the



1. Church of St. Lawrence outside the Walls. 2. Its Cloister. 3. Interior View of Church. 4. Aisle, showing Position of Tomb of Pius IX. 5. Front View of Tomb.

liberty and security with which the Papacy is surrounded in Italian Rome. In spite of all precautions, **the secret leaked out,** so that at midnight an immense multitude had gathered on the square in front of St. Peter's anxious to **pay a last homage** to the great Pius IX. A very unpretentious hearse and three carriages made up the cortege, which, however, was followed and surrounded by the whole people. On its way the residents had spontaneously illuminated the fronts of their houses, and from the open windows flowers were strewn. Adversaries themselves admitted that 100,000 persons formed an **escort of honor** to the remains of Pius the Great, while myriads of candles lit up the scene. It was a posthumous triumph for the Pope who had died a victim of the Revolution, loaded by it with all sorts of sorrow and ignominy. Such a spectacle excited the **rage of the Church's enemies,** and ere long a band of criminals assailed the cortege with insults, hootings and acts of violence, threatening to throw Pius IX.'s body into the Tiber or a sewer. The police seemed at first to want to stop the disorder, but soon they ceased to offer effective resistance to it. The long distance separating St. Peter's from St. Lawrence's was traversed by the cortege amid imprecations, blasphemies, and blows from some among the wretches. The bearing of the Catholics was admirable. They confined themselves to striving to march in good order without retaliating for the acts of violence, though many among them had been hurt.

The Italian government naturally sought to throw the blame of these excesses on the provocation given by the Catholics. In abominable terms **an infamous press** bestowed on the scenes of that night an approval still more disgraceful than the scenes themselves. But these odious facts were not to turn to the moral advantage of Italy and its government. They showed in a striking way the difficulties of the Pope's situation at Rome; for, if such excesses were possible against the lifeless remains of a Pope, what would be the lot of a living Pope if he wished to leave his voluntary prison of the Vatican? Accordingly the protests of Leo XIII. sent to the powers through his secretary of state, and which he renewed emphatically in an allocution on August 4, furnished food for reflection to all those who were not blinded by the spirit of sect. In that address the Pope declared he was obliged to defend his predecessor's memory and the majesty of the Papacy, and to **deplore the horrible deed** that had just been committed. He imputed the blame to those who had defended neither religion nor the rights of citizens against the fury of the impious. Let the Catholic world, he exclaimed, see in that incident what security was left to him in the Eternal City! They could now much better understand that he could reside in Rome only as a captive in the Vatican. Amidst these sorrows and fears the Holy Father, however, had one consolation, namely, the love and piety of the Romans, who, surrounded by snares and wheedled in every way, yet persevered in obedience to the Church and fidelity to the Pope with rare courage,

and lost no opportunity of showing how deeply those virtues were rooted in their souls. At the same time there came to the Vatican from all parts of the world indignant protests from bishops and faithful against the rioting of July 13 and against the situation in which the Pope was placed in his city of Rome. Even Protestant governments were moved to indignation and cast the severest blame on that of Italy. The Emperor William's remark from the Berlin court made the tour of all the courts of Europe. "On this occasion, as on all similar occasions," he said, "it would have been the imperative duty of a Protestant prince not to allow the religious feelings of his Catholic subjects to be offended, as was done by the infamous scandals that took place in Rome on July 13." A diplomatic circular from Signor Mancini, the Italian minister of foreign affairs, tried in vain to change the general indignation. The lie was given to him most solemnly on July 28 by the court of appeals in Rome, which confirmed the sentence passed by the lower court on five of the most conspicuous participants in the outrage. But the leading culprits of course escaped.

Thus the wild rage of the sect served only to throw a sinister light on the condition to which it had reduced the head of the Catholic world. The great majority of the Italian people were shocked by an incident the scandal of which spread not only over all Italy, but throughout the world. A protest that was circulated in the country obtained **millions of signatures**, and on October 16, 20,000 pilgrims came to offer the respectful homage of the populations of Italy for him who was called the first of Italians. Led by Cardinal Agostini, patriarch of Venice, they were received by Leo XIII. in St. Peter's basilica, access to which had been reserved to them. The Holy Father, whom the elevation of the platform on which the throne stood made visible to all, arose to reply, and, in a voice first filled with emotion and then firm and animated, after having said how sweet and soothing a consolation that extraordinary concourse of his beloved children brought to his paternal heart, forcefully denounced the war waged in Italy against Holy Church and her head and aroused indescribable enthusiasm.

The Pope lavished on the Italians most pressing exhortations to harmony and fidelity to the Holy See. "Let none of you," he said to them, "give way to the force of events and of the times, by allowing culpable indifference to accustom you to a condition of affairs that neither ourselves nor any of our successors can ever accept." He renewed his protests to the college of cardinals on the occasion of the Christmas festivities. There he declared that the situation was becoming from day to day more intolerable, and the report was then going around that the Holy Father was thinking of abandoning Rome.

In his address to the Italian pilgrims on April 24, from which we have already quoted, the Holy Father recommended them to exert their activity in **municipal**

and provincial elections, the only political field that, for reasons of a very high order, was as yet open to the Catholics of Italy. This advice was not inopportune. There was always among the Catholics a group far from docile, that would like to go into compromises which should be condemned. A pamphlet written by the **ex-Jesuit Curci,** entitled "New Italy and the Old Zealots," which appeared about this time, was as it were the expression of that faction's spite on account of Leo XIII.'s resolute attitude. Some pretended that this pamphlet had received the Pope's official *imprimatur,* an improbable story that was promptly belied by a decree of the Holy Office condemning the publication in question. The author submitted at first, but in 1884 he brought out a new pamphlet still more insulting to the Holy See. It was condemned by the Index. The Pope, in a letter as touching as it was firm, addressed to the archbishop of Florence, explained what he had done to bring back the unhappy Curci, and emphatically blamed his conduct, while at the same time declaring he was ready to pardon him again if he would acknowledge his error. The rebellious priest decided to beg pardon; but these successive strayings, followed by submissions up to a certain point, naturally gave rise to doubts regarding his sincerity. However this may be, Father Curci, before his death, which occurred in 1891, gave unmistakable signs of **repentance,** and he was permitted to renew his profession in the Society of Jesus. The errors of his later years cannot make us forget the services he had rendered to the Church both as preacher and as founder of the *Civilta Cattolica.*

The hope of the Church's future depended especially on the Christian **education of the young.** In two years Leo XIII. had brought about the opening of twenty-five model schools, provided with certified teachers, a sort of normal schools for the training of masters and mistresses for the various denominational schools, academies and colleges, but especially for the primary schools. To support them he set aside an annual sum of 300,000 francs. In 1880 there were 16,000 priests, and former members of religious orders, men and women, employed in the public and private schools. The higher **historical and theological studies** were also encouraged. While the Pope was praising the printing or reprinting of the great works of Catholic erudition, he bestowed large subsidies on the Roman Academy of St. Thomas Aquinas. The revenues were intended for the publication of the Academy's "Acta," the writings of its members, the purchase of valuable books, and scholarships to be bestowed on young persons of the provinces desiring to come to Rome to attend the courses at the Academy.

On the feast of the Immaculate Conception, 1881, Leo XIII. performed one of the most solemn acts pertaining to his supreme authority, that of **canonization.** Those raised to the rank of sainthood on this occasion were Blessed John Baptist de Rossi, Lawrence of Brindisi, Benedict Joseph Labre, and Clare of the Cross.

De Rossi, a canon of the basilica of St. Mary in Cosmedin, was in his day the honor and glory of the Roman clergy. Born in Liguria and brought to Rome while quite young, he edified all who knew him in his youth. Having become a priest, he excited universal admiration by his zeal and charity, making himself all things to all, in the confessional, in the pulpit, and in the hospice for convalescents and pilgrims near the church of the Holy Trinity. **Lawrence of Brindisi,** a Minor Capuchin, was a thoroughly apostolic man. History says of him that he was powerful in work and word. The eloquence of his preaching, the wisdom of his counsel, and his prudence as delegate of the Holy See, won him the favor of Christian princes, in that sixteenth century in which heresy appeared so threatening against the Church. As for **Labre,** a son of noble and chivalrous France, with his country's generosity of heart he united Roman piety, and adopted a life of poverty out of love for Jesus Christ. In an age devoted to love of luxury and pleasure, given up wholly to rationalism and naturalism, Providence destined him to raise the standard of perfect detachment and Christian mortification and to cause the sublime wisdom of the folly of the cross to be admired. Blessed **Clare** of the Cross **of Montefalco,** an Augustinian nun, favored from childhood with privileged graces, grew up like a lily, and embalmed the cloister with her marvelous virtues. Thoroughly devoted to the contemplation of the Passion, her Heavenly Spouse visibly impressed on her heart the instruments of His sufferings.

The august solemnity of canonization took place in the great hall over the portico of the Vatican basilica, amid magnificent surroundings. Preceded by a procession in which were cardinals, archbishops, bishops, abbots, generals of orders, and the various dignitaries and colleges of the prelacy, the Papal chapel, and the different officers of the court, the Holy Father, with the Tiara on his head and borne on the *sedia gestatoria,* entered to the chant of the "Tu es Petrus." When His Holiness had prayed at the foot of the altar and then taken his seat on the throne, the paying of homage to him was the first thing done. The cardinals advanced in turn and kissed his hand; the archbishops and bishops kissed his knee; and the rest his foot. When all had resumed their places, Cardinal Bartolini, the canonization attorney, was led up to the Papal throne by one of his masters of ceremonies; at his left stood Commander Tosti, dean of the consistorial advocates. The last-named made a genuflection and, in the name of the cardinal attorney, put to His Holiness the request, *instanter,* in accordance with the usual formula, whether it pleased him to deign to register in the catalogue of the saints the four beatified persons named. Mgr. Mercurelli, secretary of briefs to princes, who was standing before the throne, answered in Latin in the name of the Holy Father. After this reply, the cardinal attorney and the dean of the consistorial advocates returned to their places. The Holy Father came down from the throne, knelt in front of the

altar, and all followed his example. During this time the chanters of the chapel intoned the Litany of the Saints, those attending giving the responses. The Holy Father having returned and taken his seat on his throne, the consistorial advocate went and, with the ceremonial already mentioned, renewed the request, *instanter et instantius.* To this second demand the prelate who was secretary to the Pope answered again; then His Holiness knelt, the attendants following the example, and the Pope intoned the hymn, "Veni Creator Spiritus." When he had chanted the final "Oremus," the two postulating prelates returned to his presence and addressed to him the third request: *instanter, instantius, instantissime.* After the prelate secretary's response, the Pope, seated on his throne, with a mitre on his head, as infallible teacher and pastor of the universal Church, delivered the following **decree,** according to the traditional formula: "For the honor of the Holy Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion; by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and of our own; after mature deliberation and after having on several occasions invoked the Divine aid, in accordance with the advice of our venerable brothers the cardinals of the Holy Roman Church, we decide and judge that the Blessed John Baptist de Rossi, Lawrence of Brindisi, Benedict Joseph Labre, confessors, and the Blessed Clare of Montefalco, virgin, are holy, and we inscribe their names in the catalogue of the saints. We decree, besides, that their **memories** shall be **honored** every year with pious devotion by the whole Church; that of John Baptist on May 23, that of Lawrence on July 7, that of Benedict Joseph on April 16, and, among the holy virgins, that of Clare on August 18. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The consistorial advocate then entreated the Holy Father to decree that letters apostolic be sent out with the proper formula, to which the Pope answered, "Decernimus." Thereupon the advocate arose again and, addressing the prothonotaries apostolic, entreated them to draw up the act of canonization, in accordance with the ordinary formula. "Conficiemus," the first of the prothonotaries answers as he turns to the chamberlains around the throne, invited to serve as witnesses. Then the sound of the silver trumpets is heard **announcing** in the distance **the good news** of the promulgation of the decrees, the bells of St. Peter's sway with all their might, those of all the churches in Rome answer this joyous appeal, and the Holy Father intones the "Te Deum." At the solemn Mass which followed, the Gospel having been sung in both Latin and Greek, Leo XIII. preached **a sermon** of which the following is a summary: "His Holiness recalled with words of joy and consolation the happy occasion of the feast of Mary's Immaculate Conception. Then he lamented the sad condition of the times, darkening the splendor of that solemnity by preventing its being held in the grand and majestic basilica of the Vatican. He thanked Heaven in warm tones for having

deigned to decree the honors of sanctity for four heroes of the Catholic Church. He bespoke their praises and recalled their virtues. He pointed out the honor and the glory that the Church derives from their exaltation, a Church that has known how to rear such children. Likewise does the Church militant find in them a powerful reason for hope and consolation because of the protection that she is entitled to expect from them. She discovers in them examples of the Christian life and of the models to be imitated; and that for all sorts of persons. Ecclesiastics, whether secular or regular, have St. John de Rossi and St. Lawrence of Brindisi, virgins consecrated to God have St Clare of Montefalco, and the faithful in the world have St. Benedict Joseph Labre. The Holy Father closed by imploring for the whole Church the prayers and intercession of Mary Immaculate and of the new saints."

On January 15, 1882, the decree of beatification of the Venerable Alfonzo de Arozco was solemnly published in the presence of the Holy father and a select attendance. Born in Spain on October 15, 1500, the **Blessed Alfonzo,** at the age of twenty-one, entered the order of St. Augustine, and devoted himself to preaching. His zeal, eloquence and virtues speedily made him known all over Spain. Preacher at the imperial court of Charles V., he preferred to devote his life to far-off missions. His desire to propagate the faith, and perhaps to obtain the crown of martyrdom, led him twice to Mexico, then still almost barbarous; but a malady obliged him to return home, and he died in Spain at the age of ninety-one, leaving spiritual works of sweet unction and vast erudition. A second beatification was celebrated a week later, that of the Venerable **Charles de Sezza,** an Italian Franciscan friar, and a third on January 29, that of the Venerable **Umile de Bisignano,** of the reformed Friars Minor of St. Francis. His Holiness also ratified the public veneration of Blessed **Charles the Good,** Count of Flanders, whose relics rest in the Bruges cathedral, and who was chosen as secondary patron of that diocese. In the preceding year a decree of the Congregation of Rites had ratified the lawfulness of the veneration paid from time immemorial to **Pope Urban II.**

ONE of the miracles of Leo XIII.'s diplomatic genius during these first four years of his pontificate was his having revived the Roman question and brought it home most forcibly to the European powers. Soon after his accession to the Papal throne Belgium fell temporarily into the hands of the Philistines and France started on that course of irreligious propagandism and persecution of the Church which we shall soon have occasion to describe. Germany and Switzerland had been ruthlessly oppressing her for some years, and Protestant England and schismatic Russia were hostile. Now we have seen the German emperor sending Herr von Schloezer to represent him at the Vatican, with this message: "I do not want to die before I have secured religious peace to all Germany." And on behalf of England Gladstone exclaimed: "The English government has long been convinced that the Papacy is a great social power." Along with these the Czar asserted that the **freedom of the Pope** interested all nations having Catholic subjects. With a new sympathy all peoples were turning towards the Papacy. Italy, then, with all her wrongs to the Church as yet unatoned for, was in a very peculiar position. But she was already beginning to understand that the Papacy in time uses up all its enemies. As the Turks are only encamped in Europe, so the Piedmontese government is only **encamped in Rome.** Its own statesmen, even the most anti-Catholic of them, Crispi, had so acknowledged in Parliament during the course of 1881. At that time the condition of affairs in Italy was becoming ever more lamentable from the religious point of view. This deterioration inspired Leo XIII., early in the year 1882, to issue his **Encyclical "Etsi nos,"** which bears date February 15. After having depicted in striking terms the efforts made to dechristianize Italy, by suppression of the religious orders, secularization of marriage and education, and by the religious ruins accumulated in Rome and the insults to which the Pope was subjected there, Leo XIII. reminded the world that Italy owes to the Pope her having been defended against the Barbarians and the Turks and her being the home of the fine arts, as well as her enjoying **peace in the unity of faith.** That civilizing and peace-making power the Church and the Pope have not lost. It is a necessary consequence of the Catholic doctrines. Those who, on the contrary, while declaring themselves enthusiastic defenders of their country, disseminate perverse doctrines there, are dragging Italy to her ruin. History, and recent history too, shows to what excesses these doctrines lead. Italy has not yet felt it as much as other nations, because the faith has so fully taken possession of the masses of the people, but woe to her if she allows herself to be led astray! More ungrateful than other peoples, she will suffer more terrible chastisements. Let

Italy acknowledge, then, that her conflict with the Pope is pernicious to her. His Holiness then sets forth the remedies for the heartrending condition he has just described. Above all, the people must be made acquainted with the **advantages of the faith** and the falseness of its adversaries must be unmasked. That sloth with which certain Catholics of Italy have been justly reproached must be shaken off, far from accustomed to the struggles of modern times though they have been. Catholic societies for the young must be founded, as well as those for workingmen and for the support of the poor. Schools must be established, the liberty of the Roman Pontiff defended, a healthy press supported, and the corrupting press combated by most earnestly warning the people that they ought to make a prudent choice in their reading. As regards good writers, let them act in accord and on a well-directed plan, let them overlook no useful source of information, let them use moderate language that is easily understood, and, lastly, let wealthy Catholics support **a healthy press** with their means, nor let anyone dread to enter the contest. "For the Church does not rear children to the end that, just when the need for them begins to be felt, she may have no aid to expect from them, but rather that each of them prefer the salvation of souls and the good of religion to his own comfort and private ends." The Pope insists on one of the greatest guarantees of success in the struggle for the Church, namely, the proper education of the clergy. **The priest of our day** must not merely have a knowledge of the sacred doctrines, but also of philosophy, physics and history, for in all these fields he has to fight against adversaries who are well prepared and most astute. He must be strong in virtue so as to be able to live without danger amid the unbridled license of this age; he must have a zeal and activity that make up for the small number of vocations, a sad effect of laws hostile to the Church. In conclusion, the Pope asks the Italians to contribute liberally to the support of the seminaries, and proposes to them for imitation the ever memorable examples of generosity furnished by the French and the Belgians in analogous circumstances.

The **condition of Italy** only too evidently justified the Pope's alarms and appeal for harmony among Catholics. On March 31, 1882, noisy festivities were held all over Sicily to celebrate the sixth centenary of the massacre of the French known in history by the name of **the Sicilian Vespers.** This manifestation, organized by Freemasonry, was openly aimed against the Papacy, which was represented as the mainstay of tyranny. The Sicilian hierarchy protested against these odious accusations, to that effect sending a joint letter to Leo XIII. The Pope answered, pointing out once more all that his predecessors had done for Italy and reminding the people that, in consequence of the Sicilian Vespers, the inhabitants of Sicily themselves, after having seen their excesses condemned by the Roman Pontiff, at last turned to him to solicit his protection, and, thanks to him, obtained a just degree

of liberty and redress of their grievances. This historic document is dated April 22, 1882.

Six weeks later, namely, on June 2, occurred the **death of Garibaldi,** an event which gave rise to a fresh overflowing of impiety and insult of the Papacy, while a pagan glorification was made of the pretended hero, the odious contesting the palm with the ridiculous. Italy was inundated with cheap prints in which Garibaldi was treated as a prophet, a saint, an apostle, and in which was perpetrated the infamous blasphemy of proclaiming him equal or superior to Christ! At the same time his picture, surrounded by an aureola, was distributed among the people! As **Garibaldi** had long since been proven to have been **a traitor** and an unprincipled self-seeker, the atheists and anarchists are welcome to his reputation. There are facts that give character to a party, a period, a country. One of these is the **worship of Satan** practised by so many of the admirers of Garibaldi, a paroxysm of hate and folly disconcerting reason, which then broke out over many parts of Italy. Within ten years after his death Mazzini had been left far behind. His disciple who was the heir to his works, Alberto Mario, effaced from his newspaper the motto Mazzini had used, "God and the People," and substituted "God is the People." On the other hand, in 1879, the organ of the Italian socialists printed the blasphemy, "God is the greatest enemy of the people, for He has cursed toil." At Leghorn a newspaper was established with the title *Atheist,* and in their profession of faith its editors said, "Satan is our leader, he is the genius of the restoration of mankind, the avenging force of reason." At Genoa an anti-Catholic club displayed the banner of Satan in that city consecrated since the beginning of the Christian era to her who crushed the serpent's head. In the Alfieri theatre at Turin the "Hymn to Satan" was sung, and in that city too a newspaper man exclaimed at the close of a banquet: "I despise God and the Pope." A professor in the State university of Catania in Sicily published an epic poem entitled "Lucifer," in which he sings Satan waging war on God, winning in the struggle, and God dying. "Standing on the ruins of the overthrown altar," he says, "I rise in revolt along with Lucifer, and I hurl against Heaven the serried phalanxes of my verses." Then the unhappy man apothesizes all crimes, every vice, every wicked act. He cannot think of God without shuddering and raging like a hyena and a madman. Everything in his inventions is so obscene and so horrible that he must have been really possessed of a devil to imagine it. Nor is that the isolated lucubration of an unbalanced mind. In Palermo two profligates shout as the archbishop passes: "Long live Satan." At Reggio in Emilia a man presiding at a democratic banquet proposes a toast to Satan at the end of the repast, and all the guests applaud. In Rome, on August 26, 1882, in the Umberto amphitheatre, after the customary spectacle, the leading actor of the troupe, as had been announced on myriads of placards put up on the walls

of the city of the Popes, recites the infamous hymn to Satan already mentioned. On that soil blessed by God, destined by Providence to bear the throne of the Sovereign Pontiff, to be the centre and seat of the universal leadership of souls, the Revolution becomes essentially sacrilegious. **Indifferent rationalism** will not become acclimatized in Italy, a land saturated with divine graces. There fallen Catholics sink into the depths of Proudhon's terrible blasphemies. It is true that, in **compensation for these outrages** calling down the thunders of heaven, penitent and pious voices ascend to the throne of mercy; the honor paid to the Immaculate Virgin flourishes throughout all Italy; general fastings and communions of expiation tend to obtain pardon from the all-merciful Judge. In Venice the Protestants, after quiet and shrewd negotiations, rented an old church dedicated to St. Margaret, restored it and announced on large placards to the whole city that on Sunday, June 25, 1882, it would be opened as a Protestant temple. What did the people do? They tore down the placards assailing their faith. Next day, at the hour assigned for the opening of the heretical temple, Cardinal Agostini, the patriarch, was to deliver a discourse of reparation in the church of Our Lady of Mount Carmel. An immense multitude of all classes flocked thither. The patriarch celebrated Mass in the vast nave filled with the faithful and indeed made an address so convincing that the people roused to enthusiasm could not refrain from manifesting their faith. Such acclamations as "Long live our holy religion!" "Long live Leo XIII.!" "Long live the Cardinal Patriarch!" filled the sacred edifice. In closing his sermon the orator asked if all were resolved to remain forever true to the Catholic religion, to the faith of their fathers; all hands were raised as a sign of adhesion, fresh acclamations resounded under the sacred roof and outside when the patriarch appeared to get into the gondola that was to carry him to his home. A few months later these demonstrations were repeated when the patriarch was obliged to condemn and anathematize two Protestant newspapers established to rob the people of Venice of their ancient faith. From that time the city booths refused to handle them even covertly.

There were other illustrations of the anti-Catholic spirit behind the Piedmontese usurpation. The apostate monk, **Arnold of Brescia,** was also an object of official glorification in the city whose name he bears. A monument in his honor was unveiled, with a minister of state, Zanardelli, presiding at the ceremonies. He had been delegated by King Humbert and was accompanied by four of his colleagues. By their presence they authorized and explicitly approved most violent speeches against the Holy See and the Church. At the same time anti-clerical clubs were multiplied, and so were their attacks on the Papacy. At Turin a riotous multitude insulted the **memory of Pius IX.** and summoned the too docile authorities to remove that Pope's bust from the front of the church of St. Secundus. To these

excesses was added the skillful oppression which the government made weigh on the Church. With an interested end in view, it continued to refuse the *exequatur* or government approbation to newly appointed bishops. In this way the revenues of the episcopal sees were diverted to the profit of the State and, absurd as it was odious, served to pay the salaries of the ministry's employees. The Holy Father protested twice, in July and September, against proceedings so unjust and so pernicious. On July 3 he told the newly-appointed bishops: "What would people say if the political authorities, after having chosen most capable officers for the army and most able administrators for the provinces, had, before sending them to assume their duties, to await the sanction of some other authority, which would refuse that consent or keep it in suspense for a long time, without any plausible excuse? Would not the people be justified in crying **usurpation or abuse?** Now, that is what happens to us in appointments to the sees of Italy. For a long time past twenty dioceses have been waiting in vain for their chief pastors. This fact is a very sharp thorn that we carry in our heart, and we must denounce it so that people may know better how difficult for us is the government of the Church, and how intolerable is our present position." To these complaints Zanardelli replied in the Chamber of Deputies that they were inspired by political reasons, and that the Italian government, most tolerant towards the Church, was on its guard against imitating the struggles undertaken in other countries in the matter of the **appointment of bishops.** This reply assumes a peculiar aspect when we consider it in connection with the resignation handed to the Pope on March 20, 1882, by Mgr. Parocchi, archbishop of Bologna, in consequence of the refusal for five whole years of the government to concede the *exequatur,* notwithstanding the reiterated demands of the civil authorities of Bologna and of two senators of the kingdom of Italy. Nor had people forgotten the case of Mgr. Ruffo-Scilla, archbishop of Chieti, dragged in 1878 into court for having publicly assumed the title of archbishop before receiving the *exequatur.* It is true that, this prelate appearing before the judges in choir habit and accompanied by his chapter and a numerous escort of the faithful, the court, enlightened or intimidated by that sight, had acquitted him. But the accusation lodged against the archbishop by the prefect of the province in person showed what were the government's pretensions in the case of episcopal jurisdiction. They amounted to nothing less than renewing the historical **quarrel about investitures.**

While the Italian government was persecuting the bishops, it did not spare **the religious orders.** On various occasions the minister of worship sent out circulars to prevent members of suppressed orders from coming together again in the houses from which they had been driven and of which occasionally a small portion had been left to two or three of them, for the purpose of serving the annexed

churches. In consequence of these ministerial circulars inquisitorial searches, invasions of private domicile, and violent expulsions worthy of the worst periods of persecution were made. But what is to be said of the condition to which the **unfortunate nuns** driven from their convents were reduced? After being despoiled of the property of their community, which often consisted only of dowries deposited by them when they entered religion, they tried, under the protection of common law, to restore the destroyed community. Then began for them a life of privations the story of which makes one shudder. Every year the *Civilta Cattolica* collected subscriptions for these holy women scattered into every corner of Italy. It inserted the thanks of the assisted nuns; and when we read the effusions of their gratitude and the story they gave of their sufferings, we must admit that their life was but a long martyrdom and a slow death caused by hunger. The sacrifice of these poor victims was no doubt necessary to make expiation in the sight of God for the wrong committed in Italy against the Church and the Vicar of Jesus Christ.

Various incidents in the courts, moreover, brought out in the clearest manner the exorbitant pretensions of the Italian government in regard to the Church and the Pope. On January 28, 1881, the court of appeals decided against the ecclesiastical authorities a question of the utmost importance that had been pending since 1879. In March of that year the court in Rome had declared the cardinal vicar disqualified from claiming the **recovery of two churches** closed to worship by the government. The decree of the court of appeals confirmed this verdict, and, while theoretically recognizing the independence of the spiritual power, allowed to the State the right of disposing at will of the edifices and objects of worship. This was monstrous jurisprudence that completely enslaved the Church to the State. The fear of seeing it proclaimed had, as early as the year 1879, induced the Congregation of Rites, one of the most important organs of the Papacy in the government of the Church, to restore, but under public protest, however, certain documents that had been claimed of it without the slightest right, under a threat of judicial procedure. A fresh example of the manner in which the **actual state of things** guarded the interests of the universal government of the Church! Another incident, even of a still more significant character, threatened the Pope himself in the last remains of his territorial independence. A certain engineer named Martinucci, having been dismissed from the service of the Vatican, began suit in the civil court of Rome to obtain from the Holy Father payment of a sum that he said was due to him. The court rejected this plea, but declared its competence in the case in question, in **contempt of the law of guarantees,** which granted to the Pope the legal quality of sovereign, and absolutely forbade the introduction of Italian powers within the limits of the Vatican. By this decree the privilege of

extra-territoriality was refused to the Holy Father, and he was by this very decision declared a subject of the king of Italy. The court of appeals confirmed the decree in question. The importance of these decisions was no less evident than the injury they inflicted on the liberty and dignity of the Pope. A note from Cardinal Jacobini attracted the attention of the powers to what had just taken place, while by a *motu proprio* dated May 25, 1882, the Pope established within the very precincts of the Vatican two commissions that were to serve respectively as a tribunal of first instance and a court of appeals in causes appertaining to the various administrations of the Papal household. This was a claim of the independence and sovereignty that still belong to the Pope within the precincts of the Vatican, the last precious remains of the Papal temporal power. The Martinucci incident and Cardinal Jacobini's note resuscitated before the eyes of the Italian government that spectre of the **Roman question** which was incessantly troubling its affected ease. The replies of the powers to the Secretary of State's note, especially those of Austria and France, were indeed full of kindness, and various cabinets made remonstrances to the Italian ministry of foreign affairs in regard to the assault made on the extra-territoriality of the Vatican and on the embarrassments devolving from the agitation stirred up among Catholics by the attitude of the Italian authorities in regard to the Pope. On July 7, 1884, the Roman question was openly brought before the Spanish Cortes, and Minister Pidal, in answer to an inquiry from Deputy Castelar, declared that it recognized the right of the Pope to a temporal sovereignty. Naturally the Italian government asked for explanations, and it is probable that some diplomatic salve was applied to the wound. But this wound was of such a nature that it could not but be reopened at the slightest hurt, as the whole history of recent years has shown.

How indeed could it be otherwise when the world saw occurring facts like the **conversion of the property of the Propaganda,** that eminently Catholic and international institution, which is in a certain sense the right arm of the Papacy in the administration of mission countries? These titles did not prevent the Italian government from applying to the Propaganda the spoliation law of United Italy, which obliges the ecclesiastical bodies to which they deign to leave life to convert all their property into Italian government bonds. It was in vain that recourse was had to the courts. A preliminary decree, issued on June 19, 1880, confirmed on appeal on November 13 of the same year, and sanctioned by the full court of appeals on June 29, 1884, showed once more that the right of might is always the better. By this unjust judgment, from the effects of which **the American College in Rome** was saved by our ambassador to the Quirinal acting on instructions from Washington, the propagation of the faith throughout the world was in a certain sense placed at the discretion of the miserable Masonic government of Italy. The

free disposal of the funds of the Propaganda was in large measure restrained, and its patrimony, an institution universal in its nature, was tied up with the lot of Italy's crippled finances, while waiting for a new law to juggle by a stroke of the pen with the cheap paper that had still been left in the hands of the Congregation. It was all very fine for the Holy Father to protest, through his nuncios and the Cardinal Prefect of the Propaganda; **spoliation followed its** course, and, before the close of the year 1884, was an accomplished fact. On March 15 of the same year, to mitigate as far as possible the effects of this sacrilegious act, the Holy See decided to transfer outside of Italy the management of the Congregation's patrimony. For this purpose eleven **proxy offices** were established in Europe, three in Asia, one in Africa, seven in America, and one in Oceanica. It was to these offices that Catholics were invited thereafter to send their contributions.

While thus boldly confronting the enemies of religion in Italy and elsewhere, Leo XIII. was incessantly concerned with the means of increasing among the faithful the true spirit of Christianity, which alone could fortify them for the terrible struggles of the present hour. To this effect he bethought himself of **the patriarch of Assisi,** who by the enkindled ardor of his zeal renewed the life of Christians in the Middle Ages. The year 1882 brought the seventh centenary of the birth of St. Francis. This gave occasion to admirable demonstrations of faith and filial piety. "In Francis of Assisi," said Leo XIII. on September 14 to the Italian pilgrims who were going to celebrate the centenary at Assisi itself, "are found united in sublime harmony devotedness to the Church, love of one's neighbor, and love of one's country. He was the sincere friend of the poor and the oppressed, whose lot he ever tried to alleviate without violating anyone's rights." On September 17, three days after the saint's birthday and in preparation for the anniversary of his death or feast day, October 4, Leo XIII. issued **an Encyclical** in which he gave a panegyric of that holy founder and showed the immense and happy influence exerted by him amid the agitations of his age. With the vices and bloody troubles of that era he compared the still greater vices and revolutions of our time, and expressed the hope of seeing the Franciscan order renew for the welfare of souls the religious prodigies of the olden time. He especially recommended the **Third Order of St. Francis** as wonderfully well adapted to spread the virtues of obedience and penance, of abnegation and charity, which constitute the strongest barrier against the invasion of socialism. When St. Francis appeared, he said, "the manifold error of the Albigensians, by stirring up revolts against the power of the Church, had at the same time upset civil society and prepared the way for a sort of *socialism.* Nowadays in like manner the number of the adherents and propagators of *naturalism* has increased. They obstinately deny that one ought to submit to the Church, and, getting gradually beyond all bounds, they do not spare even civil society, but ap-

prove of popular violence and sedition, agitate the land question, flatter the passions of the proletarians, and, in fact, weaken the foundations of public and private order." Against these perverse tendencies Leo XIII. set up **the Franciscan spirit,** the enemy of cupidities, the friend of piety and obedience, and the respecter of the rights of others. "Nothing is better adapted than this spirit to extirpate violence root and branch, as well as acts of injustice, passion for novelty, hatred between the different classes of citizens, all things, in fact, in which consist at the same time the principles and the weapons of socialism." With this Encyclical we may connect the constitution dated June 5 of the following year, by which **the rule of the Tertiaries** is modified and relaxed on certain points, so that it may the better adapt itself to the necessities of the present time. The indulgences of the Third Order here also underwent a revision calculated to remove the uncertainties cropping out in regard to them. On the day of the saint's feast a statue in his honor was erected in his native town in front of his monumental church. The saint is represented in his drugget garments, with his arms crossed on his breast. On the same day in Naples a colossal group was unveiled in front of the church of the Capuchins, representing the seraph of Assisi, Dante, Columbus, and the pleiad of immortal men with whom the saint's influence endowed the peninsula. The members of the Third Order in Naples, in answer to the call of a Capuchin Father, had had the inspiration, on the occasion of that solemnity, to feed the poor. The idea was at once adopted throughout all Italy, so that in celebration of the feast of the famous Poor Man and Mendicant of Assisi, Christian agapæ were everywhere served to the poor.

At the same time Spain was preparing for festivities on the occasion of the third centenary of **St. Teresa's death.** Spanish Catholics organized a great national pilgrimage to Rome. But the usurpers of the States of the Church at once saw a danger in this, nothing less than a political demonstration. The Holy Father, so as to prevent any conflict, decided that, instead of a national pilgrimage district pilgrimages should be organized. The first of these, under the direction of Cardinal Moreno, archbishop of Toledo, was admitted to solemn audience on October 1, 1882. It preceded pilgrimages from Aragon, Catalonia, Navarre, Andalusia, &c. "The Spanish nation," said Leo XIII. to them, "is everywhere famous because of its firmness and constancy in the faith, its deep attachment to the Catholic religion, and its respect for and submission to the Roman Pontiff. These feelings are ever kept alive in families, are revealed in the public life of the nation, and are manifested by works." The Holy Father, then, had a predilection of heart for Spain and professed for her a most paternal solicitude. "Since religious interests, and mark that well, my very dear children, should on account of their importance take the lead of all others, we would like that the Catholics of Spain were all in accord

and would act hand in hand to protect and promote these interests. Oh! what a consoling sight it would be if all those who in Spain make profession of being devoted sons of the Church, were united in a holy harmony of thoughts and action, to oppose the invasions of impiety and unbelief, as their ancestors were seen opposing courageously schism, heresy, and the domination of the Moors!" In his Encyclical of December 8, 1882, to the Spanish bishops, to which detailed reference will be made later, Leo XIII. went over this same ground. At a consistory held on September 25, 1882, Mgrs. Bianchi and Czacki, nuncios respectively to Spain and France, were made cardinals, and their successors were Mgrs. **Rampolla del Tindaro** and Di Rende. We shall have much to say later on of this new nuncio to Spain. A Sicilian nobleman by birth, he was by this time one of the most distinguished prelates of the Roman court, and had won his way by talent and disposition. Pius IX. appointed him secretary of the Propaganda for affairs of the Oriental rite, and Leo XIII. made him secretary of extraordinary ecclesiastical affairs. Here he so attracted this Pope's attention that he was sent as nuncio to Spain with the title of archbishop of Heraclea. He was consecrated on December 8, 1882, in the choir chapel of St. Peter's, by Cardinal Howard.

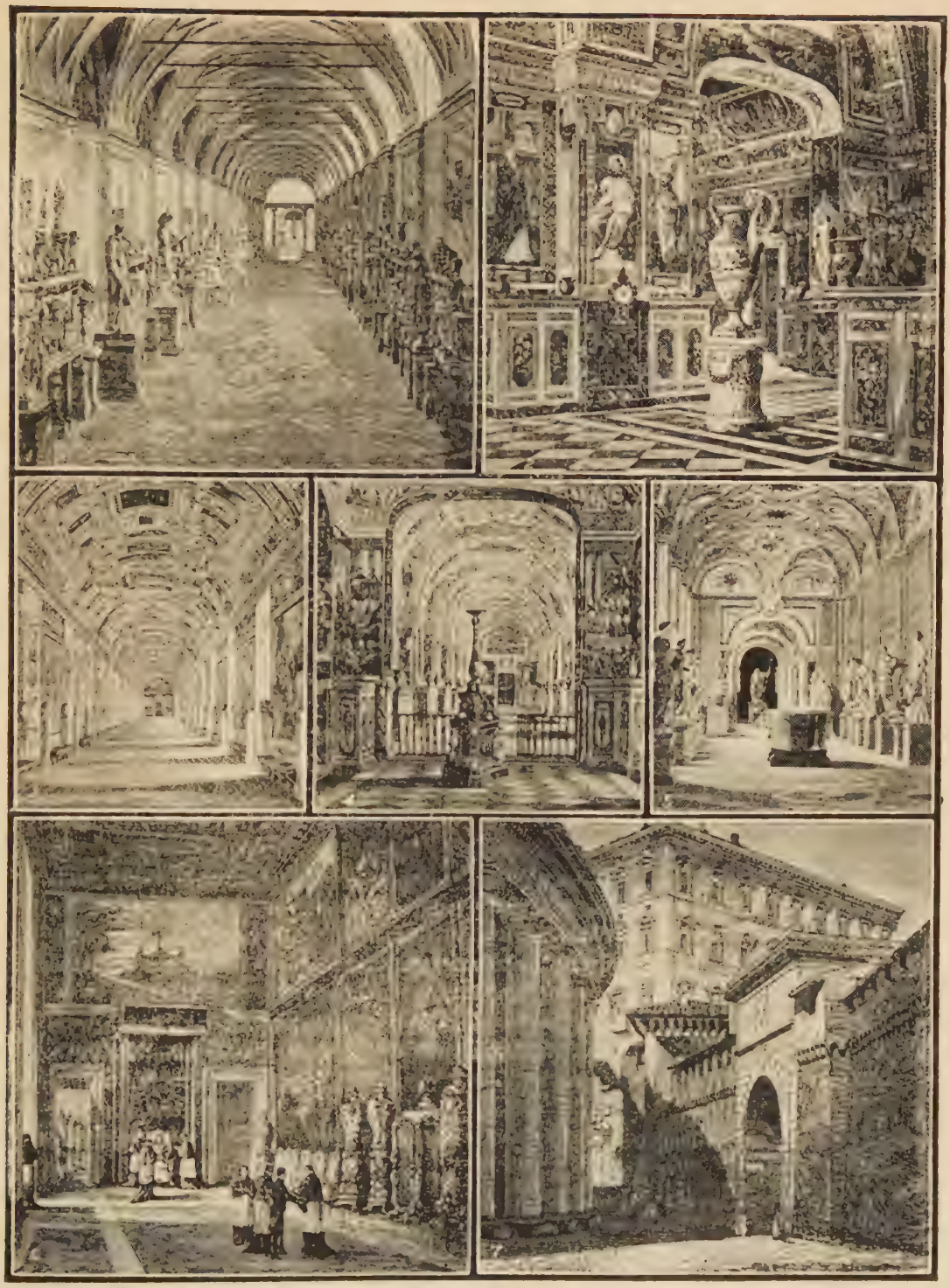
BY his reference to the importance of **historical studies** in connection with the Sicilian Vespers demonstrations Leo XIII. broached a subject on which he was soon to publish a document of far-reaching importance. We have seen how he strove to remedy the confusion into which the study of philosophy had fallen. Soon after that he gave his attention to this other branch of knowledge in the study of which there was just as much room for improvement. It may be asserted that, since the coming of Christ the **history of civilization** is mixed up with that of the Popes, so great has been the part they have played in the events that have agitated the successive generations of mankind. But the Popes have not only *made* history, so to speak; they are also the guardians of the most valuable part of the records of history, namely **the Vatican archives,** whose treasures remained unexplored for a long succession of ages. The Pope saw that these two facts imposed on him the duty and gave him the means of shedding floods of light upon the world capable of illuminating the past, to the great advantage both of the Church and of true science. On this subject he expressed his ideas and manifested his intentions in **a letter on historical studies** which he sent on August 18, 1883, to Cardinals de Luca, Pitra, and Hergenroether. After remarking that the enemies of the Church, especially in Italy, meant to make history serve as a handmaid to their

hatred of the Papacy, he proved that the historical monuments of past ages of themselves furnish a magnificent defence of the Church and the Papacy. He denounces the great conspiracy against truth begun, to the serious detriment of Catholicism, by the centuriators of Magdeburg, and continued by the later heterodox schools and even by men calling themselves Catholics, especially in Italy. Silence on things worthy of praise, exaggeration in regard to those that are less so, and unjust accusations and rash suspicions of intentions are the weapons that have been used against the Popes and the Church to reach the conclusion that they have deserved ill of mankind and of civilization. These **accusations** are made both in ponderous tomes and in pamphlets, and are popularized by newspapers and the theatre. They penetrate at last into the lower schools, where children learn contempt for the holiest things and persons. The evil is still greater in the higher schools, where history is studied more deeply and in its causes. It is there especially that attacks are made on the beneficent influence of Christian institutions, without regard to the contradictions into which the writers plunge or the darkness with which they thus envelope the philosophy of history. Then describing in masterly phrases the benefits conferred by the Papacy, Leo XIII. summarizes **the truth of the facts.** The part taken by the Popes in the invasions of the Barbarians, in the struggle against the German emperors and Napoleon I., in the defence of Europe against the Turks, and in the protection of science and art, appears in all its grandeur and in its full usefulness, especially in relation to Italy. To mean to deny these truths is to mean to lie against evidence. It is no wonder, then, that several learned Protestants have been led to pay homage to the Papacy. It is only the more scandalous to see Catholics and Italians act differently. Yet history, falsified and made the servant of passions and of parties, causes great and **irreparable mischief** in the minds of the young and throughout the whole of society. It is urgent, then, to apply a remedy to evils so serious. This remedy consists in a conscientious and profound study made by sincere scholars, in searching the sources, in prudence of judgment, and in the judicious choice of subjects. It is equally necessary to compile good historical manuals for schools. Great minds have opened the way in the sound and deep study of history. St. Augustine especially was the founder and greatest master of the **philosophy of history.** All those who have stepped aside from the principles which he laid down have lost the true knowledge of causes in history. In closing, the Pope entrusts the three cardinals named above with the reorganizing of historical studies in the Vatican library, by uniting with themselves scholars who could study there in accordance with rules to be established by Papal authority. He deplores the blindness of those who would bring Italy into hostility with the Papacy, in spite of all the teachings of history, which shows us the enemies of the Holy See ever running to their ruin.

During the years that followed the Holy Father never ceased to realize his project of the restoration of historical studies. Ere long the library and archives of the Vatican had no reason to envy the most famous of the similar institutions of Europe. Everything was done there to facilitate historical research. Documents were made more accessible, and the great work of compiling the catalogue was actively continued. A school of paleography and applied criticism was installed in the Vatican itself. In a word, the Holy Father did everything in his power to justify the words he addressed on February 24, 1884, to the German Historical Circle: "Draw as much as possible on the sources. It is for that purpose I have opened **the Vatican archives.** We are not afraid to let the light come in on them." The heterodox themselves were obliged to pay homage to the Pope's initiative. "During the past six years," said the *North German Universal Gazette* in 1890, "the Pope has kept the Vatican archives open to the men of letters of all countries and of all religious beliefs, with a good will that is hardly to be found in any European archives. It was this measure that prompted the establishment of a historical institute in Rome, founded and supported by the Prussian government, so that a certain number of German students could take the greatest possible advantage of the treasures hidden in the Vatican archives. * * * * The good will shown to German scholars and the encouragement given to their scientific labors have become as it were a rule of the administration of the archives." It was in acknowledgment of these advantageous steps that the illustrious Dominican, **Father Denifle,** sub-archivist of the Holy See, was appointed a member of the Berlin Academy of Sciences. He was unquestionably the first Catholic priest on whom such an honor was conferred. To facilitate the works of scholars still further, the Holy Father afterwards founded **a consulting library.** Though opened only in October, 1892, in fifteen months it contained 30,000 volumes. In regard to this new institution we borrow a few details from a letter which the Baron von Veech had published in the Munich *German Gazette* in May, 1892: "While this new library is in process of formation, persons thoroughly competent on the subject have been appointed to study the means of extending its programme, by comprising in the library works on provincial and local history, which must be of the deepest interest, especially to Germany, Austria and France. * * * * As the scholars of the whole world come to the Vatican to draw on the rich treasures that have piled up there during the past centuries, it has been deemed useful to multiply the means of facilitating progress in historical science. Henceforward, if people succeed in realizing the thought that inspired this new work, an unparalleled literary institute will arise, an encyclopedia that will embrace all the knowledge of the world in the field of historical literature. * * * * As regards the part of the researches relating to the particular history of the various countries, **important collections** have already reached

the Vatican Library, sent by governments, academies, and other corporations and scientific associations, and by the management of the libraries and archives of England, Hungary, France, Italy, Belgium, Austria, Prussia, Bavaria, Baden, &c. Announcement was made of shipments of works from Sweden, Denmark, Alsace-Lorraine, Spain, and the provinces of the countries mentioned." Leo XIII., moreover, did not confine himself to facilitating access to the Vatican archives; he also promoted the progress of the historical sciences by having valuable editions published, such as that of the "Regesta Pontificum" and a phototype edition of the famous Codex Vaticanus of the Greek New Testament (1209), which reproduces with absolute fidelity, due to the latest improvements in the photographic art, that manuscript of such great importance to Bible studies. The learned Basilian priest, Cozza-Luzzi, vice-librarian of the Holy Roman Church, has attached his name to this prime work. The illustrious vice-archivist, Father Tosti, with the assistance of four Benedictines, published the "Regesta" of Clement V.; the archivist, Cardinal Hergenroether, the "Regesta" of Leo X.; the French School of Rome compiled a large number of volumes of the "Regesta" of the thirteenth century; those of Innocent IV. were printed at Paris, as were also the "Regesta" of Benedict XI. Among French scholars, M. Bigard brought out the "Regesta" of Boniface VIII., and M. H. de l'Epinois the documents of the history of France in the sixteenth century. Austria, Hungary, and Bavaria commissioned learned men to look up the works throwing fresh light on important points in their history. At the same time, through Cardinals Parocchi and Bartolini, the Pope wished the "Ecclesiastical Annals" by Baronius and Raynaldi to be continued, and special monographs and chronologies to be published.

An event of transcendent importance was commemorated a little over three weeks later than the Pope's letter on historical studies. September 12 brought the second centenary of the victory won by **John Sobieski,** king of Poland, and the German emperor, Leopold I., over the Turks outside the walls of **Vienna.** In consequence of that event, Christendom was delivered from the incursions of the Mohammedans, thenceforward reduced to being a mere armed camp in southeastern Europe. Catholic Austria and Poland prepared to hold festivities of rejoicing on this anniversary national to both. From that event the Holy Father took occasion to draw **lessons useful for the present time.** Not satisfied with encouraging them by spiritual favors, on August 30 he wrote an eloquent letter to Mgr. Ganglbauer, archbishop of Vienna, recalling the historical lessons of the past, especially the important part taken in the siege of the capital of Austria by the Papacy. He embraced the opportunity to exalt the benefits accruing from princes acting in harmony with the Church, and to assert the necessity of repelling, by an energetic and unanimous effort on the part of Catholics the assaults of the **modern enemies of religion,**



1. Chiaramonte Gallery, Vatican. 2. Vatican Library. 3. Gallery of Maps, Vatican. 4. Great Gallery of the Vatican Library. 5. Pio-Clementine Museum. 6. Throne Room at the Vatican. 7. Papal Residence.

who are worse than the Mohammedan conquerors of the olden time. "Since these enemies," he said, "make a mischievous use of the press, and especially of the daily press, to injure the Church, let Catholics understand how important it is that, in a struggle like this, the defense be not inferior to the attack. Among the various ways of **fighting for religion,** that which consists in refuting writings, in repelling artificial arguments of adversaries by convicting them of falsehood, seems to us extremely worthy of approval and in fact commanded by the necessities of the times." "Just as Pius V. had been the originator of a most successful naval expedition, Innocent XI. was the adviser and supporter of what happened in 1683. Scarcely, indeed, had he seen the Turkish forces menacing Catholicism, when he thought it necessary to ward off the danger by all possible means. To this effect, having stirred up the zeal and interest of Catholic princes, he prevailed upon the emperor Leopold I. to enter into alliance with John Sobieski, king of Poland, who came to the assistance of the beleaguered city, at the most necessary moment, in command of the allied armies. Innocent XI., besides, when the situation was doubtful and minds were wavering between hope and fear, urged on the temporizers, sustained the timid, collected the greater part of the things necessary for the war, offered special prayer to win God's favor, and in the end prudently suggested the means of gaining and holding the fruits of victory. In those difficult circumstances, it was shown once more, then, that the experienced and assured hope of public safety resides in the **agreement of princes with the apostolic See,** and that to stir up causes of suspicion and of conflict between the two powers is to act at one and the same time against justice and prudence and to do no less wrong to society than to the Church. Now, what has been stated in regard to the past should serve as a warning and example for posterity; for the memory of great events becomes useful and opportune when one derives salutary lessons from them. One epoch succeeds another; the rapid course of time every day brings facts of different kinds; but there are analogies in this very diversity."

The centenary was celebrated with great solemnity throughout Austria, but especially in Cracow, the holy city of Poland, where of old its kings were crowned. On that occasion took place amid great pomp the coronation of Our Lady of the Sand in the church of the Carmelites. It was at the feet of that statue of the Immaculate Virgin that of old the king of Poland came to call down the divine protection upon his arms. At the invitation of the bishop of Cracow many bishops had assembled, among them Mgr. Strossmayer of Bosnia, Mgr. Felinski, the former archbishop of Warsaw, and Mgr. Kranzinski former bishop of Wilna. The ceremony was imposing and touching. "There is nothing more powerful in the world than a man who prays," says St. John Chrysostom. What, then, is the prayer of a whole people?

HAT, then, especially is the **prayer of the whole Church**? And what do all human efforts amount to without God's aid? No one was more persuaded of the necessity of this aid than Leo XIII., and he was constantly reminding the faithful of it. To this effect, then, on September 1, 1883, he issued an **Encyclical** that was no doubt prompted by his heart's deepest feeling. For the ensuing month of October he prescribed the daily recital of **the Rosary** throughout the whole world. This recommendation was preceded by most touching considerations on devotion to Mary and on the aid the church has received from this devotion, especially by saying the beads, in the most critical periods of her history. This Papal document, which breathes most tender confidence in the Queen of Heaven, testifies to the faith and supernatural hope that guide the pious in directing the Church amid the concerns it entails on them. The Church is attacked and menaced by all sorts of dangers. To whom is it to have recourse? To the protection of the sublime mother of God, the sovereign depository of all hope and dispenser of all grace; can she not listen to the voice of the whole Catholic world on its knees? The Pope orders that in all parishes and in all churches the month of October be sanctified not only by the daily recitation of the Rosary, but also by that of the Litany of the Blessed Virgin. A few months later, on December 24, **a decree** added to these Litanies the invocation: "Most Holy Queen of the Rosary, pray for us," and ordered all priests to recite certain prayers after Low Mass on Sundays and holy days. On many occasions afterwards this Encyclical was followed by Apostolic Letters on the same subject. This insisting by the Holy Father on the saying of the beads was a recommendation that was not to be lost on true Catholics. Might not one say that the Pope was moved by what in the language of the Church is called a supernatural instinct, and that he had as it were an assurance from on high that, now as of old, the Church will triumph through Mary and her Rosary? In any case, it was touching to see that philosopher Pope, that scholar, that statesman, that patron of the arts, put more confidence in the simple saying of the beads than in all the resources set in action by his powerful and intelligent activity?

In the disturbed condition of the world, the Pope thought that this was not yet enough, and he founded at Rome the **Reparatory Adoration** of the Catholic Nations. The object of this work was to offer to our Lord in the Most Holy Sacrament a perpetual tribute of homage and reparation. Every day the Forty Hours devotion takes place in Rome, in some one church or other. All the Catholic peoples are invited to take part in this spiritual crusade, and a day each week is as-

signed to each nation, so that on that day especially it mounts guard of honor before the Blessed Sacrament. Sunday is set aside for England, Ireland, Poland and Norway; Monday for Austria, Hungary, Germany and Greece; Tuesday for Italy; Wednesday for Portugal and North America; Thursday for France and South America; Friday for Switzerland and all countries in which there are Catholic missions; and Saturday for Spain, Belgium and Holland. "Give me a lever and I will move the world," Archimedes exclaimed of old. The **lever that moves the moral world** is the spirit of faith and prayer. Leo XIII. was thoroughly imbued with this spirit. While he was inviting the universe to join in a crusade of prayer, he himself in St. Peter's seat, despite his many cares requiring the closest attention, forgetting that he was carrying the burden of the world, or rather because he had to carry it, spent a great part of his day in conversing with God; especially did he recite the beads daily with the fidelity and fervor of his early youth. And therein, perhaps, lies the secret of the glorious, nay, sometimes surprising, events of his pontificate. If it presents several occurrences that seem like **marvelous interventions** of Providence in favor of the Church, each of them took place in consequence of the solemn supplications of the Catholic world leagued under the banner of the Rosary to obtain the Divine aid.

YET one other nation besides Italy whose government had fallen into the power of irreligious Freemasonry continued to suffer from that yoke. This nation was now to be specially addressed by Leo XIII., in his **Encyclical to the French** dated February 8, 1884. Diplomatists of all schools have lengthily, and sometimes eloquently, discussed Leo XIII.'s policy. In it they have sought mysteries, artifices indeed, by virtue of the adage which the courts of Europe too often verify: "Politics is the art of deceiving with impunity." Quite different is the politics of the Vicar of Jesus Christ. It is the art of saving as many souls as possible. This is the key to all the acts and measures of Leo XIII.; this is why he was moderate and conciliatory in regard to princes and peoples; he was burning with ardor to draw them to Jesus Christ. How was he to extinguish the still smouldering fuse that was to fire the mine of persecution? Impatient and immoderate men have shown more than once a desire that the Pope break with certain persecuting governments; time has justified the patient endurance of him who must govern souls as a father, and has shown that his conduct was **inspired by prudence and wisdom**. The Catholic past of France, the faith of her children, and their chivalrous devotion to the Papacy led Leo XIII. never to lose confidence in the Eldest Daughter of the Church. At the time of his ac-

cession France had recently almost completely fallen under the control of anti-Catholic Freemasonry. In the statement of the situation to which the Church in France had been reduced, drawn up and made public on January 16, 1892, by the five cardinals whom her hierarchy contained, we read these grave words: "For twelve years past the government has been something besides a personification of public power; it has been the personification of a doctrine and a programme in absolute opposition to the Catholic faith, and has applied this doctrine and carried out this programme in such a way that there is nothing at present, either persons, or institutions, or interests, that has not been methodically tampered with, lessened, and, as far as possible, destroyed."

On January 30, 1879, Jules Grevy was elected President of the French Republic, in succession to Marshal MacMahon, whom the irreligious legislature had forced to resign. Five days later **Jules Ferry** was installed at the head of the ministry of public instruction, whence he was to direct the enactment of so many irreligious laws. From that time, under the pretext of strict application, **the Concordat** of 1801 was turned against the Church in a Judaic sense, absolutely contrary to its spirit. It was not long, moreover, until war was openly declared by means of decrees against the **religious orders.** Few acts more partisan and more wicked have been placed on the statute books of France. The Holy Father severely felt the shock to the bottom of his heart. On receiving by telegraph word that the decrees had been signed, he at once let his voice be heard in a preliminary protest. Receiving the new French ambassador to the Vatican, M. Desprez, on March 31, in the presence of his whole court he exclaimed: "I am happy to have heard expressed the sentiments which you have just manifested, for I love France, which is a deeply Catholic nation, and which has given and still gives to the Holy See so many marks of devotedness and love. * * * * The Church, which seeks the salvation of souls, has no more ardent desire than that of **peace and harmony** with those who direct the ship of state, as well as between the nations. Only, the Church never changes. Accordingly we are intensely sorry to learn that it is intended to adopt certain measures against the religious orders. In the estimation of the Holy See, all the orders have an equal value, and our heart would feel deep sorrow on knowing that they were an object of hostility on the part of those in power, while we must raise our voice to make protest in their favor."

Catholic union did not exist in France. As the practical Catholics of that country were divided up into several parties, how could they stem the revolutionary current? Some wanted the Pope to protest in the most public and formal manner. This course would have seriously **compromised the situation** of the Catholics, and given a pretext for the excesses of persecution by the government, which contemplated the utter ruin of religion. But, carefully avoiding any such public mani-

festation, Leo XIII. did not remain either silent or inactive. He protested vigorously, he acted patiently, energetically, and constantly on the ministry. His diplomacy, under the most courteous forms, disputed the ground inch by inch with the government, on extremely delicate questions of application and of person. The lines on which the Holy See moved in France, the principles it sought to defend in their entirety, even by means of some sacrifices on other accessory points, was the **maintenance of the Concordat.** The Concordat concedes to the Church real and certain benefits; its abrogation would bring certain evils, perhaps also some, but uncertain, good. From that time the Pope's course was clearly marked out. He would seek to obviate denunciation of the Concordat. He would endure many things to avoid that misfortune; he would strive at the same time to get the government not to misrepresent the spirit of the treaty binding it to the Church. Could he pursue a more prudent conduct? What could the Pope do in 1880? Rights most sacred were trampled underfoot. Law itself was set at naught. Five hundred French magistrates, obeying the voice of conscience and honor, refused to sit in the courts where iniquitous sentences were delivered, and handed in their resignations. But opposition was not universal. There was no simultaneous, well-directed and persistent movement in the cities and towns of France. **Energetic protests** were made by bishops, priests, and heads of orders; but it could not be said that Catholic France arose as one man to prevent a deed committed, in the name of law, the constitution, justice and liberty, by a power calling itself liberal. What would have happened if, supposing the impossible, the Catholic minority in an overwhelmingly non-Catholic country had seen their most cherished rights confiscated by the majority, or if a mere attempt to do so had been made? Assuredly a different course would have been pursued. Protestants themselves would hardly retain respect for Catholics, had the latter allowed the homes of religious communities to be violated in spite of the constitution and laws most dear to English-speaking peoples, and the members driven out by agents of the government, in contempt of the most sacred rights. It is certain that, in his relations with the French government, the Pope showed great wisdom in taking a firm stand on the ground of legality. French legislation must offer to the Catholic Church a more than sufficient guarantee of safety and protection, not only for the present, but for the future. As soon as the first steps on the path of persecution had been taken, Leo XIII. had his complaints brought before the members of the government of the Republic, through the channel of diplomacy. This receiving no attention, he solemnly raised his voice when a declaration drawn up by M. de Freycinet had been made.

"It was then," the Holy Father himself has left on record, in a **letter to Cardinal Guibert,** archbishop of Paris, dated October 22, 1880, "it was represented

to us that there was a chance of stopping the carrying out of the decrees, if the members of the orders declared in writing that they were strangers to political agitation and manoeuvring, and that neither their manner of living nor their conduct had anything in common with party spirit. Many grave reasons persuaded us to accept an offer made spontaneously by members of the government themselves. In this proposal, moreover, there was nothing contrary either to Catholic doctrine or to the dignity of the religious orders, and it had the advantage of turning away from France a misfortune to be dreaded, or at least seeming to be, of taking from the enemies of the orders a weapon that has often been wrongfully used against them. There is nothing, indeed, clearer and more evident to us and to the Holy Apostolic See than the intention and design that have directed the instituting of the orders in the Church. It is in the first place to lead their members themselves to the perfection of consummate virtue. As regards the active life that is manifested to the outside world and is diversified in each order, it has no other end than the eternal salvation of one's neighbor and the assuaging of human miseries—**a twofold object** that the religious pursue with admirable ardor and daily application. It is not to be supposed that the Catholic Church either blames or condemns any form of government, and the institutions established by the Church for the general good can prosper, whether the administration of the State be entrusted to the power and justice of an individual or of several. And as, amid political vicissitudes and changes, it is necessary that the Apostolic See continue to treat of affairs with those who govern, it has in view but a single thing, namely, to safeguard Christian interests; but to infringe on the **rights of sovereignty,** no matter who those may be who exercise it, the Holy See never does and never can desire. Nor is it to be doubted that people ought to obey governments in everything that is not contrary to justice; the maintenance of order that is the foundation of the public good requires this. But it must not therefore be concluded that this obedience implies approval of whatever injustice there might be in the State's constitution and administration. These principles being of public law among Catholics, there is nothing to prevent the above declaration being made. And this is why there is reason for being astonished that a measure based on the gravest reasons and adopted in the interest of religion and society, should have met with severe criticism and found far from just judges among men otherwise to be recommended for the energy and talent they have displayed in defence of the Catholic religion. To form a more correct idea of the declaration in question, it sufficed to know that it had in its favor the authority, or advice, or at least the assent, of the bishops. For, to direct action and provide for the well-being of the affairs that interested the Catholic religion is the **province of the bishops** whom the Holy Ghost has appointed to direct the Church of God, while the province of other Christians is manifestly sub-

mission and obedience. The declaration was therefore presented, and it seemed that this step should have removed the fears of religious families. We see with profound sorrow, on the contrary, that the heads of the French government have resolved to go to extremes in the path on which they have entered. And consequently sad and painful messages have reached us. What remained of the religious orders have begun to be scattered and given over to destruction. On the announcement of this fresh disaster that has overtaken France, our emotion is deep and our anguish extreme; and we cannot help letting our feelings be known and entering our protest against the insult offered to the Catholic Church. But, confronted with the violent war that has been declared, and seeing the still more desperate struggles that are in preparation, the duty of our office commands us to safeguard everywhere with invincible constancy the institutions of the Church, and to defend, with courage equal to the danger, the rights confided to our safekeeping." To this end the Pope asked that the bishops and all Catholics unite with and aid him.

On October 15, 1882, 800 Frenchmen, forming part of **a penitential pilgrimage** to Jerusalem or residing in Rome, were received in audience by the Pope. Father Picard, Asssumptionist, read an address, to which the Holy Father replied. He spoke first of Palestine, but the vision of France was before his eyes "One shudders," he said, "at the sight of the efforts that the impious sects are now making to rob France of her glorious character as a Catholic nation; one is frightened at sight of the war that they have declared on religion, nay, even, on God. In these indisputably serious times and in the presence of such dangers, an imperious duty is incumbent on you, dear children, namely, that of looking out for the welfare of your country and of redoubling your zeal and activity in defence of religious interests, now so seriously menaced. But that this defence be efficacious, there is **need of union above all**, and of fraternal accord among all good Catholics. It is imperative on the faithful children of the Church to know how to impose silence on the differences of human opinions that often divide them. They must learn to resist firmly and unitedly the evil that is invading all society. They must never forget that discords between brothers weaken the most lawful resistances and give strength to the enemies of truth and justice. And as there is question here of an essentially moral and religious struggle, it is absolutely necessary that it be conducted under the direction of bishops chosen by the Holy Ghost as pastors of the faithful, who, in union with us, are their spiritual guides. We exhort you, then, to show yourselves ever docile to their voice and to aid them in all that they undertake for the defence of religion and the salvation of souls. This concord and union, more effectively closing your ranks, will give you victory and, with God's help, will **save France**. We desire that our words be attended to by all the Catholics of France and received with the filial submission with which you are animated."

This address drew in outline the programme of union and action that would have saved Catholic France, if her children had adopted it with the proper spirit. In presence of the progressive attacks of persecution, they formed **the conservative party.** Now, what was this conservative party? Most frequently a vain cause of hope and a decoy to Catholics. Counting on it, they made the mistake of not grouping themselves valiantly to resist the oppressions of the government; and gradually the tyranny of the sect completed the legal, political and moral dechristianization of France. Yet the leaders of religious persecution were not to enjoy very long their temporary triumph. The year 1883 opened with one of those astounding items of news that make one look up—a dispatch announced **Gambetta's death.** It was told that on the morning of November 27, 1882, he had accidentally shot himself; others said he had had a quarrel with a woman, who tried to turn a revolver on herself, when Gambetta grasped at it and received the bullet in his hand. At first it was not thought that the wound would prove dangerous, and it even began to heal; but a strange intestinal affection soon developed that defied all medical skill. On December 31, after two hours of most painful agony, he who had let loose on his country the war against the Church with the famous rallying cry, "Clericalism is the enemy!" perished miserably, summoned to appear before his God at the age of forty-four, on the day and at the hour when the new year made the whole earth bound with joy and hope. "What, then, is the Carpenter's Son doing now?" "Making a coffin for His enemies." These words are ever verified. One of Gambetta's most confidential lieutenants, **Paul Bert,** more famous for his materialism than his knowledge, soon learned in his turn. Appointed civil resident governor of Tonkin, Annam and Cambogia, he died of dysentery at Hanoi three years after Gambetta, with intestinal pains, as his master had died. "The black phyloxera must be destroyed," he had said of Catholicism. "God is a being we cannot understand," his manual of civic education teaches: "Religion is a prejudice of the times and a superstition that priests turn to their own advantage, atheism a right of man; faith in the supernatural is incompatible with the human mind." After having announced Gambetta's death as "a stupid cruelty" on the part of Providence, while his friends of the *Voltaire* newspaper of January 4, 1883, called it a brutal, iniquitous work, an act of nonsense, a vengeance of the gods, a lugubrious error of destiny," he himself also died while still young, in Tonkin. Newspapers of all shades could not help pointing out in that event an expiation, a chastisement. While he was minister of public instruction, this man had introduced his manual into the public schools. On December 15, 1882, the work was condemned by the Congregation of the Index, and so were manuals by Messrs. Steeg and Compayré and Madame Henry Greville. Most of the French bishops published these decrees denouncing works notoriously hostile to religion.

Despite the religious neutrality promised by the school law of March 28, the Freemason State wanted even then to retain the **condemned manuals** in the public schools. Could not the bishops protest and remind the faithful of the responsibility they would assume in allowing their children's souls to be poisoned? Prelates, faithful to their duty, were then dragged as criminals before the Council of State. This court hastily deferred to the wishes of the minister of worship, and pronounced condemnation against the archbishop of Albi and the bishops of Annecy, Langres, Viviers and Valence. Nothing could be imagined so odd as the arguments used in support of the charge. People imagined themselves in the heyday of the Gallican Church of the seventeenth or eighteenth century. The Council of State also expressed the solemn opinion that "the government law suspending or suppressing ecclesiastical allowances as a disciplinary measure was indiscriminately applicable to all ministers of religion paid by the State." This was purely and simply, as Mgr. Freppel, bishop of Angers, then said, "handing over the worship appropriations to the will of the minister to dispose of as he pleased, granting the allowance to such a titular and refusing it to such another, irrespective of any sort of judgment and without rendering an account of it to anyone, that is to say, in an absolutely arbitrary manner." In consequence of this **legal organization of persecution** against the Church, of this violation of the letter and spirit of the Concordat, a rupture seemed imminent between the government of the Republic and the Holy See. **The Pope,** in order to ward off this misfortune, then **wrote to M. Grevy,** President of the Republic, and appealed solemnly to his patriotism (May 12, 1883). After having reminded the head of the State that the painful facts which had succeeded one another for some years past in the French nation had not been in conformity with his reasonable hopes, the Holy Father protested against the law that excluded from the schools the indispensable traditional teaching, against the measures that removed every salutary element of religion from the hospitals, the colleges, the army, the charitable asylums, and all the State establishments. He protested against the two bills relating to **divorce** and to the obligation of **military service for ecclesiastics.** He complained of the suspensions of allowance inflicted on the clergy. Lastly, he appealed to the President to interfere "so as to make it possible for us," he said, "to continue our paternally moderate attitude so useful to your nation, even on the ground of its influence abroad, which the French government desires for good reasons, as it has recently made known to us, to preserve and increase concord with the Holy See. Thanks to the President's high authority, France will preserve the precious advantages of religious peace." M. Grevy answered as a statesman who sees the evil and would prefer the good, but has not the heroism necessary for him to assert himself. He withdraws behind the **role of irresponsibility** assigned by the constitution to the President of

the Republic; as if he were not armed against bad laws with the right of veto, which he never used. His letter then gives a revised version of a sophism a hundred times refuted. "Your Holiness complains on just grounds against anti-religious passions. They certainly exist alongside of the opposite sentiments of the great majority of the French. But can we overlook the fact that these passions, which I blame, have sprung chiefly from the hostile attitude of a part of the clergy in regard to the Republic, whether at its founding or in the struggles that it has had to maintain for its existence?" Here is an absolute reversal of parts against which history protests. At its beginning the Republic presented itself, in its men, its traditions, and its principles, as threatening Catholic interests. The clergy, as they were justified in doing, remained distrustful. The Republic should have taken pains to dispel their prejudices. Now what did it do? It declared **war against the Church,** and carried it on with the bitterness of increasing hate. Thanks, however, to time, which brings with it reflection and experience, and thanks also to the efforts of the government of that day, it for a while looked as if one foresaw less troublesome days, said M. Grevy, "if Your Holiness deigns to persevere in the attitude which your good will and your thorough understanding of affairs and of the present time have led you to take, thus winning the respectful applause of all enlightened friends of religion and public peace."

Yet the **conflict between Church and State** did not seem to abate in the least. Leo XIII. was then inspired to address France directly; accordingly, on February 8, 1884, he issued the **Encyclical, "Nobilissima Gallorum Gens."** The most noble French nation, says the Holy Father, has, whether in peace or in war, rendered to the Church such eminent services that she merited being called her eldest daughter, and the exploits of the French have justified that expression which sums up ten centuries of civilization: "Gesta Dei per Francos." Gregory IX. praises St. Louis on account of the fact that the liberties of the Church have never perished in France; never at any time has the Catholic faith lost its vigor there; on the contrary, the kings and the people of that kingdom, to preserve these benefits, did not hesitate to shed their blood and to expose themselves to many dangers. The Holy Father, then recalling that the secret happiness of a nation is closely connected with respect for and the practice of religion, points out the causes of the upsettings of social order in France, namely, false philosophy and love of unbridled liberty. The first of the cares of Christian parents ought to be the religious instruction of their children. The Church "has ever formally **condemned** those **schools** known as **mixed or neutral.** Those indeed who have not in their early years received the influence of religion, grow up without having any notion of the highest truths, which can alone support in man the love of virtue and suppress the evil passions." He speaks then of the Concordat and of the difficulties of the present hour. To allay them, he recom-

mends especially that a careful watch be kept on childhood and youth, and that the cause of religion be defended by word of mouth and pen; that Catholics become organized under the authority of the bishops, that minds and hearts be kept united, and that there be thorough unity of action in all things affecting the Church. The enemy desires nothing so much as dissension among Catholic combatants. The true sons of the Church should, then, sacrifice everything for the sake of harmony. This Encyclical to France, so paternally affectionate in tone, made a deep impression. **The hierarchy were unanimous** in regard to it, and, all the bishops having signed addresses to Leo XIII. on this occasion, he wished that they be preserved as a fresh memorial of the union between France and the Holy See; so he had them bound in a single volume. The Holy Father was not satisfied with giving advice to France; he took steps to have that **advice followed.** On July 27, 1884, he wrote to the bishop of Perigueux: "We see the dissensions of Catholics increasing instead of diminishing, just at the time when, in your country, the relations of Church and State absolutely claim the union of all souls and the strength of all against the common enemy, so as to disconcert the schemes of the Masonic sect and repel its attacks." The publication of a life of Mgr. Dupanloup by the Abbé Lagrange, afterwards bishop of Chartres, had given occasion to violent debates among Catholic writers. "To do homage to the great virtues and glorious works of that prelate," Cardinal Guibert, archbishop of Paris, wrote in a letter to his clergy, "was **the duty of the Catholic press**; to mark the disagreements, and even to point out, but with becoming courtesy, what to some might seem defective, was his right. But no wise and impartial man can assert that they have confined themselves within these narrow limits. And as excesses always call forth excesses, for long weeks we have had the sad spectacle of most lamentable disputes, to the great detriment of the union of the Church's children, at the time when this union is most necessary in the presence of actual evils and of the menaces of the future." As **dissensions were continued,** the Pope sent most earnest warnings to the press, in the form of a letter to his apostolic nuncio at Paris, Mgr. di Rende. "The excited controversies in the newspapers," said the Holy Father, "the attacks on persons, the incessant accusations and recriminations, by affording daily food for discussion, are making peace and fraternal concord more and more difficult. Strive to obtain from all, and especially from the newspaper editors, that they at once put a stop to all discussion on the subjects on which they are divided, that all without distinction submit with full docility of mind to the teachings of the Holy See on these questions; for they may rest assured that by acting thus they will keep within the bounds of truth. Let all have henceforward but one purpose, namely, to devote their energy to the defence of religion and to the salvation of menaced society." In answer to the voice of the Vicar of Christ, silence came submissively and respectfully, and ere

long there was peace. This acknowledgment should be made to the journalists, that they were unanimous in exclaiming with one of them, and one of the most eminent, **"The Pope has spoken, and that ends it."**

It was, indeed, a dark hour for the Church in France. Cardinal Guibert wrote to the President of the Republic on March 30, 1886: "Read over again the history of the last five years. In 1880 the religious orders were scattered by violence, by virtue of the disputed laws, and without being able to obtain judges. At the same time fiscal laws, whose oppressiveness was aggravated with each budget, have come to overwhelm the communities of women, without regard for the **immense services** they are rendering to the poor, the sick and the young. In 1882 a school law effaced religion from the programme of public education and inflicted on Christian France, under the hitherto unknown name of neutrality, the scourge of official atheism. From year to year the worship appropriations have been diminished. **In five years seven millions** have been taken from them. The allowances of the bishops have been reduced, those of the canons threatened, the scholarships in the seminaries have been eliminated from the appropriations, the cathedrals have been deprived of the allotments necessary for the dignity of worship and the running expenses of the edifices, and vicariates have been suppressed by the hundred. Wherever the municipalities have become the instruments of antireligious passions, the government walks in their footsteps and tolerates or sanctions the most illegal usurpations. In this way the ministers of religion have been excluded from the hospitals or other establishments depending on the State or on the communes; the funeral of a famous writer who had refused the prayers of the Church served as a pretext for the **profanation of a Christian temple** dedicated to the patroness of Paris; the pastors, indeed, those humble servants of the people in our villages, have been treated with no less injustice. The modest allowance that imperfectly represents the nation's sacred debt to the Church, has ceased to be assured to the priest who faithfully performs his obscure duties. A complaint lodged, most frequently inspired by hatred or self-interest, suffices to deprive him of it. An exorbitant penalty, which no law authorizes, and no judgment sanctions, is imposed on him. Five years have sufficed to accumulate all these **acts of violence.** The present year (1886) reserved for us astonishments no less painful. While awaiting the law that will inflict the last blow on the Catholic religion by abrogating exemption from military service on the part of the clergy, we witness in parliament the discussion of a bill which completes the robbing of public education of every Christian character. * * * In truth, has the Concordat been abrogated, or is it still in force?" This condition was to be continued, alas! for long years yet. Catholic France was to see armed policemen, with loaded revolver in hand, charge weak women and young girls for—the purpose of **closing a chapel,** the home of prayer and moral instruction for the

working classes. It was to see, among other persecuting measures, the enforcing of the military law against the **recruiting of the clergy,** as if to poison the wells of the priesthood is not to rob a nation of what nourishes its moral strength without strengthening its defence. But it was to see even more disgraceful proceedings, when it turned out its military to **evict nuns from schools and convents** defended by the pious peasantry who were ready to assert their rights with civil war had competent men turned up to lead them. Not being able to strike them all down with one blow, the enemies of the Church were thus severing one by one the strands of the cable that for thirteen centuries has held the disabled ship of France in tow to the unsubmergeable ship of the Church.

ARE we ask, who, then, was doing this wicked work? Would France cease to be herself, denying her God, her traditions, all that has been and ever will be her honor and her life? France is temporarily **a prey to a sect;** Freemasonry has had her by the throat; But Freemasonry, assuredly, is not France. Leo XIII. understood this clearly. Even at the time he issued his Encyclical to the French nation he was at work on another far more important document. During the first six years of his pontificate he had sought to improve the condition of the Church in every country, to restore to her her salutary influence; but, everywhere and always, he had run up against an occult agency, whose power he had occasionally succeeded in overcoming, without, however, being able completely to disarm or conquer it. The Pope now thought the time opportune to denounce openly to the world that irreconcilable enemy of all social well-being, **Freemasonry.** On April 20, 1884, he unmasked the sect in the Encyclical "Humanum genus," a veritable indictment, which sums up and condenses the reasons for the condemnations issued by the Church against that pernicious organization. He explains the secret workings of Masonry and analogous sects, their propagation, their aims, the justice of the condemnation with which they have inspired the Church, the means of combating their influence. Masonry is, as it were, the centre of all the clandestine sects, whose peculiar character is secrecy. The real object of these societies, the names of their supreme heads, the resolutions adopted and the means of carrying them into effect, are kept hidden not only from the profane, but from those of the affiliated in the lower degrees. Whence the grades of their hierarchy, the severity of their discipline, the oath required of adepts and the fidelity to that oath, even under pain of death. All these things already indicate how pernicious Freemasonry is. And indeed the fruits that it bears are detestable. Based on **naturalism,** it tends to the destruction of

the Church and of society. Leo XIII. declares, however, that he does not mean to accuse each Mason in particular, nor even absolutely all secret societies, of all the crimes with which he reproaches those societies in general. Among the adepts he finds many who are ignorant of the real object of the sects. Of these latter themselves there are perhaps some who do not approve of certain extreme consequences of their principles and others who dare not apply them. However this may be, these societies must be judged rather according to the body of their principles than by particular facts. Now, what is the essence of naturalism, if not the independence and sovereignty of reason and of human nature? Naturalism admits no revelation, and consequently rejects the Church, the organ and guardian of the Heavenly doctrines. But **what does Masonry do?** It translates the principles of naturalism into acts. It seeks to destroy the influence of the Church in society. It desires the complete separation of Church and State, and the organization of the latter outside all Christian influence. It oppresses the Church in her liberty, in her property and in her ministers. It attacks her through speech, through the press, and through education. It furiously assails the Papacy, its civil and religious powers, and the institutions that emanate from it. If it does not compel its adepts to renounce the Christian religion formally, the reason is that it wants the better to conceal its designs and to **spread religious indifferentism,** by feigning to be equally well disposed towards all religions. Naturalism does not confine itself to combating the Church. It rapidly goes so far even as to undermine the truths that reason naturally makes known, such as the existence of God, the spirituality and immortality of the soul. Masonry follows the same course. The question of the existence of God recently again excited discussions within it, the final outcome of which was the admission indifferently of atheists and pantheists into this society.

The denial of the existence of God leads to that of creation, of Providence, and of the future life. Whence the most pernicious consequences to public and private morals, and the overthrowing of all the principles of justice. Whence that civic morality, independent of every principle of religion, proclaimed by naturalists and Masons, and whose deplorable fruits have not been slow to show themselves in the depraving of morals, the unbridled licentiousness of opinions, and the increase of crimes. It could not be otherwise when, denying the original corruption of human nature and the necessity of struggling against that nature, people on the contrary assert its power, exaggerate its excellence, and want to make it the rule of justice. From these false principles flow the satisfactions offered on all sides to the passions, license of a scandal-mongering press, a corrupted theatre, abject realism in the arts, and the ever-increasing quest after a life of sensuality. **The effects of naturalism** on domestic society are no less pernicious. It denies the indissolubility of marriage, subjects its bond to the civil authority, and wishes an education indif-

ferent to religion. That also is what the Freemasons are striving to introduce into laws and customs, and not without deplorable success. As regards political principles, the naturalists proclaim the absolute equality of all men and reject all authority that does not emanate from man himself, the source and origin of civil rights and duties. They wish besides that the State be atheistic and indifferent to all religions. Now these things are also desired by the Freemasons, who seek to have them prevail in society, thus preparing the way for communism.

The Pope then shows the **mischief of these theories.** They breathe the satanic hatred of the Devil against Christ, degrade human nature and drive it to its ruin, destroy the family, and, by eliminating God, disturb the very foundations of society and civil authority, to the misfortune of the State. Would to God that their heads could take this into account! But the Masons have insinuated themselves into the good graces of princes to become allies in their war against the Church, which they accuse of infringing on royal rights, even when they themselves are fomenting revolutions against kings, whenever these displease them. The peoples have been victims of a similar deception. After having become the champions of popular liberty and prosperity shackled, they said, by princes and by the Church, the Freemasons have reduced the people to an ever more and more severe oppression by taking away from them the assistance which Christian charity had reserved for their misfortunes.

Face to face with these frauds and crimes of Freemasonry stands the Church, sustaining by reason of her divine mission the dignity and authority of the civil power, preaching and establishing everywhere peace, harmony, mercy, justice and charity. And so it is in the power of religion that lies the great remedy for the evils caused by Freemasonry. This is why Leo XIII. renewed against it all the condemnations of his predecessors. He exhorted the bishops to **unmask the Freemasons,** to show them up to the peoples such as they are, and to publish in popular form, in opposition to naturalism, the sacred principles of Christian philosophy. To this end it is necessary that the bishops be aided by a pious and educated clergy, and also by laymen animated with the love of religion and country. By making the Church known and loved, one removes the faithful from secret societies. The Pope again recommends the **Third Order of St. Francis,** that model of holy liberty, equality, and fraternity, as an excellent instrument with which to combat the sects. He also bestows great praise on **workingmen's societies,** which, while protecting the morals and interests of their members, under the ægis of religion, are of such a nature as to rescue this interesting class from the allurements of the sects. Leo XIII. rejoices at seeing these societies restored in various places, while at the same time societies of employers are concerned with the religious instruction both of their employees and their families. He also praises the work of the Society of St. Vincent

de Paul. He recommends that close attention be given to the education of childhood and youth and suggests to those who are concerned with it that they **make children take a pledge** not to join any society without the knowledge of their parents or the consent of their pastor or confessor. In the last place, the Pope invites all the faithful to pray earnestly and to remain united for the struggle against the terrible enemy they have to combat.

Soon after the publication of this Encyclical, an instruction was issued by the Holy Office more clearly defining the **means** to be used **against Masonry,** and declaring in the name of the Holy Father that the reservation of the censure issued against the Freemasons and the obligation of denouncing their secret leaders remained suspended for one year. The Pope wished in this way to facilitate the return of sectaries who felt touched by grace in consequence of the grave warnings from the Vicar of Jesus Christ.

AMID his keen concern for the salvation of souls and the advancement of true science Leo XIII. showed the anxious care of a father whose heart ever beats attentive to the sufferings as well as the welfare of his children. Public scourges, distinct marks of the Divine wrath, came to confirm these solemn warnings addressed to a guilty world. In August, 1884, **a terrible cholera epidemic** broke out all over Italy. It raged with special severity in Naples. There were days on which there were as many as 2,000 deaths. The authorities tried to conceal the real condition of affairs, but they could not prevent panic. In a few days 25,000 persons left Naples for Rome. This was sufficient to lead people to fear lest the scourge might invade the Eternal City. The Holy Father, to prepare for this eventuality and to make it possible for him to console the sick with his presence without having to leave the Vatican, as he had made it a law not to do so, ordered his secretary of state to proceed as rapidly as possible with the building of a lazaretto in the immediate vicinity of the Vatican, and for this purpose put a million francs at his disposal. Drs. Cecarelli and Valentini were entrusted, as medical experts, with the carrying out of the plan. In a very short time the St. Martha lazaretto, capable of accommodating 400 cholera patients, was completed with the most perfect appliances of modern science. The fears entertained were not realized, as there were only a few isolated cases of cholera in Rome. When the Cardinal Vicar expressed a desire to visit these patients in accordance with the imprescriptible right of the religious authorities, entrance to the hospital was refused to him on the ground that he might spread the contagion. This was a mean annoyance, against which the vicar of

His Holiness entered an energetic protest. This epidemic ravaging Italy furnished the Pope with an opportunity to recommend especially to the Italians the **recitation of the Rosary,** which he did in the Encyclical "Superiore anno," dated August 8. In it he congratulated himself on the favor with which his intentions in this respect had been fulfilled the year before throughout the whole world, and he prescribed again the daily and universal recital of the beads during the month of October, 1884. This Encyclical was a prelude to that of October 20 of the following year, "Inter plurimos," which established this practice in a definitive manner for all the time that the present necessities of the Church and of society would last.

A few days before the publication of the Encyclical against Freemasonry, Leo XIII. had published Letters Apostolic confirming the judgment rendered by the cardinal archbishop of Compostella regarding the identity of the body of **St. James the Greater,** Apostle, and of those of Sts. Athanasius and Theodore, his disciples, discovered in the principal church of Compostella. It is a constant, universal tradition, going back to Apostolic times, that the Apostle's body was carried into Spain by his two disciples and buried in a famous crypt. When Athanasius and Theodore came to the end of their earthly career, the Christians of the country interred their remains in the same tomb, to right and to left of the Apostle. During the era of persecutions, revolutions and invasions, the sacred burial place was long kept secret. Marvelously discovered early in the ninth century, in the reign of Alfonso the Chaste and while Theodomir was bishop, in consequence of the apparition of a star, the authenticity of the tomb was attested by many miracles, and Alfonso III. built a basilica of royal splendor in honor of the precious relics. But towards the end of the sixteenth century, a terrible war having broken out between Spain and England, then given up to heresy, John of St. Clement, archbishop of Compostella, had to hide in the ground the holy treasure of his church. From that time a long interval elapsed before it was found; but in recent years Cardinal Paya y Puio, archbishop of Compostella, undertook solemn excavations with the hope of bringing it to light; and, indeed, on the spot to which the clergy and the people had been accustomed to go and pray with most fervor, namely in the centre of the apse, where tradition asserted the holy bodies were, in the presence of witnesses they found the sacred casket containing three male skeletons. After a most careful investigation, in accordance with the rules of Church discipline, the archbishop concluded that the relics were genuine, and sent the documents to the Holy See, soliciting confirmation. The Pope appointed a commission which proceeded with the greatest care, and then confirmed the cardinal archbishop's report. Then the Pope published his Letters Apostolic, which to the heart of Spain brought the greatest joy. Great festivities were held in connection with a plenary jubilee granted for July 25 of the following year, on the feast of St. James.

The affairs of Spain at this time gave the Holy Father no little concern. In that pre-eminent land of faith the beneficent influence of Catholicism ought to be felt more than elsewhere, and would be so but for the machinations of the sects and, as in France, political dissensions among Catholics. These dissensions, arising from the dynastic question, are marked by extreme bitterness. Surely there is nothing dishonorable in honest political convictions of themselves, and these have nothing to do with religion unless they invade its rights. These questions are regularly settled by arguments, and frequently, alas! by wars, without interfering with the Church. Unhappily such has not been the case in modern Spain. The Carlist party, representing the male line of descent of the Spanish Bourbons, and made up exclusively of ardent Catholics, has ever associated religion with its political claims. In the opposing or Alfonsist party there are many excellent Catholics, but also many that are not. By this condition of affairs the Catholics are weakened for the war against Liberalism and unbelief. While the Carlists arrogate to themselves a monopoly of orthodoxy, the Alfonsist Catholics proclaim themselves quite as orthodox and accuse their adversaries of erroneously confounding the cause of religion with that of their dynasty. Old personal quarrels embitter these disagreements, and, despite the efforts of the hierarchy, the Catholics do not obtain the successes they otherwise might achieve; on the contrary, the power of the sectaries has been going on increasing on this account. These lamentable divisions became most obvious on the occasion of **a pilgrimage to Rome** which, after the night of July 12-13, 1881, two Carlist publicists, father and son, Candido and Ramon Nocedal, undertook to organize as a protest against the outrage to the remains of Pius IX. Leo XIII., in blessing this project, emphasized the "purely and exclusively Catholic character of the pilgrimage." Cardinal Moreno, archbishop of Toledo, assumed the management of the movement, and under him forty diocesan committees were organizing the demonstration, which promised to be most imposing. The affair could not be expected to please the sectaries. The organizers were therefore accused of preparing a Carlist manifesto. It was sought to stir up in this way the susceptibilities of the Catholics belonging to the other party. At the same time the Italian government took umbrage, fearing the effect. It did everything to have **the movement canceled**, to this effect approaching the Spanish cabinet, which was only too glad to act on account of its fear of Carlism. Under this twofold influence of internal dissensions, fomented by the enemies of religion, and of more or less open opposition on the part of the government, the pilgrimage threatened to become a cause of trouble. Then, in February, 1882, Leo XIII. sent word to the archbishop of Toledo through Cardinal Jacobini, that, while paying homage to the promoters of the work, he wished they would substitute diocesan organizations depending on the respective bishops. The committees were therefore dissolved, and an effort was made to carry

out the new plan. But minds were too excited for the affair to succeed. It was with difficulty that in the autumn two rather large groups of pilgrims, one belonging to Toledo and the other to Saragossa, were able to go to Rome. Thus, as it were under the Pope's own eyes, divisions broke out that were to give him many anxious moments for a long time to come. With the hope of putting an end for good to the controversy, Leo XIII., on December 8, 1882, published an **Encyclical** intended "to establish harmony of souls among the Spaniards." He deplored their internal discords, which prevented the Catholics of Spain from defending the cause of religion with the desirable efficacy and went even so far as to stir up opposition against the bishops in the exercise of their pastoral and teaching ministry. In this respect he reminds them that if it is an error to separate religion completely from civil affairs, it is one also to confound the cause of the Church with that of purely political parties. Religion ought to be kept apart from the vicissitudes of politics, and the duty of all parties is to set religious interests above all others. And Catholic interests being safe, the Church holds aloof from political discussions. Catholics should not, then, either interject their purely political opinions into the defence of religion, or forget that it is the province of the bishops to decide on questions that regard the welfare of the Church, and that in this respect the chief pastors have a right to the obedience of the faithful. It is especially important that the clergy remember this duty of obedience, and do not allow themselves to be drawn into a too ardent defence of human and exclusively political interests. But the fiery temperament of the Spaniards easily excites them to exaggerations of language that sometimes compromise their resolutions of obedience and self-denial. A remarkable example of this was soon to be shown, followed, however, by a submission as generous as the excitement had been violent.

Spain again gave the Pope much concern in 1885. A most devoted and ardent Catholic journalist, Ramon Nocedal, editor of the *Siglo Futuro*, expressed opinions tending to attribute to **the bishops** authority superior to that of **the apostolic nuncios** in the essential relations of Church and State, and to insinuate that, as the mission of the nuncios was purely external, diplomatic, and shackled with human considerations, it was not incumbent on the bishops to take into account the Papal envoy's actions, opinions, or instructions. By virtue of these principles Senor Nocedal thought he had a right to regard as detestable the relations between the Spanish government and the Church, when the nuncio had declared them friendly and even cordial. This assertion, he said, might be true *diplomatically*, though *really* false. Furthermore, he expressed the intention of insisting on these doctrines until they had become an axiom, so that the Catholics and the bishops would not allow cowardly silence to be imposed upon them out of respect for certain authorities! The apostolic nuncio, and consequently the Holy See, were aimed at in

this language. The attention of the authorities in Rome was aroused, and the opinions thus expressed were studied by competent theologians. It was only in consequence of this thorough investigation that Cardinal Jacobini, in a note sent to Mgr. Rampolla, the nuncio at Madrid, on April 13, 1885, took up these dangerous allegations in the name of the Holy See, and showed how closely they resembled the **doctrines of Febronius.** The Pope, indeed, was the universal pastor of the whole Church, as well of the bishops as of the faithful. Consequently he has the right to interfere in all the affairs of the diocese, and the bishops therefore owe him obedience. The nuncios are the natural organs of the Holy See and its delegates, in the form and measure in which the Pope deems it proper to confide his authority to them. Their mission is not purely diplomatic, but authoritative in regard to the faithful and to religious matters. The nuncio is subject neither to the faithful nor to the bishops of the nation in which he resides. Consequently neither have a right to determine his functions, much less to pass judgment on the legality of his acts, which should, on the contrary, be respected by both the faithful and the bishops, except that recourse can be had to the Holy See in case of abuse. The **relations of Church and State,** as they interest all Catholics, are especially within the competence of the supreme head of the Church, and consequently of the nuncios, his delegates. It is incorrect, then, to say that the authority of the bishops is superior in this respect to that of the nuncios, for it is the contrary that is true. Senor Nocedal submitted unreservedly to this decision, and the nuncio congratulated him on his loyalty.

A kindred incident, but of a still more delicate character, occurred soon afterwards in Holland. In a letter to Father Brouwers, the editor of a Dutch Catholic newspaper, Cardinal Pitra deplored the difficulties and troubles that Catholic writers had to endure in their arduous task. He referred especially to the Nocedal incident and, speaking in terms far from favorable of such and such writers who were still held in high esteem by many Catholics, he expressed the opinion that the hopes entertained for religion in the beginning of the reign of Pius IX. were being dissipated ever more and more. This comment stirred up strong recriminations and was interpreted in improper ways. To some it seemed to contain indirect blame of Leo XIII.'s manner of conducting the government of the Church. Cardinal Guibert, archbishop of Paris, having complained in a letter to the Holy Father of the dissensions prevailing among the Catholics of France, the Pope answered with a document, dated June 17, 1885, in which are clearly set forth **the duties of the faithful** in what concerns submission to the Pope and to the bishops. He began by expressing the sorrow he felt on account of Cardinal Pitra's letter and the comments to which it had given rise, comments which, moreover, calumniated the cardinal's intentions, as the latter had afterwards declared. He then stated that many

Catholics imagine they have a right to take part in the government of the Church, or at least to pass judgment on those who carry it on. He condemned this way of looking at the subject and referred to the divine constitution of the Church as made up of sheep and shepherds. The former must be governed, directed, and, if need be, corrected by the latter; they have no right to exercise authority, or to follow a course of action different from that pointed out to them by their shepherds. To resist the direction of the Pope and the bishops, by following devious and hidden paths, is to fail in this duty no less than it would be to resist them openly. They also fail in it when they defend the rights of the Pope, but at the same time disregard the bishops who are united with him, and incorrectly interpret their acts and counsels, without awaiting **the judgment of the Apostolic See.** It is again the sign of an unsubmissive mind to hold one Pope up in contrast with another, and it is proper to be persuaded that, the duties inherent in his office being safe, it belongs to the Sovereign Pontiff to follow in the government of the Church the course that he deems best adapted to the times and the circumstances. To that end the Pope is especially enlightened; and his position obliges him to have a care of the general good of the Church, to which the welfare of each of its parts is subordinate. All ought to follow the one direction that is given to the one Church by its supreme head. To forget these principles is to propagate unsubmissiveness and disaffection in the ranks of the Church, and to bring about pernicious dissensions among Catholics. It is especially on **newspaper editors** that the duty is incumbent of observing these principles; for by not following them they expose themselves to erring in a manner no less lamentable than those who would derogate from Catholic truth or love it too timidly. This letter and the important teachings that it contained elicited explicit adhesions from almost the whole Catholic hierarchy. Cardinal Pitra expressed to the Sovereign Pontiff the sorrow he felt for the pain he had caused him. But, as we have seen, the incident afforded an opportunity for more closely uniting the bonds connecting the Catholic hierarchy with its supreme head.

At this time serious abuses in the matter of **sacred music** had crept into many churches in Italy. A regulation in regard to this subject was addressed to all the bishops of the peninsula, to the effect that this part of the liturgy should be kept grave and holy, that unsuitable or profane melodies should be eliminated, and that schools should be promoted for the training of chanters, organists, and choirmasters. The Pope aimed to restore in churches the true religious chant, that is, the plain chant. Experience has many a time proved that wherever the singing of Mass is organized, the ceremonies offer more interest to the faithful. "No matter how beautiful music may be," Gounod once said, "it is, in a word, the prayer of a single man that it ever expresses; while the plain chant is the very voice of the

Christian people, the prayer of all." Even enemies of our religion admit this. "One must," said J. J. Rousseau, "I will not say have no piety, but no taste to prefer music to plain chant in church." And a famous modern composer, the Jew Halevy, exclaimed on one occasion: "Why do Catholic priests admit into their churches the poor productions of our modern music when they have in the Gregorian chant the most religious melody to be found on earth?"

RANKING among the great events of the year 1885 was the publication of the **Encyclical "Immortale Dei",** on the Christian Constitution of States. This veritable code of Christian politics, worthy of being studied by all statesmen, is dated November 19. The Pope begins by stating that his object was to refute the old-time but constantly revived calumny which represents the Church as the enemy of the State, and to compare the new theories on the State with the Christian doctrine, so as to show how the latter excels and so that each person may know what course he ought to follow in a matter of such capital importance. Then the Pope lays down the principles. It is in man's nature to live in civil society, which alone can guarantee to him the things necessary for the life and development of the intellect. But no society can exist without an authority that unites and regulates it. The **existence of an authority** is therefore desired by nature, that is, by its author, God. All authority comes, then, from God. The right of commanding is not of itself necessarily bound up with any form of government. But in every form rulers ought to take God, the Supreme Master of the world, into consideration, and in their administration to hold Him up before them as the example and law to be followed. "The government should, then, be just and considerate to the needs of citizens; otherwise they will be condemned by the judgment of God. By virtue of these principles government will win honorable and voluntary obedience from citizens, who will feel obliged to respect an authority coming from God, unless they wish to resist the will of God Himself." This is why recourse to sedition "is a crime of high treason, not only human, but divine." Whence it follows that one of the chief duties of society is to worship God publicly. No more than individuals can "societies, without committing a crime, conduct themselves as if God did not exist." Rulers, then, should honor the name of God, do nothing hostile to religion, but on the contrary favor and defend it. Besides, it is one of their duties to citizens themselves, **for whose welfare society exists,** and who have a right not to be shackled, but aided, in the acquiring of eternal welfare by those intrusted with the care of the State's temporal prosperity. It is not difficult to find out which is the true religion,

that which is entitled to the **protection of the civil authority.** The truth of the prophecies and of manifest miracles, the rapidity with which the faith was propagated among its enemies and in spite of the greatest obstacles, and the testimony of the martyrs clearly prove that this religion is the Church founded by Jesus Christ and having as its object the salvation of souls. The Church, by reason of its intention, is supernatural and spiritual, though, like civil society, made up of men. It is perfected, that is to say, strengthened by all that it needs to attain its end, by its very nature, and by virtue of its own right. The supreme nobility of its end and of its power "by no means allows us to regard it as inferior to civil society or as subject to the latter in any manner whatever." Christ, indeed, has conferred on the Church a real legislative, judiciary and coercive power, to take cognizance of and decide matters regarding religion. The Church has ever claimed and exercised this power. Princes themselves have acknowledged it by their acts. We must, then, conclude that God "has divided the government of mankind **between two powers,** the one set over things divine, the other over human affairs." Each is supreme in its own sphere, and acts within fixed limits. But as both of these powers are exercised on the same subjects, it may happen that one and the same thing be, for different reasons, subject to the jurisdiction of both. Divine Providence, which has set up these two powers, must, then, have clearly assigned their spheres to them. If it were otherwise, we would see conflicts of authority arise, and man would hesitate, anxiously and uneasily, between the conflicting orders of the two powers to which he cannot refuse obedience without failing in his duty. Now, it is supremely repugnant to think that the wisdom and goodness of God can permit such disorder, even when, in the far inferior order of things physical, He has so perfectly co-ordained the forces of nature that, without trespassing on one another, all harmonize as a whole in realizing the end to which the universe tends. It is necessary, then, that there be between the two powers **a harmonious co-ordination,** which one may properly compare with the union that exists in man between soul and body. To form a correct idea of this co-ordination, we must consider the nature of each of these powers, and take account of the relative excellence of their destination—the one having as its proximate and chief end to concern itself with earthly interests; the other to procure celestial and eternal benefits. "All, then, that is sacred in human affairs, no matter for what reason, all that by nature or by destination refers to the salvation of souls or the worship of God, depends only on the authority of the Church. As regards the things that constitute the civil and political domain, it is in order that they be submitted to the civil authority, since Jesus Christ has ordained that we must render to Cæsar the things that are Cæsar's, and to God the things that are God's." There are circumstances, however, in which another mode of understanding may assure to each of the two powers liberty of action without danger of con-

flict, namely, when the heads of the State and the Roman Pontiff enter into an agreement called **a concordat.** The Pope then develops the advantages offered by the Christian constitution of society both for princes and for peoples, for civil society and for the family, as well as for individuals. To princes it assures an authority that has something divine; to peoples a dignified obedience. It makes harmony prevail, it assures good government to the nations, and it facilitates for individuals the gaining of eternal salvation, as well as temporal prosperity. The family acquires stability; the duties of husband and wife, the dignity of the wife, the authority of the husband, and the welfare of the children are marvelously safeguarded. The Encyclical, by means of the history of Christian societies, proves the truth of these assertions. Then it brings face to face the **teaching of the Church** on the constitution of society and the doctrines of the new law, which establish the absolute equality of men with one another, so as to proclaim them all exempt from all authority, free to think and act as they please. Whence it follows that authority consists only in the will of the people, which commends itself without conferring any right properly so called on those who exercise authority, and without regard to the authority of God, towards which neither men nor societies any longer owe any duty. The fruits of these theories are deplorable to the Church, whose laws are despised, from whose influence the education of youth is removed, and from whom the rights of perfect society are taken so as to reduce her to the rank of the simple communities that are in the State. Rulers issue decrees as they please on mixed questions; they pass judgment on Christian marriages; they refuse the right of property to the Church. Wherever **the rights of the Church** are acknowledged by the civil laws, they proclaim that it is necessary to separate Church and State so that they can really quite banish the former or subject her completely to the civil power. He then shows how far the theories of the new law are from being in harmony with reason. An authority that is not derived from God cannot in a stable manner **guarantee public peace.** It opens the door to continual revolutions. Indifference in regard to all religions is but disguised atheism, and, moreover, a manifest absurdity, for all religions which contradict one another cannot together possess the truth, nor be all equally good. Liberty to think anything and to say anything is the source of many evils. "Liberty ought to be exercised in what is true and good. It is not just to be allowed to publish what is contrary to the truth and to virtue; it is still much less so to favor and protect these things with laws." To restrain the liberty of the Church and to withdraw it from legislation, education, and the family, is **a grave and pernicious error,** and the disastrous consequences that result to the morality of peoples are but too evident. To subject the Church to civil society is a temerity that profoundly disturbs the order desired by God, impedes the good that the Church might do in the world, and prepares the

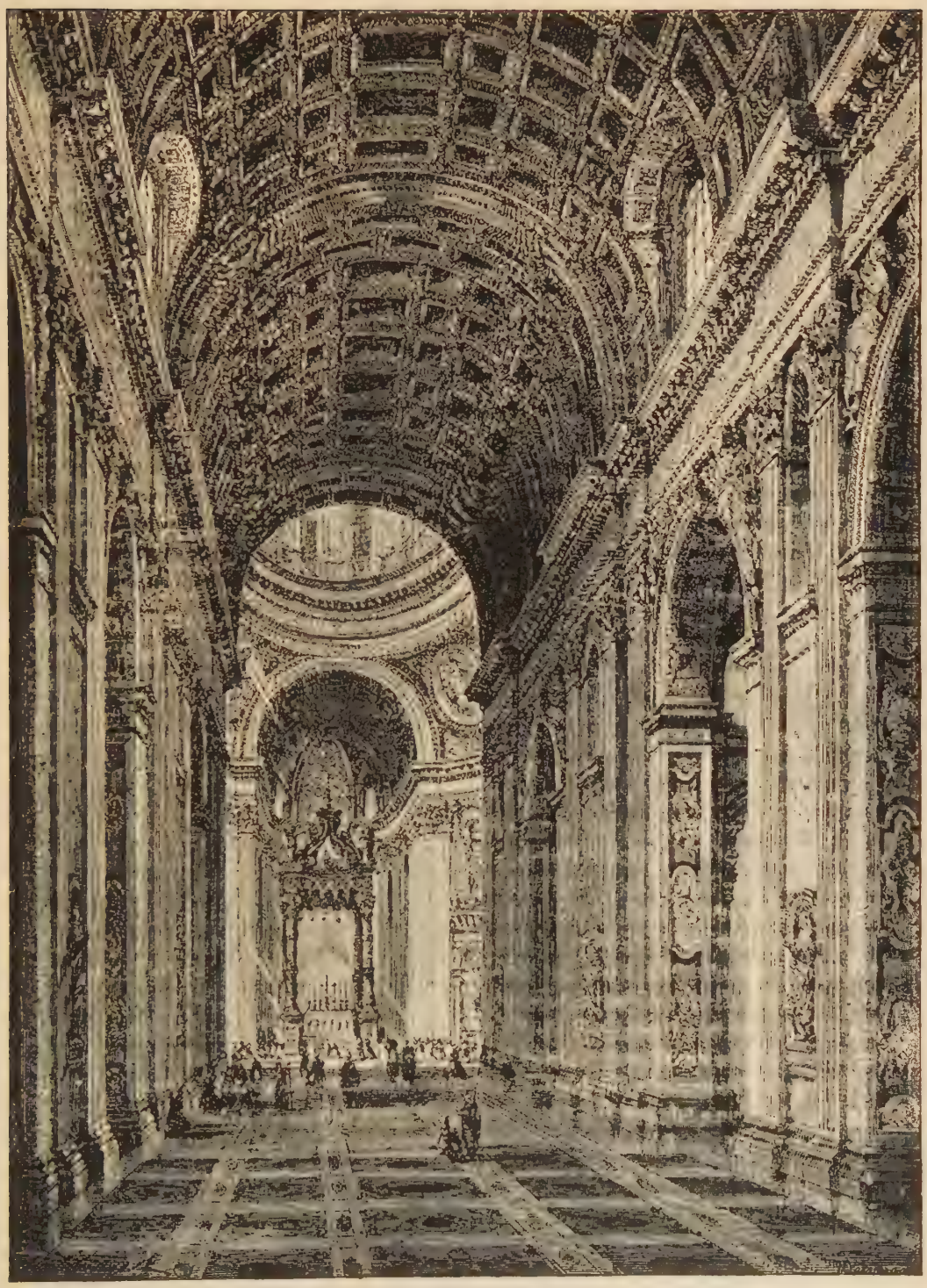
way for dissensions most pernicious to the State itself. After having recalled the condemnations inflicted by the Church, especially those of Gregory XVI. and of Pius IX. in his "Syllabus," against the theories of the new law, the Pope proves that these condemnations do not affect in themselves any of the various forms of government, nor the more or less important participation of the people in the management of affairs, a participation that may sometimes be useful and occasionally even obligatory. Nor can we deduce therefrom that the Church is opposed to a just measure of liberty, nor that she condemns the toleration of false religions, especially when this is made lawful by the necessity of obtaining a great good or avoiding a great evil. She also **approves of a liberty** that favors the prosperity of the citizen, and defends the State against arbitrary acts of violence. It is she who has brought into being or encouraged the precaution taken against the tyranny of princes, municipal and family liberties, and the arrangements that guarantee honor, the person, and the legality of the rights of citizens. She applauds every form of progress, and, far from being hostile to modern inventions, she favors all that can develope the sciences, in which she recognizes as it were the reflection of the Divine intelligence. These truths being ever more and more despised, it is important that Catholics know what their duties are concerning this order of things. Let them adhere firmly, then, to the judgments of the Holy See regarding the modern liberties whose evil fruits are exposed to the view of all. Undoubtedly a society in which the Christian name would be treated tyrannically would be less tolerable than a government founded on these liberties; "yet the principles on which a government of this character rests are such that no one could approve of them of themselves." Let each person in private life, then, courageously carry out the Evangelical and ecclesiastical principles, let him love and defend the Church, and let him make her be loved and honored by her inferiors. Besides, it is important for **the public welfare** that Catholics participate in local administration, especially for the purpose of aiding the Christian education of the young. As a general rule, it is useful also for Catholics to take part in the government of the whole nation, not to approve in it what is found to be contrary to good, but to guide it in a proper direction and to infuse into it the vivifying blood of wisdom and Christian virtue. Thus the early Christians acted, and their example ought to be followed at the present time. As faithful and devoted children of the Church, Catholics ought to make use of the different institutions of the various peoples for the benefit of truth and justice, by striving to make them conform with **the principles of Christian society.** To this end it is necessary to adopt as a rule the teachings of the Holy See, to obey the bishops, to defend the Catholic doctrine without extenuation or weakness, and to remember that one cannot revere the authority of the Church in private, and reject it in public life. Undoubtedly it is permitted to discuss purely political questions,

the best form of government, for example, but it is not so to incriminate the intention or faith of loyal and submissive Catholics, because they may on these questions hold an opinion different from ours. It is especially the **duty of newspaper writers** to keep these teachings ever in their minds. Let all Catholics, then, abandon the spirit of faction; let them forget their internal dissensions, and let them work in common accord for the good of the Church and of civil society.

The Encyclical "Immortale Dei," while explaining principles that Leo XIII. strove on every occasion to inculcate on the Catholics of the different countries and to have pass into the domain of facts, expounded in a masterly manner the happy influence exerted by the Church on civil society for the welfare of the nations. An event as unexpected as it was honorable to Leo XIII. and glorious to the Church was to bring out this truth into the light in a striking manner.

ESPECIALLY, who would have thought, at the time when fines, restraints of liberty, imprisonment, and banishment were showering down on the bishops and priests of Germany, because they refused to obey laws intended only to destroy the prestige of the Holy Apostolic See in the Fatherland, that the head of the Protestant empire would appeal to the exalted wisdom of the head of the Catholic Church, for the purpose of settling an international quarrel? That, however, is what happened in the year 1885. The Germans had taken possession of **the Caroline Islands,** of which Spain claimed the ownership. This affront had greatly irritated the Spanish nation. In Madrid the German escutcheon had been burned in the public square. The situation was becoming serious, too serious, in fact, when we compare it with the cause of the quarrel. It was then that the Berlin cabinet proposed to submit the dispute to **arbitration by Leo XIII.** Some have attributed this choice to a misunderstanding arising from a spurious dispatch; but this puerile invention was believed only by a few who could not think otherwise. The fact remains, in all its force, a part of history, redounding to the glory of the Church and the honor of Germany. In consequence of the decision reached at Berlin, on October 2, 1885, the Sovereign Pontiff received from the German emperor a letter asking him to arbitrate in the Hispano-German misunderstanding. There was great astonishment throughout the world at this course, which recalled the best days of Papal power in the order of things political! The whole Catholic world rejoiced on account of the homage paid to its head, while the organs of the lodges, especially in Italy, sought in vain to minimize the **importance of the event.** Leo XIII. thought he should not accept the delicate role of arbitrator, but consented to *mediate* between the two powers. This proposal they agreed to, and, after a long

and conscientious examination of the question, the august mediator offered to them for signature a document recognizing Spain's anterior right to the Carolines and assuring the subjects of the German empire protection and special advantages. This document was signed on December 13, in the apartments of the Cardinal Secretary of State in the Vatican, by both the Spanish and the German plenipotentiaries. The German emperor lost no time in expressing to the Pope his gratitude for the happy outcome of his mediation. Besides, he sent him a gift of a magnificent pectoral cross, accompanied by an autograph letter, which were handed to the Holy Father in April, 1886. Cardinal Jacobini at the same time received the insignia of the order of the Black Eagle, the highest in Prussia. On his part the Pope sent to **Prince Bismarck** those of the order of Christ with a letter in which he said: "The dispute arising in regard to the Caroline Islands having been happily ended on the conditions laid down by us, we have expressed our joy thereat to His Majesty the German emperor, and we wish now to renew to Your Highness our expression of the same sentiment; for it was you who proposed that the solution of this conflict be submitted to us. We are pleased to acknowledge, in conformity with the truth, that it was in a large part due to your constant zeal that the difficulties met with in the settlement of this affair could have been overcome; for, from beginning to end, you never ceased to second our efforts by entering into our views. So we now hasten to show you our gratitude for having so effectively contributed to furnishing us with a most favorable opportunity for exercising so exalted a ministry in the interest of harmony. History, it is true, tells us that this task is **not new to the Holy See,** but it is a long time since such a proposal was made to it, though there is scarcely any function more in harmony with the spirit and nature of the Roman Papacy. Free from all prejudices, you have looked at the situation rather from the standpoint of truth than from that of the opinions and inclinations of others, and you have not hesitated to place your confidence in our impartiality. By acting thus you have obtained the approval of all men whose thoughts are not dominated by their prejudices—especially that of Catholics throughout the whole world, who ought to be deeply touched by the honor done to their father, their chief pastor. Your political sagacity, as the whole world acknowledged, has contributed vastly to the formation of the great and powerful German empire, and it is natural that that empire's solidity and prosperity, based on strength and durable well-being, be the first object of your efforts; but it cannot by any means have escaped your clear-sightedness how many means are at the disposal of the power with which we are vested, for the maintenance of political and social order, especially if this power enjoys unshackled its **full liberty of action.** Permit us, then, to anticipate events in spirit, and to regard what has been done as a pledge of what the future will bring. So that you may have from now a testimony of our esteem we name



NAVE OF ST. PETER'S.

you a knight of the Order of Christ, the insignia of which order will be sent to you along with this letter."

From Spain Leo XIII. received similar **testimonies of gratitude.** The Queen Regent sent to Cardinal Jacobini the decoration of the order of the Golden Fleece. The royal powers of the Spanish crown were delegated for that purpose to the Holy Father, who performed the solemn ceremony of delivering the insignia on April 26, 1886. He was recognized as sovereign by the two powers that had had recourse to his mediation. "The mission of referee has been most pleasing to us," Leo XIII. exclaimed a short time afterwards, when receiving the new Spanish ambassador, "because it has given us an opportunity of showing once more our affection for Spain and the deep interest we take in its prosperity and glory." In consequence of the death of Alfonso XII., the title of king of Spain fell to his posthumous son, Alfonso XIII., to whom Queen Christina gave birth on May 17, 1886. Leo XIII. accepted the office of being **godfather to the young prince,** and appointed his nuncio at Madrid as his representative at the baptism. Through the intermediation of the bishop of Madrid, Mgr. Sancho Hervaz, he sent that year's **golden rose** to the Queen Mother. This precious work of art, measuring no less than eighty centimetres, was enclosed in a case bearing the arms of Leo XIII. The rose formed a branch bearing nine flowers, fourteen buds, and about a hundred leaves, wrought in fine gold and copied from nature. The central rose, opening in the middle, contained the Peru balm and the musk placed there by the Pope in accordance with the customary ceremonial. It was set in a vermilion vase of sixteenth century style, delicately carved; on the handles were two small angels; in the middle outside of the vase the picture of St. Christina, and on the opposite side it bore an appropriate inscription.

It may be well to point out here one significant detail. In the course of the diplomatic correspondence exchanged in regard to the Carolines affair, Bismarck assumed a certain affectation in giving to the Pope the title of Sire. This acknowledgment of the Pope's royalty grated very harshly on Italian susceptibilities. Besides, the arbitration incident gave rise to a multitude of comments, some of them very curious indeed, and not a few rather amusing. Perhaps the most characteristic of the latter class was that of the Paris correspondent of the London *Times,* M. de Blowitz, who described Bismarck as a thick-skinned, ironical Machiavellian, and thought the Pope had betrayed his weak side while exalting the **moral triumph** that this incident had won for the Papacy. On the other hand, a writer far from lying under suspicion of sympathy for Leo XIII., Professor Heinrich Geffcken, thought the Pope was wrong in accepting the settlement of a dispute on which he must have formed an opinion in advance; but this did not prevent the critic from pointing out the great importance of the mediation from the point of view of the

principles involved and the consequences that must flow from them. He also alludes to the Pope's intervention in the question of the seven years' military service bill in Germany. He regards Bismarck's conduct as blameworthy from this point of view, because it attributed immense importance to the Papacy. But it was in bad grace to represent Leo XIII., while pointing out this fact, as showing any pettiness of mind. As regards the reproach for having undertaken to pass on a question on which he must have held a preconceived opinion, depending on the acts of his predecessors and on the necessity he was under of not alienating Spain, it suffices to note that the Pope did not accept the office of arbitrator, but **only that of mediator,** whose duty it was merely to propose a basis of agreement, while an arbitrator renders a sort of judgment that is binding on the parties. Geffcken's objection, then, lacks foundation, and it remains settled that this Carolines incident, unique in recent history, was altogether honorable to Leo XIII. and the Papacy.

A short time before this event, on August 7, 1885, ten bishops of the German hierarchy, for the first time since the beginning of the Kulturkampf, were able to hold **a meeting at the tomb of St. Boniface** in Fulda. Thence they issued a collective pastoral to the Catholics of the empire in which they expressed thanks for the change that had come over the condition of affairs. They could not, however, entirely cast off their fears as they looked into the future. The education of the young was beset with all sorts of dangers; the priests were too few in number, and the members of the religious orders who had formerly lent them most valuable assistance were in foreign lands. But, they concluded in advising the people, "remain steadfast in your Catholic faith, in your love for and your devoted attachment to Holy Church; rather suffer all sorts of torments than deny it or its doctrines on the slightest point." The May laws were still unrepealed, though unenforced; but the Carolines incident promised an early restoration of harmony and definitive peace between the Church and the government. In order to hasten this result, the Holy Father, on January 6, 1886, addressed **an Encyclical letter to the bishops of Prussia,** in which he fully explained his conduct in regard to the State. "We have taken pains to announce to the heads of the government our intention of meeting them in the way of concessions, as far as divine law and the duty of conscience will permit. But that our wishes and hopes may be happily realized, it is essential that what is contrary to the rules of Catholic discipline in all that is most sacred and most valuable to the piety of the faithful be eliminated from the State laws. Thus should disappear the regulations that shackle the liberty of the bishops in the government of their churches according to the divinely established rules, and for the training in the seminaries of young men in conformity with the canonical regulations. No matter, indeed, how ardent may be our sincere desire for peace, yet we are not allowed to undertake anything against the divinely established and ordained

order; to defend it, on the contrary, if need be, we would not hesitate, following the example of our predecessors, to endure the most extreme misfortunes. * * * Let the bishops have full right and complete power to train as they please, in their seminaries, the peaceful **soldiers of Christ**; let them have full liberty to choose their priests, to select the missions to which they shall be assigned, and let the latter be allowed to perform their pastoral duties in peace and untrammeled. * * * We are confident that the men who hold the reins of government will act justly in regard to our cause, and that they will grant us what we claim in the name of the most sacred rights." In the following month **the whole Prussian hierarchy** assembled at Cologne replied to the Pope: "We accept with full submission and joy all that, in your apostolic wisdom, you have inculcated in regard to what concerns the instruction, education, choice and direction of God's ministers. * * * We will spare no pains, no labor, to conform with your desires. For just as, with God's help, neither death, nor life, nor any creature can separate us from the love of God that is in our Lord Jesus Christ, so also nothing will be able to separate us from the centre of ecclesiastical union, nothing will be strong enough to wrest from us our love for the Vicar of Jesus Christ. * * * While you hold the helm with imperturable courage and admirable wisdom, we want to handle the oars, fully conscious that he who directs the Church, confiding in and leaning on God's special assistance, will guide the bark of the Church through reefs and storms into the port of peace so much desired."

Henceforward this result seemed as if possible and not far off. Two significant facts had just happened. In the first place, the nomination of **Mgr. Kopp**, bishop of Fulda, as **member of the House of Lords**, by ordinance of the emperor William on January 18, 1886. For the first time a Catholic bishop was about to take his seat in that Chamber. The second fact was no less important. On January 22 following, Herr von Schloezer left at the Vatican the text of **a new religious bill** on the education of the clergy and the jurisdiction of the bishops. The Berlin cabinet asked the Roman court's opinion on this bill, so as to establish a proper *modus vivendi*. Besides, the question of the archbishopric of Posen was settled, Prussia having accepted one of the three candidates named by the Vatican. The new politico-ecclesiastical measure, however, contained points that could not be accepted, especially the right of veto on the part of the State against the appointment of seminary professors, appeal against abusè to the State in the case of disciplinary decisions by the bishops, and the right of the State in certain cases to remove an ecclesiastic from his office. After examination by a committee of cardinals, the bill was adjudged as opposed to the principles of the Church. The Secretary of State instructed the Prussian bishops to this effect, and the Catholics could not vote for the law. Then Bismarck made it known that he would **abandon the three**

points mentioned above, and, through his intervention, the bill, as amended in conformity with the modifications proposed by Mgr. Kopp, was adopted by the House of Lords. This was already a great triumph. The first part of the law restored to the Church liberty in the theological seminaries, without the right of veto over the appointment of superiors and professors; liberty to the one year seminaries, namely, those in which students in theology, after having attended for three years the courses of a faculty of Catholic theology, come to conclude their training; liberty of *convicts,* that is, boarding schools for ecclesiastical students established near the universities; and the suppression of State examination. The second part of the law contained chiefly the following provisions in regard to general discipline and to the jurisdiction of the clergy, namely, the re-establishment of the disciplinary power of the Holy See in Prussia; suppression of appeal against abuse; and suppression of the *deposition* of bishops and priests by the ecclesiastical court. The sum and substance of this law was: **Bismarck himself breaking the chains** he had forged for the Church. It was all very fine to be the omnipotent chancellor of a great empire, and one of the masters of the world; it was all very well for him to have behind him all the Germany of Luther full of resentment or hate against Papal Rome; it was all very well to be "the best armed and most powerful representative of civil government and of all the material and brute force of every kind that the authority of the State possesses," yet how struggle against a resistance that has its foundation and mainstay in conscience? The Church resembles the anvil on which the hammer is worn out so much the more quickly the harder it strikes, the oak whose roots sink into and cling to the soil the more deeply the more violently it is shaken by the storm. What, then, had the Kulturkampf done? It had shown clearly that **persecution can do nothing** against a convinced mind and a resolute heart, that is, against an earnest Catholic. The Church in Germany, emerging from its prison and gradually relieved of its chains, seemed more than young, and more worthy of respect and admiration than ever. Orthodox Protestants at last understood that, while they thought they were making war on the Catholic Church, they had attacked the religious sentiment in general and played into the hands of Liberalism, of that Liberalism everywhere identical—anti-religious in its principle, atheistic in its fruits. Everybody in Germany desired the end of the Kulturkampf.

Yet the law of which we have been speaking still remained to be discussed in the Prussian Chamber of Deputies. On April 4 Cardinal Jacobini notified the minister of worship that Leo XIII. would allow to the government **the right of veto** over appointments to be made to the parishes now vacant, as soon as the State would promise officially to undertake in the near future the total revision of the May laws. Bismarck, seeing in this a friendly answer to the advances made by him in the bill submitted to the Landtag, no longer hesitated to send word to the Holy

See that he was in favor of a most complete revision of the politico-ecclesiastical laws. So as then to give the Prussian government a fresh and special proof of his confidence and condescension, the Holy Father, in answering this dispatch, on April 25, without waiting for all the stipulated conditions to be carried out, at once granted the right of veto in regard to parishes actually vacant. The minister of worship lost no time in notifying the Chamber of Deputies of this decision, which smoothed down the last difficulties in the way of pacification. The new religious law, known as "**derogatory of the May laws,**" received the approval of the lower house and of the king, who solemnly promulgated it on May 21 following. At the German Catholic congress held at Breslau a few months later, the great leader of the Centre or Catholic party in Parliament, **Herr Windthorst,** drew a masterly description of the general situation in the politico-ecclesiastical world. While thankful for what had been done, he dwelt more especially on the task yet before himself and his followers. On their own part, **the German bishops** assembled at Fulda drew up their programme, claiming for the Church that liberty and independence to which she is entitled. "The Catholics of Germany," they said, "ask only the liberty that is due to them as a right, and that they possessed without any interference until these recent times. They repel only exceptional laws, the domination of the State in religious affairs, the obstacles placed in the way of the free profession of their faith and the free development of religious and ecclesiastical life. Accordingly we hope the government will regard it as their duty to preserve and protect the Catholic Church in the complete enjoyment of that independence and that liberty which has come to her of **divine right**; which she possessed from time immemorial in Germany and which she has so many reasons for preserving." Then they enumerate the various points on which liberty had been violated and in regard to which they demanded its restoration. Negotiations had been already opened between Herr von Schloezer and the Vatican in regard to the law **revising the whole body of the May laws.** An understanding was almost reached on the fundamental points, exemption of clerics from military service, free management of seminaries by the bishops, and the return of the religious orders, when an incident occurred that raised an extraordinary commotion. In January, 1887, Bismarck urged the Pope to interfere with the Centre and the Catholics of Germany in general so as to get them to support the septennial military budget. Cardinal Jacobini, the Papal secretary of State, at once wrote to Mgr. di Pietro, nuncio at Munich, instructing him to ask the Centre to favor **the septennate bill.** According to Mgr. Bœuglin, formerly editor of the *Moniteur de Rome*, Bismarck not only persuaded the Pope that if the Centre did not vote for that measure, there would be immediate war, but also diplomatically made M. Grevy, President of the French Republic, share the same belief. "As regards the septennate," he says, "Leo XIII. rendered a

service to France and to the cause of peace. He hesitated for a long time. The instructions from Berlin to Herr von Schloezer were, however, to the effect that, if the Reichstag did not vote the credits asked for, Germany would be obliged to have recourse to arms. Placed between France and Russia, could she, without increasing her military ranks, await the hour of definitive solutions? What she said to Rome, Germany repeated to Paris. It was a critical moment. What removed the last obstacles was the personal intervention of M. Grevy, President of the French Republic. He charged Cardinal Place, archbishop of Rennes, as he was about to set out for Rome, to convey to Leo XIII. his thanks for having **saved France and Europe from a complication.**" The leaders of the Centre thought the Pope *advised* and *desired* the adoption of the military septennate, "but for reasons of opportuneness of a political nature." So Herr Windthorst declared at an election meeting held in Cologne. From that time they did not believe it would be possible for them to carry out this wish. "We would be quite well disposed," said Windthorst, "to support a proposal that would tend to submit the military bill to the judgment of the Holy Father. Then he would hear not only Herr von Schloezer's voice, but also ours." The world knows what happened. In the Berlin Parliament, instead of the septennate, the Stauffenberg proposition, which granted the amount asked for only for three years, was carried by a good majority. The chancellor's answer was a decree **dissolving Parliament,** which he had previously got the emperor to sign. A few days later, on January 21, another dispatch was sent by Cardinal Jacobini to the same apostolic nuncio. It was an answer to a letter from the Baron von Franckenstein, vice-president of the German Reichstag, head of the Catholic party in Bavaria, and one of the leaders of the Centre on the septennate question. "The task undertaken by the Catholics," said the Cardinal Secretary of State, "namely, that of defending their religious interests, cannot yet be regarded as finished. They must remember that in completing it they have, on the one hand, to perform absolute and lasting duties, and, on the other, hypothetical and transient duties. What should now dominate and inspire all their conduct in the Reichstag is to be careful to obtain complete abolition of the laws hostile to religion and to defend the correct interpretation of the new laws, as well as watch over their application. * * * * Nor will you fail to call special attention to the point that a Catholic parliamentary party which does not remain indifferent to the untenable position to which the august Head of the Church has been reduced may seize opportunities favorable to expressing the wishes held by our fellow-citizens in behalf of the Pope, and for realizing these wishes. Full and entire liberty of action has always been allowed to the Centre as a political party, but as soon as there is question of **the interests of the Church,** it is not possible to defend them by ways and means that it would choose according to its own inspirations." The Cardinal

then advises the Centre not to antagonize the emperor and Bismarck, at a time when such antagonism might change their recently acquired disposition to undo as far as possible the wrongs that had been inflicted on the Church. This dispatch, as well as the one preceding it, was **not intended for publication,** and was even marked "confidential." In spite of this, Bismarck did not allow them to remain secret. They were one more potent trump card in his game, we mean the electoral battle of February 21. They enabled him to gain the upper hand once more. A few weeks later the military septennate was finally passed by the Reichstag. The chancellor had triumphed, but not without difficulties, however; and he had become "the protégé of the Vatican." A few years earlier, who could have foreseen such an event! "The Pope, despoiled, as he complains," M. Spuller wrote at the head of his editorial columns in the *Republique Française,* of February 8, 1887, "appears as **one of the chief and inevitable factors** in the external diplomacy as well as the internal conduct of governments; and this is the time to ask those blockheads who declare that Catholicism is henceforward a fallen power, a negligeable quantity, what they think of the role that the future seems to reserve for the spiritual head of Catholics." Bismarck's advances to Leo XIII., soliciting his intervention in a question of politics, has ever since, as it was then, been variously estimated. "That he who had made the May laws should solicit the direct influence of the Holy See over the Catholic voters," wrote Frederic Masson in the *Revue Britannique* for April, 1891, "that he knew not what a field he was opening up, how that instrument which he used might be turned against him, no man having the slightest knowledge of history will ever understand, and that alone will suffice to make one conclude that if Bismarck was, in many cases, a shrewd and lucky man; if he nearly always had fortune on his side; if he often showed a tenacity that, having found events favorable, could pass for genius, he had neither doctrines, nor clearsightedness nor even the sagacity of **a real statesman.** Besides, there are no more statesmen; there are only politicians. It is with Rome that one must have to deal in order to prove what one is worth. At Rome Bismarck did not remain satisfied with getting beaten; when beaten, he gave up. What was the use of afterwards putting on record courteous letters, laudative missions, and imperial visits? Nothing could add to the triumph won by the Pope in January, 1887; nothing could take away from its effect."

In the interval, the **preliminary negotiations** between the Holy See and the Berlin cabinet, on the subject of total revision of the politico-ecclesiastical laws, had resulted in a bill abrogating most of the famous combat laws. This bill, first presented to the House of Lords, there raised more than one storm. But the Emperor William was favorabble to it. On the occasion of the eightieth anniversary of his birth, Leo XIII., on March 17, 1887, sent his secretary of ecclesiastical af-

fairs, **Mgr. Galimberti, to Berlin** to congratulate him. On this envoy special favors were bestowed at the imperial court. Invited to sup with the sovereigns, the empress said to him just as they were rising from the banquet: "Take a good look at that table, my lord, it is a historic table, for to-day was the first time that an envoy from the Pope came and sat down at the King of Prussia's table." To the monarch Mgr. Galimberti renewed the Pope's wishes that perfect and lasting religious peace be concluded with Germany. The emperor was thus touched and his influence and Bismarck's were considerable in the adoption of **various amendments** to the law that were presented by Mgr. Kopp. The chancellor renounced all his past ideas. "The religious orders," he exclaimed, "are contrary to the Protestant spirit and sentiment; but that is not the essential point. The essential point is that peace be restored in the State, and the bill that is before you tends to this end. It must not be believed, moreover, that the majority of our coreligionists are so bigoted that they cannot bear the sight of a black coat. If Catholics declare that, without the religious orders, they cannot live in peace with us, I cannot, from my personal point of view, justify them; but no more can I impose on them my **way of looking at the matter.** I am not aware whether many of my fellow-countrymen entertain, in regard to the orders, feelings of irreconcilable hostility; but that is all the same to us; we cannot conform our politics with the feelings of a few individualities isolated among the mass of the nation. * * * * I have sought an understanding with the present Pope, who is wise, pacific, and gifted with great political insight. I know that many of my political friends refuse to follow me in the path of conciliation. But my political reputation answers to you for the correctness of my views. Often already have I known how to take only my own counsel, and I am firmly convinced that, on this occasion also, I am far from being mistaken."

The House of Lords passed the bill finally, all but the National Liberals voting for it. It remained to get the Chamber of Deputies to act. But in the interval between the two discussions public opinion underwent various fluctuations. The **concessions made to the Catholics** indeed seemed insufficient; the exercise of the veto over appointments to parishes was not confined within clear limits; now, therein lay the heart of a struggle. Once accepted, said the members of the Centre, the discretionary veto will remain in force for an incalculable period of time; it will poison all the clergy and the people. Should not the Centre then, for the good of the Church and of the people, bring about the defeat of the bill? While these questions were most exciting men's minds, **a letter from Leo XIII.** to Mgr. Krementz, archbishop of Cologne, pointed out to the Catholics of Prussia the course they should take. The Holy Father thought it was necessary "to prefer a present and certain benefit to doubtful hope and the uncertain expectation of a greater benefit." Indeed, whatever course time may give to the affairs of Germany, it is

certainly a great and profitable gain to the Church that the bishops can direct the people and the clergy by virtue of their sacred power; that Catholics can receive from their pastors the precepts of faith and morals; that the pupils of the sanctuary, the hope of the priesthood, can be brought up holily in the seminaries; that the members of certain religious orders can labor courageously for the ample glory of the Evangelical virtues, in broad daylight and before the eyes of all. It remained that it was obligatory to report the names of priests designated for the parishes; but the State actually negotiated with the Pope on the rule to be followed in case of difference between the bishop and the prefect of the province, and His Holiness saw to it that **a friendly understanding** was then reached between them. He deemed it "necessary that Catholics should not refuse consent to the enacting of the law of pacification so long sought at the cost of such great efforts." This letter was written on April 7, and the debate was begun in the lower house on the 21st. It lasted several days. From the beginning Herr Windthorst declared that the Centre did not wish to discuss, but merely to vote on, the bill, since the Pope tolerated it. Yet in case the law would on any point be changed to the disadvantage of religious liberty, he would be forced to reject it as a whole. This declaration, received with warm applause by the Centre and in deep silence by the rest of the House, created a great sensation. The bill, attacked from different points of view by the Progressists, the National Liberals, and a few Protestant Conservatives, was valiantly **defended by Bismarck**, who delivered four speeches on it. In regard to the religious orders, he again declared in favor of it being lawful for them to return. The article in their behalf was adopted by a roll call vote of almost two to one, and so was the whole bill, on April 25, in the form in which it came from the upper House. Four days later it was **solemnly promulgated.** Article 1 authorized the bishops of Osnabrueck and Limburg to establish seminaries. Article 2 stipulated that the right of veto existed thereafter only in regard to the final conferring of the title of pastor, and the facts prompting the veto must be stated. Article 5 permitted to reside "on the territory of the Prussian monarchy the orders and congregations of the Catholic Church that are devoted to the parish ministry as assistants, to the practice of Christian charity (care of the sick and serving of the poor), to the teaching and training of young girls in the establishments of secondary instruction and other like places, and to the contemplative life." Existing or returning orders could be authorized to train missionaries for service abroad and to found missions with that object. The **property of the dissolved orders,** hitherto held and administered by the State, was to be restored to their respective owners when they returned to Prussia. As the Holy Father was pleased to point out in the consistory of May 23, this long and difficult question of **religious pacification** in Prussia was at last settled. The bitter struggle that had afflicted the Church and that had been no less injurious

to the State, was at an end. "We rejoice," he said, "in having obtained these results by perseverance, and to God, the Consoler and Support of His Church, we make proper and special acts of thanksgiving. Moreover, we will continue the accomplishment of our task, and we have good reason to hope to see the condition of affairs improve." The Prussian hierarchy in their turn resolved to raise their voice. On August 12, again at the tomb of St. Boniface, they drew up **a joint pastoral letter** that was to be read in all the churches of the kingdom. In this document they warmly expressed their gratitude for the fidelity of the people and the inestimable service rendered to the Church by the Holy Father.

On March 10, 1888, the emperor William I. died at the age of eighty-one, telling his grandson: "Above all, do not provoke the Czar." His son, under the name of Frederick III., reigned for only a little over three months, in the tortures of a terrible malady. He died on June 15, and was succeeded by his son, William II., who at once showed his willingness, in regard to the Catholic Church, to follow the course marked out by his grandfather and his father. When the Prussian Landtag met, he said: "It has given me special pleasure to notice that recent politico-religious legislation has **modified the relations** between the State, the Catholic Church, and its spiritual head, in such a manner as to be acceptable to both parties. I will strive to preserve religious peace in my States." Four months later, when William II. went to Rome to visit his ally, King Humbert I., he asked that he also **visit Leo XIII.**, and accepted the conditions of the Papal ceremonial. He set out for the Vatican on October 12, 1888, not from the Quirinal palace occupied by the king of Italy, but from the Prussian legation to the Holy See. In this way he was thought to visit the Pope not as the guest of Humbert, but as a sovereign on a journey. The imperial gala carriages were those of the Berlin court conveyed specially to Rome. After breakfast at the Prussian legation, where he detained Cardinal Rampolla and a few prelates who had come to compliment him, he set out at half-past one for the Vatican. He wore the white uniform of the body-guards, with the silver helmet surmounted by the eagle with unfolded wings. Received with great pomp in the St. Damasus courtyard, he went up to the Throne hall, saluted on his way by the palatine guards, the Swiss guards, and the noble guards. **The Pope received him** at the entrance to his apartments. The emperor bowed and extended his hand to the Holy Father, who took it and pressed it twice. After the preliminaries, the two august personages remained alone, conversing. A report of the audience, derived "from the most authentic sources," was published by the *Civilta Cattolica* in November, 1888. We give here a translation of this historic document: "Receiving William II., the Holy Father, after having exchanged the usual compliments with His Majesty, began by expressing the desire he had felt to receive him under more favorable conditions, as Gregory XVI. had

been able to do in regard to William IV., king of Prussia, and Pius IX. in 1853 in regard to the prince royal Frederick. Consequently he deplored the conditions to which he was reduced, and which were really lamentable. He even remarked that His Majesty's coming to Rome had, on the part of the Liberal press, given occasion to remarks most insulting and hostile to the Holy See. Answering this, His Majesty exalted the great prestige which the Papacy now enjoys in Europe, and declared that the name of the Sovereign Pontiff was received everywhere with respect and veneration. As regards the comments of the press, the emperor said that there was no reason for paying much heed to them. Nevertheless, the Pope rejoined that the **Sovereign Pontiff's position** in Rome was so serious and so annoying that he was even prevented from returning His Majesty's visit, so as not to compromise his person and his dignity. At this point of the conversation the Holy Father offered to explain a long series of considerations referring to the general condition of Europe, to the perils that threatened it in consequence of the continual progress of the anarchist parties, and to the necessity of setting up a hindrance against them. But, just as the Holy Father had entered on this topic, the conversation was abruptly interrupted by the sudden arrival of Prince Henry, the emperor's brother. This embarrassing incident naturally made the conversation deviate, and did not allow the Holy Father to continue developing the subject he had broached. Nevertheless, before the conversation ended, His Holiness wanted to say a word about **the religious affairs of Germany.** He recalled the satisfactory results obtained in favor of Catholics on the basis of mutual agreement, and insisted that the work be completed by justice being done to their demands, by continuing the religious pacification to the end. His Majesty showed that he received these proposals most favorably, revealing in his answer the nobleness of his soul and his friendly feelings towards his Catholic subjects." The emperor then introduced to the Holy Father Count Herbert Bismarck and his attendants, and the Vatican dignitaries were also introduced to His Majesty. Then William II. went to pay a visit to Cardinal Rampolla, the Papal Secretary of State, and afterwards visited the museums, the Vatican library and St. Peter's basilica. The incident of Prince Henry's abrupt entrance during the imperial audience was, it has been said, premeditated by Count Herbert Bismarck, whose conduct was not exactly becoming in the Vatican anterooms. Willian II., in his turn, failed to carry out the programme arranged for the return. He was first to have gone back to the Prussian legation, but on the way he suddenly ordered his coachman to drive him directly to the Quirinal. In the evening, at the gala dinner, the emperor, in responding to a toast, affected to speak of the welcome he had received "in the capital of His Majesty the king of Italy." It was none the less true, as the London *Times* remarked, "that the **meeting of the emperor and the Pope** was a great historical event." "The formalities of the visit," the *Journal*

des Débats said, "were arranged as if the Pope were the only sovereign in Rome, and as if the king of Italy had his residence in Florence or in Turin."

IF the future seemed brighter, especially in Prussia, other German States were in that respect less favored, among them **Bavaria,** a country whose population is intensely Catholic, but in which most hateful hostility towards the Church and a narrow spirit of Josephism reigned as masters in official spheres. Leo XIII., deeply moved by that sad condition, spared no pains to put an end to it. His **Encyclical, "Officio sanctissimo,"** addressed on December 22, 1887, to the bishops of Bavaria, is a touching expression of that solicitude. As it contains advice applicable in all countries, we think it well worth while to give a somewhat detailed analysis of it here. In it the Pope insists in a most special manner on the **training of the young clergy.** The priesthood, he says, by virtue of their office, are in constant relations with the people. Under the direction of the bishops, they will render so much service to the public, the more numerous and the better trained they are. The Church, therefore, has nothing more at heart than the proper education of the clergy. And as in many countries the laws hinder the action of the Church, it is the Pope's duty to claim strenuously his rights on this point. The Church, a society perfect in herself, has an innate right to recruit and drill her troops, who, far from injuring anyone, do good to a large number in the pacific kingdom founded by Jesus Christ on earth for the salvation of the world. The clergy should acquire in the seminaries a training of mind and heart that is in keeping with their dignity and with the requirements of the times in which they live. They should be able to refute the errors which ignorance, prejudice and bad faith set up against the truth so as to turn souls against it. The Fathers of the primitive Church and of the ages that followed did not fail in this duty, and they made the Christian doctrine triumph by showing to the most ignorant the **contradictions and absurdity of paganism.** People then tried to transfer the quarrel to the domain of philosophy. The Christian doctors accepted the challenge. They studied deeply and compared with one another the various philosophical systems. They rejected these systems or corrected them on many points, they justly approved what was good in them, thus showing that that alone was opposed to the revealed doctrine which the human intellect demonstrated to be false, so that he who wished to rise up against the Christian faith must necessarily rebel at the same time against reason. Such were the struggles and victories of our Fathers, victories won not only by the arms of faith, but also by those of reason enlightened by faith. These examples should stir up the clergy to fight

similar battles, no longer against the pagans, but against those who would sink the world below paganism by **destroying all religion.** The origin of this evil was the refusal to acknowledge any other authority than that of reason. They first rejected the authority of the Church and of the Pope, then they went so far as to deny the supernatural order and all that is above reason; they denied all authority coming from God, they denied God Himself, they fell into the follies of idealism and into the abject depths of materialism. And that is what rationalists and naturalists call progress in knowledge, progress in human society, when it is really the destruction of both.

In the presence of such a state of things, young clerics must, after having completed their humanities and undertaken the study of theology, receive in the **school of St. Thomas Aquinas** a serious preparation in philosophy. The Angelic Doctor's method is admirably adapted to the training of the mind. It gives marvelous facility for commenting, philosophizing, and arguing in a connected and triumphant manner. It shows clearly in series of deductions the dependence of things on one another and their connection, and in the end it carries us to the contemplation of God, the efficient cause, the supreme force and exemplar of all things, to whom all philosophy and all of man must be referred. It was by this philosophy of St. Thomas that the old errors were beaten down, and that the new, different from the old only in name and appearance, will likewise be crushed. Reason, indeed, wishes, and cannot but wish, to penetrate freely into the inner and deeper knowledge of things; but, under the direction of St. Thomas Aquinas, it reaches that end more easily and with less restraint, because it enjoys freer security without having to fear lest it may exceed the bounds of truth. The state of a knowledge that embraces and arbitrarily disseminates its opinions is not liberty, but slavery. It is then to the school of St. Thomas that young clerics should go to become trained in philosophy and theology. But to be useful to the Christian people, the light of knowledge should shine on the candelabra of virtue. The good works of priests will be more efficacious than their words. Christ wishes that His disciples make known at one and the same time the teaching of the Gospel and its excellence by their preaching and by their examples. Priests should remember, then, that they do form a part of the world, but that, chosen in the designs of God to live in relations with the world, they should live the life of Jesus Christ. Whence for them the obligation of looking after the interests of Christ and not their own, the grace of God and not the vain grace of the world; of flying from earthly corruptions, and of greedily gathering up the Heavenly good things to distribute them among men with generous and ready charity. They will take care not to set up and to prefer their own judgment against that of their bishops, but, under the obedience of the latter, they will work successfully in the vineyard of the Lord. As regards what

concerns **the civil power,** its rights must be diligently respected by all citizens, and still more diligently by the clergy. The duty intrusted to princes by God, the Supreme Ruler, is most noble and most honorable. They ought to direct and preserve the State and make it prosper by prudence, reason, and the vigilant guarding of justice. Let ecclesiastics, then, diligently perform all the duties of the citizen, but not in a servile manner, from religion, not from fear, retaining their dignity at the same time as they show a proper respect, and showing themselves to be citizens and priests of God all at once. If it happen that the civil power encroach upon the rights of God and of the Church, it is the duty of the priest to set the example of the manner in which the Christian, in times that are troublous for religion, ought to remain faithful to duty. Let him bear in silence whatever he can endure without prejudice to virtue; but let him be prudent in tolerating evil, and let him neither approve nor flatter the wicked in anything. But if he be placed in a position where he is called upon to oppose the will of God in order to please men, let him make free use of the most worthy answer of the Apostles: "We must please God rather than men."

Having made this clear, precise, and delicate statement of the obligations of the clergy to the civil power, Leo XIII. goes on to speak of the **education of the young** in general. The Church, which has ever shown the fullest and most tender solicitude for childhood, is now most deeply sorrowful at seeing it wrested from her care and handed over to schools in which the knowledge of God is suppressed or at least minimized or perverted, in which error is freely paraded and truth cannot defend itself. That is a most grievous injustice done to the Church, for the duty of imparting religious instruction, which every man needs in order to attain his salvation, has been given by God to the Church, and no other society can pretend to this office. This is why the Church justly asserts her right and complains of it being despised. It is necessary, then, to work zealously so that the young have not to suffer in faith and morals from attendance at schools that have in whole or in part thrown off the authority of the Church. The clergy and good Christians ought to strive to the end that religion be not driven from the school, that in the school it keep the place to which it has a right, and that teaching be entrusted to capable and virtuous masters. The united efforts of fathers of families can do much in this respect. Let them be exhorted and warned, then, in most earnest terms, that they will have to give an account to God of their duties towards their children. Bound to bring them up in religion, good morals and piety, they do them the greatest injury by handing them over to suspected masters. To these duties inherent in their nature as fathers correspond so many rights arising from nature and equity, rights which they cannot abandon in anything and which no human power can impair. If it is the duty of parents to watch over the health of their children, with

far greater reason are they obliged to procure for them the life of the soul. If it is impossible for them to furnish it of themselves, they can transfer that duty only to teachers capable of instructing them in their religion. The Pope praises the zeal of the faithful who found Catholic schools in places where the public schools are neutral. Then he describes the wrong that education without religion does to society. As soon as people abandon to individual judgment the deciding of what must be thought, and still more of what must be done, public power loses all authority. It would be quite astonishing indeed if men who do not regard themselves in the least as subject to the government of God, should wish to respect or submit to a human authority. The foundations being destroyed on which all authority rests, human society is dissolved. There is no longer any public interest, everything is at the mercy of arms and crime. Can the State by its own strength ward off a calamity so fatal? Can it do so by rejecting the assistance of the Church, or by fighting against her? Recent events, alas! have given a peremptory answer to these questions asked by Leo XIII., and to use the very expressions of the criminals themselves, the exploits of the anarchists are a propaganda of fact in favor, not of their monstrous doctrine, but of that of the Roman Pontiff!

Leo XIII. renews his warnings on the subject of **Freemasonry**, that dark sect which hates the Church, but which knows how to dissemble if need be, so as to seduce men, and especially imprudent youth, by appearances of piety and charity. He entertains no illusion as to the obstacles he would have to overcome, but one must not believe too easily in the powerlessness of Catholics, for affairs, even the most complicated and when surrounded by most difficulties, have ever been and ever will be seen to succeed most happily when managed with courage served by prudence. If the Catholics of Bavaria were to do what they could, they would see their efforts blessed by God, and they would also obtain for the Church a favorable, or at least a tolerable state of affairs. Why should they not be allowed to have recourse to legal means, such as are used by the enemies of Catholicism to have laws enacted **hostile to ecclesiastical liberty**? Why should not Catholics make use of these means to defend religion, to safeguard the blessings and rights conferred by God on the Catholic Church, and which should be respected both by those who command and those who obey? The chief blessing which ought to be claimed in this way is the liberty of the Church. That liberty of attaining their end, which is the spiritual and eternal welfare of souls, the Church possesses because of her character of a perfect society, necessary, and distinct from civil society and independent of it. Whence it follows that she ought to have liberty to use means for attaining that end, such as the sacraments, preaching, worship, education of the clergy, &c. It would be unreasonable, moreover, for the civil power to take umbrage at this liberty. The ecclesiastical power and the civil power both come

from God, and God's works cannot contradict or annul each other. On the contrary, they lend each other a new splendor by reason of their harmony. Experience proves, indeed, that the Church, by extending her influence, to the same extent consolidates the civil power and defends its interests. The Holy Father closes with a few considerations exclusive to Bavaria an Encyclical in which are stated with remarkable clearness various doctrinal points of capital interest.

He did not confine himself to the general advice contained in his Encyclical. He actively interfered to the effect that this advice would be put into practice. To this end he invited the leader of the Centre party in the imperial Reichstag, the **Baron von Franckenstein,** who was at the same time president of the upper house in Bavaria, to come and talk with him over the affairs of this country. When the Baron, on his return from Rome, reported to the Catholic parliamentary party in Bavaria the conversation he had had with the Holy Father, the president, Herr Ruppert, answered in terms that indicated the **bearing of Leo XIII.'s advice.** "The intervention of the Holy Father," he said, "is an act of the highest importance. The mere fact that the august Pontiff has had recourse to Herr von Franckenstein's mediation in order to come into relations with our party, is a testimony of high esteem in regard to the latter. We are thus informed of the Holy Father's opinion in relation to it. The Pontiff's words are concise, but grave. In inviting the Centre to continue the fight, His Holiness approves of their conduct in the past and points out the way to be followed in the future. Union being the greatest element of strength, the Sovereign Pontiff has again exhorted all the members of the Bavarian Centre to pledge themselves solemnly to maintain this union. By dint of perseverance and by keeping closely united with the Holy See, the party cannot fail to attain its end, namely, **freedom of the Church** and consolidation of Christian principles, as the Holy Father requires." These were noble words, showing that in Bavaria men did not, as in other countries, dread the interference of the Holy See in the internal affairs of the nation, when the interests of the Church were at stake. It may be remarked also with what clearness the ground was marked out for the action of the Bavarian parliamentary Centre, and with what firmness its union with the Holy See was strengthened. In this clearness and firmness lies the secret of the **success of the German Catholics.**

Immediately after receiving the Encyclical, the Bavarian bishops sent to the Prince Regent a petition regarding the grievances of the Church. He, unaccustomed to so energetic an attitude, refused to receive the hierarchy's letter. It was then sent by mail, and thus reached its destination. The government begged the bishops not to give it to the public, and they complied with this request. The government's answer reached them after a long interval. It won for its author, Herr von Luetz, the prime minister, that faithful henchman of Bismarck, a letter

of congratulation from his master the regent, who thanked him for having maintained the **rights of the crown,** while showing himself conciliatory! Herr von Luetz, indeed, conceded something to the hierarchy in the matter of primary education, but refused to give a Catholic character to the secondary schools and the universities of Munich and Wuerzburg. Against all evidence he denied the anti-Christian character of the education given in these universities, he refused to interfere with the federal council so as to have the laws against the religious orders repealed, and he upheld the royal *placet,* that weapon of an archaic despotism, even in regard to the dogmatic decisions of the Holy See, and especially in regard to the decrees of the Vatican Council. He recognized as belonging to the Church the sect of the so-called Old Catholics. He upheld the legality of the famous Edict of Religion of 1827, which for the most part annulled the effects of the concordat of 1818. In short, with the approval of his sovereign, he left **the Church in Bavaria loaded with chains,** thus permitting a faithless government quietly to Protestantize an intensely Catholic people.

The Holy Father could not allow this moral assassination to take place. On April 29, 1889, he congratulated the Bavarian bishops on their energetic attitude. While acknowledging the outward courtesy of the prime minister's answer and taking cognizance of his promises on certain points, he declared that it was opposed to the most important claims made by the Catholics and upheld doctrines absolutely contrary to faith, especially in the matter of the royal *placet.* The Pope's letter objected to the **violation of the concordat** of 1818, and expressed a hope for better days, thanks especially to the devotedness with which the faithful would support the action of their chief pastors. The Pope's words stimulated the zeal of the Bavarian Catholics. At the Catholic congress held at Munich on September 23, 1889, most energetic claims were made in favor of liberty for the Church. It was a brilliant reawakening of the militant spirit of Catholicism, too long asleep in that part of Germany. The prince regent did not deign to answer the address that had been sent to him by the 16,000 members of the congress, while, almost at the same time, he guaranteed his protection to the Gustavus Adolphus Association for Propagating Protestantism, which had also sent him an address. His family's history should have sufficed to save this prince from such a degradation, and to keep him from lending his name to the service of a society that held in honor Gustavus Adolphus, the worst enemy of the Bavarian dynasty! But when princes are in the hands of Liberalism and Freemasonry, they become blind and rush into the lowest depths with stupid serenity.

The **reawakening of the Catholics,** of which the Munich congress had given the signal, soon bore its fruits in the field of parliament. The divisions that had impaired the efficiency of the Centre ceased, and all its members, to the number of

eighty-two, agreed to propose to the government that the royal *placet* in doctrinal matters be abandoned and that the federal council be asked to recall the Redemptorists. Luetz's followers, Liberals of all shades, numbered only seventy-one. The anti-religious cabinet's position was therefore precarious. To gain time and make people believe in their good will, the government charged the theological faculty of the university of Munich with examining the bonds connecting the Jesuits with the Redemptorists, who had been expelled on account of their pretended affiliation with the Society of Jesus. At the same time Luetz, aided by a few court priests, strove to cause confusion among the Catholics by proclaiming that the Holy Father had declared himself well satisfied with the condition of religion in Bavaria. This assertion, which was authoritatively denied, was besides too contrary to the whole attitude of the Holy See for it to deceive anyone.

About this time the Centre lost one of its leaders, Baron von Franckenstein, who was succeeded in the presidency of the Bavarian upper house by a Liberal; but this loss still left the united Catholics in a majority. Luetz had to have recourse to evasion. While proclaiming, on the one hand, that he would regard **the Old Catholics** as excluded from the Church only when the latter had made a formal declaration on this point—as if the judgment of the Church had not been already sufficiently formal—he thought he ought to make a concession by pledging himself to ask the federal council to permit the Redemptorists to return. In regard to the royal *placet* necessary to give legal effect to the doctrinal decisions of the Church, he upheld the heretical doctrine of the government. Soon afterwards, seeing the firm attitude of the Catholic opposition, the cabinet decided on a fresh retreat. By a curious lawyer's twist, it consented to acknowledge that the Old Catholics were excluded from the Church, not because they refused to admit Papal infallibility, a dogma that had not received the royal *placet* in Bavaria, but because they did not believe in the dogma of the Immaculate Conception. Practically this decision was of great importance, for it withdrew from the sect the support and pecuniary aid of the government, without which it could not support itself; but, theoretically, the doctrine of the royal *placet* remained intact, not without some contradiction, it is true, as the dogma of the Immaculate Conception was admitted as a dogma only by virtue of Papal infallibility. The government, therefore, indirectly acknowledged the latter, but the bureaucrats did not look so closely into it as a matter of contradiction. Deputy Geiger, in the name of the Centre, accepted the government's decision in regard to the Old Catholics, but at the same time declared that he did not accept the unique reason assigned for this decision. The bishops of Ratisbon and Eichstatt also protested that, in acknowledging the lawfulness of the exclusion of the Old Catholics, they gave as the only reason for it the rejection of Papal infallibility by the sect.

The Catholics had no doubt gained too much ground for the government not to entertain ill will against them, and it made them feel this quite distinctly. The assembling of another **Catholic congress at Munich** had been announced through every organ of the press. The opportunity seemed a good one for those in power to exercise their hostility, and the prince regent himself wrote to the archbishop of Munich that he would regard this assembly as a danger to the public peace. This letter, full of gentle and even devout expressions, was placarded on the walls of Munich just at the same time that it was delivered into the archbishop's hands. The Catholics, though under protest, had to abandon the projected congress. It was the first time that in Germany such an abuse of power had taken place. Never had Protestant Prussia opposed the meeting of Catholic congresses. It belonged to religious and regalist Bavaria to set such a sad example. A few days after this act of the prince regent, **Prime Minister Luetz,** suffering from a serious illness, handed in his resignation. He **died** a short time later. This persecutor of the Church, who had lived rather as a Protestant than as a Catholic, and who had had his children brought up in heresy, before dying asked and received the last sacraments. We hope the Lord has forgiven him all the evil he did.

While a so-called Catholic government in Bavaria was being inspired with that narrow Josephism which in many ways shackled the salutary influence of the Church, **in Russia the oppression** that was weighing on the Catholics ever affected a character of brutality that was sometimes sanguinary. We have seen that one of Leo XIII.'s chief cares, in the beginning of his pontificate, had been the bettering of the condition of Catholics in the Russian empire, by resuming relations with that power. We have also seen that, after some partial results had been obtained, negotiations had been broken off. In 1888 the Russian government charged its ambassador to Vienna to send to Rome proposals for the establishment of a *modus vivendi.* According to the *Diplomatic Memorial,* the imperial government declared it was ready to return to the act of 1883, concluded between Chancellor de Giers and Cardinal Jacobini; but it insisted on the introduction of the Russian language in Poland for the non-liturgical ceremonies of worship and for the teaching of the catechism. The Holy See had set this question aside in 1882, for it would have been equivalent to exposing the Polish provinces to **a Russification** dangerous to the faith of the people. The conferences were conducted with great prudence by the Holy See, which expected much from the high tone and good intentions of the Czar. A Russian diplomatist, M. Iswolski, had been accredited to the court of Rome. But the Vatican did not send a nuncio to St. Petersburg, any more than it sent one to Berlin or London. Russia, in the first place, did not seem disposed to accept this sort of relations, yet it at last came to it, in consideration of the progress made by Austria in the Balkans. On hearing of the resuming of negotiations be-

tween the Holy See and Russia, **the Poles felt keen alarm** for a moment, which was designedly encouraged by the anti-Catholic press. The Pope, they said, was going to sacrifice the religious and national interests of the Poles, by consenting to the introduction of the Russian language into the ceremonies of worship. It was a distinct misunderstanding of Leo XIII.'s course, representing his prudence as cowardice, the secret object of the measure being indeed to prepare the way for the absorption of the Catholic Church in Poland by the Russian schism. Three generations would suffice to obtain this result, said certain zealots of the Orthodox Church at the court of St. Petersburg. But it was understood in Rome how insidious the proposal was, and care was taken not to accede to it. Another question, still more serious and delicate, was the object of negotiations. The Russian government would have liked the Holy See to approve of the provisions of the Russian law ordering that children born of mixed marriages be reared in schism. Leo XIII. submitted this request to the Penitentiary, who, by a rescript dated November 28, 1889, answered *non licere*. This negative answer, moreover, could not be doubtful, for never and on no occasion has the Catholic Church consented or will consent to the souls of children being delivered up to schism or heresy, that is, started on the way to perdition.

The Russian government having failed in two of its most important claims from the political point of view, there was reason to consider as a triumph for Papal diplomacy the continuation of **relations between Russia and the court of Rome,** as well as the results that followed, such as the appointment of the bishops of Wilna, Tiraspol, Plock, Lublin, Mohilew, &c., sees that had been vacant for many years. This mere statement shows how unjustifiable were the attacks directed against Leo XIII. in regard to his relations with Russia by an anonymous diplomat belonging, it was said, to Austria. A German statesman, Herr Geffcken, repeated these attacks in a pamphlet published by a Frenchman, M. Boyer d'Agen. They prove only one thing, namely, that the Triple Alliance would be delighted to see the Pope embroiled with Russia. Whence all that fine zeal for Catholic interests, which, they pretend, were sacrificed by Leo XIII. in his dream of restoration of the Temporal Power. Admitting that Geffcken's picture of the misfortunes of the Church in Poland is not painted too black, is that a proof that Leo XIII. sacrificed **the Catholic interests of the Poles?** What we have said above shows that the situation would be still worse had not the Pope striven to ameliorate it by his negotiations with Russia. We are right, then, in answering with the *Civilta Cattolica* that the policy of conciliation was not a policy of weakness. The five big volumes that contain the authentic acts of Leo XIII. in his relations with Russia during the first fifteen years of his reign are an emphatic protest against such an accusation. These dockets contain instructions to the bishops and to the envoys of the Holy See, asking

them to represent the Catholic Church as the great benefactress of princes and peoples, claims on the Russian government, and the statement of many grievances, as well as thanks for the effects of the government's good will, &c. Among these results the *Civilta Cattolica* cites the providing for vacant episcopal sees and the advantages granted to the Catholics of the Caucasus. It recalls the agreement reached in 1882 in relation to the seminaries and the Ecclesiastical Academy of St. Petersburg, and the formal pledge taken by the Russian government, dated December 12 (24), 1882, signed by the Russian chargé d'affaires, Bouteneff, to revoke or modify the exceptional measures ordered against the Catholic clergy since 1865, measures that were in effect suppressed by decrees on May 12, 1883, and October 5, 1884. An illustrious Polish patriot, Prince Ladislas Czartoryski, on learning of the concessions obtained by Leo XIII., though an invalid, wished to go from Florence to Rome to thank the Pope for his interference in favor of his unfortunate fellow-countrymen. No better proof can be had that there was no question there of illusory advantages.

In 1890 Leo XIII. sent to the newly-appointed bishops of Poland an exhortation to defend **the rights of the Church,** to promote the welfare of the Catholic communities, to make harmony with the civil authorities prevail, and to inculcate obedience to the laws of the State whenever they are not contrary to those of the Church. This document made a favorable impression on the government. A proof of this was furnished at the time of the riot which broke out when the bishop of Samogitia was threatened with exile by the governor of a province in which he was making a pastoral visitation. The ministry hastened to recognize the prelate's entire right and severely blamed the governor's abuse of power. Yet accusations against the Holy Father continued to be peddled about in obedience to secret orders. One of them was given to the press by the notorious Crispi, who declared that "the Church would sacrifice not one, but ten Polands to win the Czar's friendship." This assertion sounds particularly false coming from the mouth of him who, by his ambition, sacrificed his own country to foreign interests, and would have sacrificed not one but twenty-five Italies if he could in that way continue to exercise the dictatorship which he arrogated to himself over his country. As regards another gratuitous accusation made by Geffcken, to the effect that Leo XIII. would confer on the Czar the title of Patriarch of the North in return for union with the Church of Rome, it does not need to be refuted, so absurd is it.

During the festivities of Leo XIII.'s episcopal jubilee **800 Poles** from the Prussian and Austrian provinces of ancient Poland went on a **pilgrimage to Rome.** Their groups belonged to all classes of society. On April 14, 1893, the Pope granted them an audience that was solemn and touching. After an address by the prince-bishop of Cracow, the Holy Father exclaimed: "It is a great joy to us to see you, to

look at these numerous children of Poland brought to our feet by the desire of offering to us their congratulations on the occasion of our jubilee. We cannot doubt but that your words are the faithful expression of the sentiments not only of those who are now around us, but also of all their Catholic fellow-countrymen, absent in body, but present in heart. Sons of those generous men who in the past did such great things for the defence of religion and so often merited the praise of our predecessors, they have so much the more right to glory in their ancestors the more intrepidly they have preserved their faith and virtues, and especially respect and obedience for this Apostolic See, the centre of Christian unity. However it may be with the vicissitudes of time, it is always in their power to keep intact in our days the true glory of their nation, by continuing to profess the faith courageously and by conforming their whole lives to its maxims without any obstacle preventing them. * * * * On our part, we will leave nothing undone to extend our most anxious care to the Catholics of Poland, and to protect, as far as our strength permits, their dearest interests, as we have never ceased to do, notwithstanding **malevolent insinuations** that have been spread abroad to the contrary." This address, in which the allusions to the Catholics of Russian Poland are so clear, is perhaps one of the most admirable ever spoken by Leo XIII. What cordial, simple, and noble paternity in his tones! What deliberation! What strength! What apostolic intrepidity! Did not such words, spoken when Russia was listening, seem, as it were, an echo of the tones of the Gospel so sublime in strength and moderation, "We must obey God rather than men?" Animated with an all-absorbing spirit of zeal and conciliation, and desirous of showing his solicitude and affection for the Poles, Leo XIII. conceived the design of addressing **a special Encyclical** to them. The project required extraordinary delicacy, wisdom, and political dexterity. This document appeared on March 29, 1894. It inspired the Poles with a thrill of joy and hope. As for the Czar, he was sufficiently broad-minded to heed the appeal addressed to him by the noble Pontiff and to approve of the salutary advice given to the Poles. He authorized a full translation of it to be published in all the newspapers throughout the empire. Leo XIII. in the first place reminded the Poles of his affection for them. "In one and the same sentiment of zeal and love we embrace all that people with whom races, languages and religious rites are varied, and we never think of it without an emotion of joy, remembering its glorious history and knowing that it has ever shown so much piety and confidence in regard to us." The Pope mentions the pilgrimages that had come to Rome from the Polish countries and lauds the constant attachment of Poland to the Papacy, an attachment to which the latter responded with the kindliest solicitude. People are unjustly distrustful of the Church, said the Holy Father." It is evident that the Catholic religion could not be understood or observed according to the private opinions of individuals or

States, but that it can be so in conformity with the method, discipline and order determined and expressly established by its Divine Founder, that is, under the doctrinal and disciplinary direction of the Church." On the other hand, the Church does not teach and prescribe anything that is injurious or contrary to the majesty of princes or to the happiness or progress of peoples; nay, rather, from the treasury of Christian wisdom she is constantly drawing what may be of the greatest possible advantage to them. Among the truths which she teaches, it is proper to mention the following: **Those who possess power** bear among men the image of the Divine power and providence; their command must be just and imitate that of God, be tempered by a paternal kindness, and tend solely to the welfare of the State; they will one day have to render an account to God their Judge, an account so much the more serious the higher their dignity. As for those who are under the dependence of authority, they are bound to observe respect and fidelity towards princes as exercising towards God His authority through the intermediation of men; they must obey them, not only from fear of chastisement, but also from conscience, pray for them and give thanks in their behalf, religiously respect the order of the State, abstain from the plots of men of disorder and from adhesion to secret societies; they must commit no seditious act, but must assist with all their efforts in maintaining peace in justice." These fruits are so much the more abundant the more liberty the Church enjoys for the fulfilment of her mission. The Vicar of Christ enjoins it upon the bishops to direct their solicitude especially to the sanctity of marriage, the religious instruction of the young and that of the sacred ministry, and to the social duties of employers and workingmen. In the last place, he addresses special instructions to the Poles of Russia, of Austria, and of Prussia, on account of the difference of situation in which each section was placed. By conforming with the advice which he gave them, the Poles would escape the dangers which the gravity of the circumstances rendered so terrible to the faith, and, by resuscitating the glorious traditions of their ancestors, they would be assured of the best elements of peaceful prosperity here below.

This Encyclical made a very deep impression. It obtained, as **a special result on the part of Russia,** that that country decided to resume with the Vatican the official relations that had been broken off twenty-eight years before. Since the reign of Peter the Great no Russian bishop had obtained permission to go to Rome. Mgr. Zerr, bishop of Tiraspol, was authorized by the Czar to make the pilgrimage *ad limina*, and M. Iswolski was officially accredited, in June, 1894, as Russian minister to the Holy See. This was the **crowning of Leo XIII.'s waiting policy,** an achievement at one and the same time of both the greatest ecclesiastical and international importance. M. Iswolski was received in solemn audience when he presented his credentials, and in answering his remarks the Holy Father said: "The

event which is now accomplished fills my heart with joy. For twenty-eight years past the dearest wish of the Holy See has been to see restored its relations that had been interrupted with the great empire of the North. Before dying, I can therefore witness the realization of that wish, and I thank His Majesty the Emperor for having given in that way to his Catholic subjects a proof of his exalted and profound good will." The number of **Catholics in Russia** is about 11,000,000. Naturally they form the vast majority in Poland, and are most numerous in the provinces of Kovno, Wilna, Witebsk, Grodno, Volhynia, Minsk, Courland, Podolia, and Kief. In St. Petersburg there are about 35,000, and in Moscow 15,000. These figures enable us to understand the importance of the diplomatic measure mentioned above.

Alexander III. was not merely a man of elevated mind, but also open-hearted and deeply Christian, as were also all the members of his family. In 1892 the Czarina, while visiting the cholera patients of St. Petersburg, met among them a nun, a Sister of Charity, suffering frightful tortures. **The noble empress,** after having lavished the most encouraging words on her, embraced her. When the Pope learned of this act of the courageous sovereign, he sent to her a dispatch conveying his blessing and congratulations. He added that he prayed especially for the empress, because, though not belonging to his Church, she was one of his most beloved children. The Czar, deeply touched, thanked the Pope, and in answering said that the empress and he had done their duty as heads of the people. Alexander III. died just as the two powers, by their mutual understanding, saw the future open full of hopes. The **Czar Nicholas II.** notified the Pope of his accession to the throne, November 1, 1894, through one of the first personages of the court, Prince Lobanoff; but ere long difficulties arose, and Leo XIII. endeavored to remove them. The Czar having telegraphed to him in 1894 that he had pardoned a large number of condemned Poles, the Pope encouraged him in an autograph letter to continue in this liberal line of policy. Invited to send **a representative to** the festivities of **the coronation** of Nicholas II. at Moscow, in May, 1896, for that august mission Leo XIII. chose Mgr. Agliardi, nuncio of the Holy See at Vienna. The Russian court was anxious to recognize the diplomatic precedence of the Papal envoy, and the presence of the Pope's ambassador gave a visible and striking form to the harmony between the Holy See and the Czar. Mgr. Agliardi was received at the Russian frontier by M. Veniawski, special envoy of the government, in company with other officers in full dress uniform, whose mission it was to accompany him to Moscow. On his arrival in that city a representative of the emperor and a large number of ecclesiastical and military personages came to welcome the Papal envoy. Nicholas II. invited him to **a court dinner,** before the day fixed for the other ambassadors, and, during his whole sojourn be-

stowed on him attentions that gave unmistakable evidence of his feelings towards Leo XIII. The informal conferences between the court of Rome and the Russian government had already before this time been of a conciliatory nature. The Holy Father had given notice of claims in regard to a ukase issued on May 15, 1895, by which the agreements of 12 (24) December, 1882, signed by Cardinal Jacobini and M. Bouteneff, were interpreted and regulated in an unchangeable manner and which no one could dread to be prejudicial to the free jurisdiction of the bishops. M. Iswolsky, **Russian minister-resident to the Holy See**, announced the intention of his government to proceed to an understanding by way of a friendly agreement, in accordance with the spirit of the convention of 1882. In the following year, in consequence of negotiations conducted by M. Tcharykow, the new minister-resident of Russia, Leo XIII. by brief appointed **seven new Russian bishops.** About this same time the newspapers mentioned the presence in Rome of the bishop of Kielz in Russian Poland, Mgr. Thomas Kulinski, who had come to make his visit *ad limina.* Recalling the time when the appearance in Rome of Catholic bishops from Russia was an extraordinary event, everyone was rejoiced to see at last **liberty of communication** with the Sovereign Pontiff allowed to the Catholics of the immense empire of the Czars. The official relations between the Holy See and Russia continued to be marked with the most exquisite deference and perfect cordiality. Towards the close of 1899 a ukase issued by Nicholas II. authorized the building of a new French Catholic church in St. Petersburg. In 1900, on the occasion of the jubilee, all the Russian Catholic priests were permitted to go to Rome, on the condition of the mere formality of obtaining a passport. The Czar had done even better. With a view to an exalted religious and diplomatic bearing, he had negotiated with Leo XIII. the sending by the latter of an **extraordinary Papal representative** to St. Petersburg and of a Russian envoy to Rome. The conferences ended at the close of 1899, and Mgr. Tarnassi, former internuncio at The Hague, set out to represent the Pope at the court of the Czar.

One of the few States that responded fully to the advances made by Leo XIII. for the welfare of society was the **republic of Colombia.** For a long time the government of that commonwealth had not been, as a diplomatist expressed it, anything better than organized anarchy. Fratricidal contests, pillagings, religious persecutions, in a word, spiritual and temporal miseries and misfortunes of all kinds—such had been the result of the domination of sectarian Liberalism in Colombia. At last the republic found its savior in Dr. Nunez, a man of great energy and superior intelligence. He succeeded in restoring order in the country, and his first care was to provide for religious pacification. Since the expulsion of Mgr. Ledochowski, the apostolic delegate, diplomatic relations with the Holy See had been broken off. President Nunez restored them by accrediting, in 1885, General

Joachim Velez as minister plenipotentiary to the Sovereign Pontiff. An agreement was signed on December 31, 1887, and ratified on May 30 following, with the approval of all parties. It is a remarkable example of what can be done by the two powers for the reparation of the moral ruins accumulated by the Revolution, no less than of the condescension with which the Church takes into account the necessities of times and places. By this agreement the Republic of Colombia recognized the Catholic religion as that of the State and pledged itself to protect it as well as its ministers. The Church remained independent of the secular power and enjoyed civil personification. Ecclesiastical property, with a few exceptions, was exempted from tax. Ecclesiastics enjoyed immunity from military service and the privilege of the ecclesiastical court. Questions concerning the appointment of bishops, marriage, the exemption of soldiers from certain laws of the Church, property confiscated during the revolution, &c., were settled by arrangements calculated to reconcile all interests. On December 30, 1892, an act additional to this agreement was signed. It contained several provisions that are very interesting from the point of view of modern ecclesiastical law. On certain points it restored the old canon law and made modifications of many provisions in accordance with the necessities of the times. In this method of procedure one recognizes the maternal wisdom of the Church in the regulating of mixed questions.

We cannot omit mention here of **Ecuador,** once a model of Christian republics. A concordat concluded in 1882 had stipulated nothing in regard to the endowing of bishoprics. This question was settled by an agreement concluded in 1890, the State consenting to cede gratuitously to the hierarchy three per cent. of the lands belonging to it. On this point a French newspaper attributed the following words to the Count of Paris: "In the new world there is another republic that would certainly give satisfaction to the most earnest Catholics, because it is the country in which the government is most thoroughly Catholic. In his last message President Flores, nephew of the immortal Garcia Moreno (assasinated by the Freemasons in 1875), after having given thanks to the Almighty God, rejoiced at the happy relations which he entertained with the Holy Father and at the testimonies of good will that had been lavished on him by the court of Rome. Our country, he said, has the best reasons for gratitude towards the great Pontiff Leo XIII., who never ceases to heap his favors upon us. Then he closed his message with a statement of the respect in which the republic held the supreme law that is represented on earth by the Vicar of Jesus Christ." "What is most curious," the Parisian newspaper adds, "is that the republic of Ecuador does not confine itself to showing its devotion to the Pope in fine phrases. It adds to them something more substantial, an annual income of a million. This liberality does not keep it from prospering. Every year the State bonds increase in value; roads and rail-

ways put the coast towns in communication with the interior. Moreover, the Ecuadorians are the least burdened with taxes of any people on earth. The quota of direct and indirect taxes does not exceed twenty francs a head, while in the neighboring States it reaches eighty." But, unfortunately, that **reign of prosperity** was not allowed to last. Secret societies did their fell work, and after political revolution came the bitterest and cruelest persecution the Church has known on the American continent since the opening of the nineteenth century.

While dealing with foreign affairs we may here record another incident, though a little out of time. It was with keen satisfaction that Leo XIII. saw, in the course of the year 1889, an **English mission sent to the Vatican** by the queen of England. The head of that mission was General Sir Lintorn Simmons, and its object was the settlement of certain questions concerning **the island of Malta.** For two centuries past no official representative of England had been seen at the court of Rome. This mission, accordingly, had met with some opposition in the British Parliament. But the prime minister, the Marquis of Salisbury, irrefutably established its opportuneness. The chief question settled in the negotiations was the introduction of the laws of the Council of Trent into Malta for the governing of marriages between Catholics and of mixed marriages. A tempest in a teapot was stirred up in the island by some fire-eating irreconcilables because Leo XIII. had ordered that measures be taken to the effect that the Maltese seminarians should learn English, but without neglecting on that account the study of their mother tongue. Matters were carried so far that Mgr. Pace, bishop of Malta, had to fulminate the major excommunication against all those supporting the Maltese newspapers, *Moviemento, Malta,* and *Habbar Malti,* described as insulting to the Holy See, seditious, irreligious, and rebellious against episcopal authority. On July 27, 1890, the Pope wrote to the bishop of Malta a letter in which he had no difficulty in showing that the only object of the measure adopted by him was to facilitate the apostolate of the Maltese priests among the many English residing on the island.

QUITE naturally, while following this long digression, we have apparently overlooked many other incidents. Let us now briefly recall some of those that happened after the opening of the year 1885. On February 1 of this year, Leo XIII. specially recommended to the emperor of **China** the interests of Christians menaced by the war between France and the Celestial Empire. The emperor of **Japan** also received a letter from the Pope, dated May 13; and it was delivered on September 7 by the vicar apostolic, Mgr. Osouf. Its purpose was to thank the Mikado for the liberty granted to Christians, and to ask from him in their behalf even a more effective protection. This letter was most favorably received. By a bull dated June 15, 1891, the Holy Father created a complete Catholic hierarchy for Japan.

On the 20th of the same month, Leo XIII. decreed the foundation, in the Roman Seminary, of a school of **higher studies** for Italian, Latin, and Greek literature. The Pope's letter to the cardinal vicar concerning this institute is interesting, on account of the controversies that of old divided Catholics on the subject of the Latin and Greek classics. After having recommended the study of literature in its relations with civilization and the development of the intellect, the Pope declares that he did not mean merely to speak of modern literature. "On the contrary," he continues, "we must take still more interest in the literature of the ancient Romans, in the first place because the Latin language is throughout the whole West the companion and auxiliary of the Catholic religion, and then because too few persons devote themselves to this sort of studies, or because those who do so do not give it sufficient attention, so that the praiseworthy exercise of **writing Latin with elegance** and dignity seems to have generally fallen into disuse. We should also study the Greek authors carefully; for the **Greek models** are so excellent in all lines that we can imagine nothing more chaste or more perfect." The Greek language is also the living language of the Oriental Church, and again those who have a knowledge of Greek literature can more easily master the Latinity of the Quirites. He then shows that the Fathers of the Church were all men of letters as far as was permitted by the time in which each of them lived. Among them were some so powerful in art and genius that they seem not to be far behind the greatest among the ancient Greeks and Romans. The Pope regards as a very great benefit, which we owe to the Church, the preservation of the ancient Latin and Greek poets, historians and orators. He then recalls what the Roman Pontiffs have done for literature. These teachings of a literary Pope on a subject on which as such he was exceptionally competent to judge, we have deemed it interesting to recall. .

The year 1885 closed with an Encyclical announcing **a new jubilee.** It contained strong exhortations to preach penance to the peoples, and again recommended the Third Order of St. Francis. "It is not without reason," said the Holy Father, "that we speak in the first place of penance and of the voluntary mortification of the body that is a part of it. You know the spirit of the age. Most people wish to live at ease and do nothing manly or magnanimous. Thus they fall into a multitude of miseries, and find pretexts for not complying with the salutary laws of the Church, thinking that an intolerable burthen is imposed on them when they are ordered to abstain from certain kinds of aliments or to fast a few days in the year. It is not astonishing that, enervated by this habit, they gradually give themselves up to their ever more exacting passions. It is proper, then, to recall to temperance the souls that have fallen or are inclined to effeminacy." Leo XIII. then, in a certain sense, confides the tutelage and guardianship of the spirit of penance to the Third Order of St. Francis, whose rules are light to bear, but are not of slight importance from the point of view of Christian virtue.

The year 1886 at last saw the conclusion of a **concordat with Portugal,** an event most fortunate for religion and one which, seeing the delicate nature of the questions at issue, was a fresh success for the Holy Father's wise policy. There was question especially of regulating the condition of religion in the East Indies. Moreover, the archbishop of Goa exercised spiritual authority over these same churches. This condition of affairs did not correspond with the real situation of the Indies, which were removed for the most part from the political domination of Portugal and evangelized by religious orders or by missionaries who did not depend on the archbishop of Goa. Thanks to the skilful negotiations of the Pope's diplomacy, and thanks especially to a personal letter from Leo XIII. to the king of Portugal, the latter consented to have his right of patronage restricted solely to the Portuguese possessions, and the archiepiscopal jurisdiction of the chief pastor of Goa limited to these same possessions, while the honorary title of partriarch of the Indies and the right to preside over the national councils of that vast country were conferred on him. This happy agreement allowed Leo XIII. to re-establish **the Catholic hierarchy in the Indies,** by creating there archbishopries and bishopries instead of the vicariates apostolic, a measure that gave rise to bright hopes for the religious future of a country in which, according to the testimony of Leo XIII. himself, Catholicism is developing marvelously and with full liberty. An **Encyclical to the Portuguese hierarchy**, the "Pergrata nobis" of September 14, 1886, bestowed on the nation and the sovereign of Portugal the praises which they merited, as well for the kindly disposition shown in the settlement of this matter as for the zeal displayed at all times by Portugal for the propagation of the Gospel. The Pope congratulated that country on having known how to preserve the unity of faith and

to have made it the basis of its political constitution. He called the attention of the hierarchy to the various religious needs of the country, and especially to the necessity of separating the interests of the Church from those of purely political parties, and of developing a healthy press in opposition to the anti-religious newspapers, not, however, without again recommending to journalists moderation, prudence, and charity.

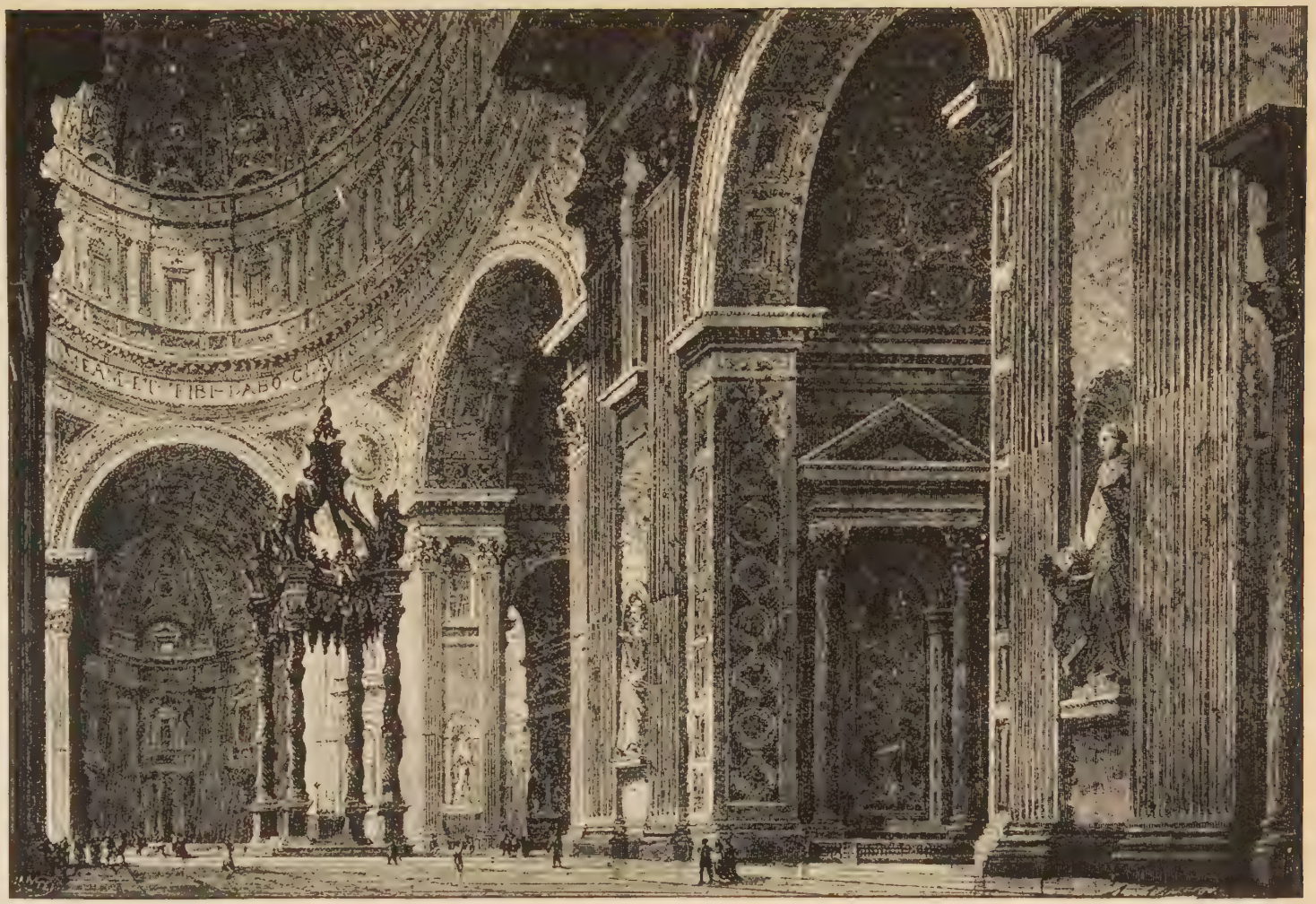
Recent events had shown the general opportuneness, even at Rome, of these recommendations. The Pope had been compelled to **suppress a Catholic newspaper,** the *Journal de Rome,* edited by writers too tenacious of their own opinions, who, under the pretence of defending the Papacy, were covertly attacking the course taken by the Church under the direction of Leo XIII. A short time afterwards, M. des Houx, the editor-in-chief of that newspaper, published a pamphlet insulting to the Holy See, entitled, "Recollections of a French Journalist in Rome." This work was put on the Index on April 1, 1886, and its author then made his submission to the Holy See. About the same time the conversion of **Savarese,** a former prelate, occurred and edified the faithful, who had been saddened and scandalized by his desertion to Protestantism.

An incident that had excited public opinion in France was happily ended in the course of this year. Since 1881 the Chinese government had frequently expressed the desire to see the Vatican represented by a **nuncio at Pekin.** For some time nothing came of these proposals. The letter sent by the Pope to the Chinese emperor in 1885 probably revived the idea, and in January, 1886, Mr. Dunn presented to the secretary of state official letters accrediting him to the Holy See for the purpose of reopening the question. As France had from time immemorial had a protectorate over the Christians in China, the Vatican thought it was its duty, before reaching any conclusion in the matter, to refer the subject to the French government. Contrary to all expectation, the latter offered strong opposition, in spite of the express declarations of the Holy See, which gave assurance that it by no means desired to modify the existing situation to the detriment of France, but merely to combine its influence with that of the Republic in favor of Chinese Christians. These explanations were of no avail, and the project failed on account of the ill will of the French government, whose semi-official organs spared no pains to make violent attacks on the Holy See over the shoulder of these negotiations. It was a curious sight to see France set herself up as the sole protector of Catholicism in the Far East while persecuting the Church at home.

By a brief dated June 20, 1886, Leo XIII. declared St. John of God and St. Camillus of Lellis **patrons of hospitals**; and by decree issued on July 13 he reinstated the **Society of Jesus** in all the privileges which it had obtained from the Sovereign Pontiffs since its origin. "Let the present letters," he said, "be a tes-

timony of the love which we have ever bestowed and which we now bestow on the illustrious Society of Jesus, so devoted to our predecessors and to ourself, fruitful in holiness and in knowledge, the nurse of men of merit, the champion of solid and sound learning, and which, in spite of the severe persecutions endured for justice's sake, has never ceased to work ardently and courageously in the Lord's vineyard." This just homage paid by the Vicar of Jesus Christ to the merits of the Society of Jesus stirred up violent outbursts of anger in the Italian Liberal press.

Furthermore, the satanic fury of the Revolution more than ever gave itself free rein during the year 1886. **Anticlerical congresses** were multiplied and outrages on the Papacy were so increased as to make it necessary for the Holy See to send a note to all foreign governments. These outrages and acts of violence did not emanate merely from the scurrilous press. A minister, Signor Grimaldi, on the occasion of a public ceremony, denounced the Vatican as "the enemy of Italy," and besought all Liberals to unite in fighting that common adversary. On September 20, the anniversary of the seizing of Rome, **Humbert I.**, king of Italy, mingled his voice in the concert that was raised in every corner of the land, by characterizing Rome, in a telegram he sent to the Roman authorities, as an *intangible conquest*. This phrase became famous in Liberal circles, and has been repeated ever since in all tones and on all occasions. To this overflowing of anti-Papal rancor the Pope made answer in an address he delivered to the organizers of the centenary of Pope Gregory VII.: "Oh! would that the Italians knew how to separate the love of their country and the wish for its prosperity from the **dark schemes of the sects,** and that, taking inspiration from their real welfare and their highest interests, they would regard it as a duty and an honor to support the cause of the Pope and to defend the independence and liberty of the Apostolic See!" Men thought they heard in these words an echo of the Divine Master's exclamation as He looked upon Jerusalem: "Si scires et tu * * quæ ad pacem sunt tibi!" On May 23, 1887, in a consistorial allocution, the Holy Father addressed a new and pressing **invitation to the Italians:** "We ardently desire, and have done so for a long time, that security and peace be restored to the Italians, and that there be an end of the fatal disagreement which separates them from the Roman Papacy; but the justice and dignity of the Apostolic See, attacked by a conspiracy that is the work of the sects rather than that of the people, must remain intact. That harmony be restored, a condition of affairs in which the Roman Pontiff shall not be subjected to the power of anyone, and shall enjoy real liberty according to his rights, must be brought about. This result, far from being prejudicial to the public weal in Italy, would contribute largely to its salvation and prosperity." These words responded so well to the general feeling as to produce a very deep impression. Everybody, indeed, except those who are blinded by the spirit of sect, felt more or



VIEW FROM LEFT TRANSEPT, ST. PETER'S.

less vaguely that the misunderstanding with the Pope meant **death to Italy**. On all sides, then, people began to seek a solution, but outside the limits pointed out by the Pope himself. Yet the idea of removing the capital to Florence, to prepare the way for the restoration of Rome to the Holy See, was broached more or less timidly in the press. Strange to say, it was among Garibaldi's former companions in adventure that, on the non-Catholic side, were to be found the most earnest advocates of the reconciliation of Italy with the Pope. General Tuerr, in a pamphlet published in Paris, insisted on the necessity of assuring the **liberty and independence of the Holy See.** He made the strange proposal to connect the Pope's residence with the sea by a system of harbors and canals, thus giving him free communication with the whole world! To this effect he recalled that in 1847 Garibaldi had offered his sword to Mgr. Bedini, then nuncio to Brazil, for the defence of St. Peter's throne. Another Garibaldian, the deputy Achille Fazzari, on June 1, 1887, sent his resignation to the president of the Chamber, declaring that, "seeing the manifestations to which the question of reconciliation between Church and State had given rise, he could not continue to remain a member of an assembly condemned by the bulk of the voters, who, he said, shared his ideas in regard to **an understanding with the Pope.**" Signor Fazzari added that he would seek re-election to Parliament only when Leo XIII. had permitted Catholics to take part in the elections. In official circles themselves the necessity of reconciliation was understood; but they started with the principle enunciated by former Minister Bonghi in the *Nuova Antologia:* "As regards the question of territory, Italy can restore or give none to the Pope, either large or small." The combinations proposed by the semi-official press were reduced, then, to having the **law of guarantees** better observed, completed by legislative measures, to giving constitutional force to that law, and to entering into pledges with the other powers. It was alleged at the same time that, in his consistorial allocution of May 23, Leo XIII. had **abandoned all pretentions** to the temporal power. Moreover, the more or less conciliatory language of the ministerial press was by no means in harmony with the government's conduct. In the month of July the **ecclesiastical tithes** were abolished by a law that openly violated the rights of pastors. King Humbert, after having sanctioned this law with undue haste, said in answer to the complaints of Cardinal Agostini, patriarch of Venice, that in doing so he had only done his duty, and that he faced "with confidence the judgment of God, of the Church, and of society."

If it had been possible for misguided persons to misunderstand Leo XIII.'s intentions, they were ere long undeceived. Cardinal Jacobini had died in February, 1887, prematurely carried off at the age of fifty-five by a pitiless disease, just when the laborious negotiations in which he had taken such a large part were about to be crowned with the last revision of the May laws. Leo XIII. deemed it

useful to explain to his new Secretary of State, **Cardinal Rampolla del Tindaro,** in a public letter dated June 16, 1887, the main features of his policy. In this most remarkable document the Pope defined in the first place the end he wished to attain, namely, to make peoples and governments profit from the beneficent influence of the Church, not only in regard to the salvation of souls, but also to the **welfare of human society.** It was with this aim that he ever strove to reconcile the nations with the Church and to enter into friendly relations with them, by restoring religious peace everywhere. This course was so much the more necessary as on all sides governments were struggling against the spirit of disorder. "But salvation will not come without the Church." The Pope then entered into a sort of **review of the various nations** and expressed his well-grounded hope that he might be useful to each of them. In Austria he counted on the emperor's piety to aid him. In France he desired to see the sufferings of the Church cease and peace reign between the Holy See and the State "by the observance, according to both the letter and the spirit," of the agreements entered into between the two powers. In Spain, "the foremost of all needs" was "union among Catholics in the generous and disinterested defence of religion, in sincere devotedness to the Holy See, and in reciprocal charity, so that they would not allow themselves to be drawn away by private aims nor by the spirit of contention." In Belgium Leo XIII. desired to see "the beneficent influence of the Church in public and private life" spread more and more. In Prussia it was necessary to continue the work of religious pacification. Much had already been obtained there. The emperor and those in power were animated with good feelings; it was reasonable to hope, then, that they would succeed "in satisfying the just desires of the Catholic people of that country, who deserved so well of religion by their firmness and constancy." The Pope cast his looks and solicitude on the other countries, and at last reached Italy. This part of his letter sums up with admirable clearness the teaching so often developed by him in his writings and addresses on the **independence of the Holy See.** He showed that the words spoken by him at the consistory of May 23 had been incorrectly interpreted, "by giving to them a forced meaning that was altogether contrary to his thought." What the Pope claimed was "a real sovereignty," the only efficacious guarantee of the liberty desired for the Papacy by the Divine Founder of the Church Himself, who has made of her a perfect society by her nature and independent of all human power. History shows, moreover, the perfect lawfulness of the temporal sovereignty of the Popes, and the advantages which it has given to Europe and Italy. The violence and injustice of which it has been the victim in no way prove that God's designs have changed in her regard. On the contrary, the efforts of the Church's enemies and of the sectaries, who attack her temporal power, have been intended only for the destruction of the spiritual power, and show that

these designs have remained the same. Leo XIII. characterizes as folly the hope of seeing the Popes sacrifice their civil sovereignty, the only pledge of their liberty in the government of the Church. It is especially when one studies the question of the Pope's sovereignty in relation to the city of Rome that the **necessity of this sovereignty** becomes evident. Rome is indeed the seat of the Papacy, the centre to which the faithful have a right to come, "in all confidence and in full security," to pay to him their homages and to receive his teachings. Not only should the Pope's liberty not be fettered there, "but it must also be evident to all that such is not the case." It is also in Rome that Catholic life ought to be able to develop most perfectly, solemnly and regularly. Politicians themselves acknowledge that the present situation of the Pope is not what it ought to be. But they make vain and useless efforts to find other expedients. History declares indeed that, as regards the Popes, there is no middle course between sovereignty and persecution, or at least dependence. It is vain for people to depend on time making the present condition of the Papacy acceptable. A vital interest would ever urge the Popes and Catholics to claim the most efficacious guarantee of the liberty of the Holy See. The present condition of affairs is, moreover, ruinous to Italy, to which it brings internally only embarrassment, troubled consciences, and an increase of irreligion and immorality; externally, dissatisfaction of Catholics, difficulties and dangers in the political order, "from which we desire with all our heart," the Holy Father adds, "that our country be delivered." He then refutes the objections raised against the temporal power of the Popes. To restore it, some say, it would be necessary to give up great advantages. But the **Papal sovereignty** is really **not opposed to any genuine good.** History proves this. It would be necessary to abandon the unity of the State. But is this unity a benefit so absolute that without it nations can have neither prosperity nor greatness? so superior that it ought to prevail over every other benefit? Many powerful and prosperous nations do not possess this sort of unity which is so exalted in Italy. Moreover, the benefit of justice, the foundation of prosperity of States, is more important than any other benefit, especially when it is bound up with the highest interests of religion and of the Church. And is not this benefit itself equally bound up with the **welfare of Italy,** thanks to the power it would give to its religious unity, the foundation of every other unity. People appeal to civilization and progress. But the Church is the mother of progress, intellectual and moral, first of all. As regards other forms of progress, such as that in the arts, industry, commerce, etc., they are blessed by her and would be fostered by the civil sovereignty of the Popes. As of old, the latter would at the same time diminish the public burthens, would make works of beneficence flourish, and would take the greatest care of the laboring classes, to the great advantage of the general prosperity. Leo XIII. had no diffi-

culty in showing, in the last place, how vain is the reproach made against the Pope to the effect that he wished to turn back towards the Middle Ages. The advantages of the temporal sovereignty of the Popes are for all time. "It would be folly to suppress it merely for the reason that it flourished in the Middle Ages." Those ages, moreover, aside from the evils they knew, like all other epochs, also had merits that it would be unjust to overlook, "especially in this Italy which in the Middle Ages attained such a high degree of splendor."

The letter we have just analyzed **removed a few illusions** from the minds of many Italian Catholics. But, as the Pope expected, it converted none of the obstinate adversaries of the Papacy. The Freemason Crispi had just assumed the reins of power. The sect was going to dominate more than ever in Italy. It now remained for Leo XIII. only to have recourse to supernatural means to impede the progress of impiety. By a letter dated October 31 and addressed to the Cardinal Vicar, he prescribed the daily and perpetual **recitation of the Rosary** in all the churches of Rome dedicated to the Blessed Virgin. The Pope more than ever put his confidence in Her who crushed the infernal serpent's head, and it was from her assistance especially that he hoped for the success of his efforts for the welfare of the Church. Amid so many concerns and causes for anguish the Holy Father still found time and means to afford efficacious protection to the arts that do not ordinarily flourish in time of war and persecution. On June 3, 1886, took place the solemn inauguration of the new apse of the **church of St. John Lateran,** a marvelous work in which the architecture, the painting and the mosaic art rivaled one another in splendor. We may note in passing the genuine master-stroke executed by the Roman mosaists, who transferred the famous mosaic of Nicholas IV. from the old apse to the new. This vast composition, which covers a large part of the side walls of the choir and its half cupola, was detached and set up again piece by piece, to the complete satisfaction of archæologists, who appreciated its great importance from the point of view of the history of art. In connection with this event we should also mention the works of restoration carried out in the gallery of the Candelabras in **the Vatican.** The pavement was relaid in antique marbles. The ceilings, painted in fresco by Seitz and Torti, express under various symbols an idea dear to Leo. XIII., namely, the alliance of God with the genius of man. Allegorical scenes there recall the Pope's solicitudes for philosophy, history and the fine arts. To this same order of facts belongs the placing of high class tapestries, and especially those of the Gobelins, in the *camera dei Paramenti.* A large quantity of these valuable tapestries were lying forgotten in some corner of the Vatican. The Pope assigned their proper place to these interesting specimens of the textile art in its highest development, among which some genuine masterpieces are to be found.

JUST as the old year 1887 had died, a new day dawned that was a memorable date, not only in the life of Leo XIII., but in the history of the Papacy in the nineteenth century. Ordained to the priesthood on December 31, 1837, Joachim Pecci had celebrated his first Mass on January 1, 1838. Fifty years had elapsed since then—**half a century of apostolic labors,** the last ten years of which had been filled by the incomparably glorious exercise of the duties of Supreme Pontiff. At the end of this long period, the supernaturally enhanced figure of the Sovereign Priest appeared dominant over the world, offering to mankind, in his supreme teachings, the solution of the implacable riddle that it was most eager to solve without being able to do so, the solution that was to furnish light and give peace. In the presence of this striking spectacle the world felt instinctively moved; and it easily changed Leo XIII.'s sacerdotal jubilee into **a grand manifestation of faith,** admiration and love such as never for centuries past it had been given to the world to see. It might be said that it was the dawn of the days foreseen by Joseph de Maistre, when he wrote with almost prophetic intuition: "The time is approaching when we shall have in the world the visible presence of the Papacy." A universal thrill shook the world in 1888, drawing towards Rome sovereigns and peoples, Catholics and infidels, believers and sceptics; and there were seen to pass before the throne of Leo XIII. the ambassadors of all the powers, loaded with the richest presents. Japan, Morocco, Turkey, heretical England and Protestant Germany elbowed Catholic Spain, the apostolic empire of Austria, and France, which, under a persecuting government, did not cease to be the most Christian nation, at the feet of the Supreme Pontiff. The mere homage of courtesy, it was said; but whence came that solemnity and that **unanimity in homage?** Whence and when did mere courtesy assume those outward marks of veneration? No; there was there something else besides the ordinary formalities of diplomacy. There was the sentiment, or perhaps the vaguely defined presentiment, but yet deep feeling of the **unparalleled power of the Papacy** for the well-being of the nations and for the peace of the world. This feeling was expressed, better than by any other of the diplomatists, by the Portuguese ambassador, in the words which he addressed to the Pope when offering to him his sovereign's congratulations: "Peace given and maintained to the Church almost throughout the whole world; Catholicism shedding its grand and beneficent influence in private and in social life, by means of the higher idea of justice, order and liberty; the authority acquired by its teachings, in all things, and its efficacious influence in meeting the effects of the subversive ideas of society—these are facts that shed lustre on an epoch and that

mark one of the grandest triumphs which the Church has obtained for centuries, a triumph due solely to the **force of persuasion.** With the supreme authority of the head of the universal Church is joined the authority that comes from the splendor of his wisdom. The whole world so proclaims and pays to him that homage of respect. That is really the great moral fact celebrated to-day." Whether they deliberately so willed or allowed themselves to be drawn on by an irresistible current, such is indeed the meaning of the participation of the powers in Leo XIII.'s sacerdotal jubilee festivities.

But what shall we say of the holy agitation that took possession of the peoples as the jubilee approached? Never had the world seen such union in prayer and in action, for the Pope and with the Pope. This movement had had an origin so modest that it is impossible not to recognize in its unexpected extension the mark of providential action. Some Catholics in Bologna, with Commendatore Acquaderni at their head, were the first to plan **a manifestation of the whole Church** on the occasion of Leo XIII.'s sacerdotal jubilee. Characterized as rash by the prudent and the politicians, the idea made its way, taking in tow, as we have seen, even the secular powers. Three years' preparation had, moreover, preceded the jubilee solemnities; and while, from one end of the world to the other, people busied themselves with joyous haste on the gifts intended for the Vatican exposition, a holy league of prayers and alms in favor of the Holy Father was organized everywhere, producing between Rome and each country of the Catholic world a current of love and activity that irresistibly drove hearts towards the Pope. The result of this long and affectionate preparation exceeded all expectation. **Leo XIII.'s jubilee Mass** was an unprecedented triumph; and while the splendors of the Papal procession passed along under the roof of St. Peter's, while an enthusiastic multitude acclaimed Leo XIII. and joined him in offering up the Victim of salvation on the tomb of the fisherman of Galilee, at the same hour, throughout the whole world, millions of the faithful were receiving Holy Communion for the Pope's intention. It was Catholic unity of faith and love, raising hearts to God in a sublime exaltation for the Church and her head, the sheep and their shepherd. Then was seen an uninterrupted succession of pilgrimages bringing to the Pontiff's feet delegations from all peoples, and from all classes, anxious to receive the teachings of his lips; and the flame of devotion to the Pope, as Father Faber had said, rekindled at its hearth, was communicated, more ardent and more generous, to the whole world.

The Vatican Exposition was in a certain sense the tangible manifestation of the generality of the Catholic movement. The vast stalls that had been prepared for it proved insufficient; the exposition invaded gallery after gallery and hall after hall, accumulating works of art, products of industry, and discoveries of

science—a real ethnographical museum, which presented in miniature a picture of the activity and civilization of the Catholic nations. Different from the similar exhibitions so numerous in recent years, this one was not a vain display of articles intended either to be sold or to be returned to the exhibitors; it was in a certain sense the collection of the golden wedding presents, offered by the children of the Church to their father. The gifts of this class exhibited at the Vatican were valued at about $12,000,000, to say nothing of the several millions of cash contributions made in Peter's pence. The honorarium subscription of the jubilee Mass amounted of itself alone to 3,000,000 francs! These figures are worthy of record in a moneyed age like ours.

How shall we describe the magnificent, touching, and most impressive spectacle of **the Papal Mass** of January 1 in St. Peter's? It carried the memory back to the marvelous solemnities of the time before 1870, when in the reign of the Pope-king, Pius IX., the centenary of St. Peter, the opening of the Ecumenical Council, and the proclamation of the dogma of Papal infallibility were celebrated. From 5 o'clock in the morning, when the Angelus had been rung by the bells of Rome's 400 churches, extraordinary animation made itself felt in the city. A blue and clear sky presaged a fine day. Ere long 40,000 persons were in motion and on their way towards the Vatican. Though the Pontifical Mass was to begin only at 9.30, there were 35,000 in St. Peter's by 8. The apse, the choir and the tribunes presented a most astonishing sight. To the right the whole diplomatic body in full dress, their costumes glittering with gold and embroidery; in front the Roman nobility. There were to be seen uniforms of all sorts and of all colors, knights of Malta, bishops, members of religious orders in their different costumes, Papal gensdarmes, &c. But as the time approached there came a picket of Swiss guards, with helmet on head and halbert on shoulder; then chamberlains in cape and sword in Charles V. costume; the line of cardinals began, and there were over forty of them, in long red robes, *cappa magna* and tippet. **A touching incident** occurred. Two prelates were leading by the arms an aged cardinal who was ill, and all stepped aside to make way for him; it was the Pope's brother, Cardinal Joseph Pecci, now an octogenarian, who, in spite of his infirmities, had ardently wished to be present at the grand ceremony. At last the noble guards emerged from the chapel of the Blessed Sacrament, the way by which the Sovereign Pontiff was to come; the "Tu es Petrus" resounded from the choir, a thrill ran through the immense assembly, and all threw themselves on their knees. There was Pope Leo XIII.! Borne on the *sedia gestatoria* by his *parafranieri* clad in brocaded red silk, he advanced, greater than men, detached from earth. He seemed to glide over a human carpet, wearing chasuble and mitre. He advanced between two moving files of Swiss, along a way already lined by the palatine guard, preceded by many-colored mace-

bearers and followed by the chapter of St. Peter's, saluted with songs answered by silver trumpets stationed in the cupola, and enthusiastic plaudits, awaking an echo and oft repeated, of "Long live Leo XIII.!" "Long live the Pope!" Hats and handkerchiefs waved in the air; there were constant outbursts of applause, all the **accompaniments of faith and love.** His hand was stretched out to bless. His head leaned towards his people, in an attitude of inexpressible tenderness. He was more than handsome, he was heavenly, transparent, immaterial, between his two great fans of white feathers, the *flabelli* that were borne alongside of him, and that seemed like immense wings, floating between earth and heaven. He saw no one, and he seemed to be looking at each person in particular. And an appeasement came over the souls of those assembled there, a relaxation took place that made tears of joy and tenderness mount to their eyes. As he approached he seemed to grow taller, and, amid that extraordinary pomp, those looking on saw but him, the White Man, the Vicar of Christ. When he arrived at the altar, close to the Papal throne, the *sedia gestatoria* was lowered. He left it, and Mass was begun. Amid celestial harmonies, in which all the rich tones of the human keyboard were mingled and blended, the Pope's hands were seen to tremble as he celebrated the Holy Sacrifice which he had offered up for the first time just fifty years before. He said a Low Mass, with the white skull-cap on his head, and put on the mitre only for the *Lavabo,* which was offered by Cardinal Vicar Parocchi. To say the prayers he put on spectacles. The Pope leaned over the altar in front of the Host that was about to become God; the small white film of pure wheat oscillated between his fingers trembling with emotion. He wept warm tears, and those old man's tears, those tears of Pope and Father, fell silently on the sacred linens, around the descending Victim coming in obedience to his voice: "This is My body, this is My blood." And the Pope knelt. Then he arose again, and, transfigured, with his eyes turned Heavenward, he raised the white Host before the people in front of him, for the altar was turned towards the entrance to the basilica. Trumpet sounds burst over the heads of the congregation, as if the immense dome had just been raised by the hand of God, and as if there were coming down through the opening thus left the approaching echoes of **Heaven's triumphal marches.** The wonderful effects of those bugle blasts are indescribable, produced as they were away up in the cupola by musicians blowing into great silver trumpets. Leo XIII. concluded the divine service, came down from the altar supported by his assistant prelates, said his prayers to the Blessed Virgin, the responses being given by the attendants, then intoned the "Te Deum," which was sung alternately by the choir and the people, and returned to the "cabin," where he partook of a collation. Having re-entered the *sedia gestatoria,* clad in his cope and with the Paris mitre, France's present, on his head, and under a grand dais with eight risings, he passed

again, transfigured, with sparkling eye and smiling countenance. He was carried in front of the Confession, to a platform prepared for the Papal benediction, in advance of the Fisherman's statue, that of the first of the Popes, of his 263rd predecessor. The cardinals came and took a position in a semi-circle before the Papal throne. The Pope laid aside his Tiara. The Cardinal Vicar on his knees handed to His Holiness the book from which he read the formulæ of the Apostolic benediction, amid deep silence. Thirty-three thousand human beings held their breath, and the Pope's almost inaudible voice was shed over that prostrate multitude. A vociferous "Amen" burst from all those breasts and reached the basilica's roof. At that moment not a mouth remained closed, not an eye dry, not a body without a quiver. The Pope again put on the Tiara, and the procession once more was in motion amid fresh acclamations, in which most of the languages spoken on earth were mingled in an indescribable tempest that was answered by the bells, and the brilliant religious group penetrated into the depths of the Vatican, as a summer sun into those of unfathomable horizons. All were standing, waving hat or handkerchief, and crowding to get a last look at His Holiness; yet no accident occurred. It was noon, and the cannon in the St. Angelo fort announced to Rome that it was dinner hour. The crowd left St. Peter's, upset, exhausted, but knowing what an ecstasy meant, nay, even almost knowing what Heaven is. But after this dream they fell into the sad reality. They saw, indeed, Italian troops massed on the piazza in front of St. Peter's and then returning to their barracks, in cold, but yet beautifully clear weather.

Since December the Eternal City had seen within its walls **envoys from the four quarters of the globe** and ambassadors extraordinary from all the great powers coming and offering to the Pope good wishes and presents. In turn there were received at the Vatican with full ceremonial by Leo XIII. the royal or republican ambassadors of Austria-Hungary, Spain, France, Germany, England, Portugal, Brazil, Chili, Ecuador, Peru, the United States, Turkey, Morocco, &c. Not a state, no matter how remote, such as China, Persia, and Japan, or situated in the western hemisphere, but did not offer to the Sovereign Pontiff the expression of its respect and congratulations. On December 31, Alexander III., czar of Russia, sent the following telegram to the Holy Father: "I beg you accept my sincere congratulations on the fiftieth anniversary of Your Holiness's entrance into the priesthood of the Church, to which your glorious pontificate has rendered such brilliant services. Anxious to guard the religious interests of my Roman Catholic subjects, I feel assured the exalted wisdom of which you have given so many proofs will permit me to comply with the needs of the Church of Rome in Russia and to reconcile them with the fundamental principles of my empire." **Only a single prince held aloof.** The king of Italy, though he desired to take part in the triumphal festivities in honor

of the Holy Father, learned indirectly from the Roman Court that it was the duty of the despoiler of the Papal States to make restitution, instead of offering presents to the Vicar of Jesus Christ. It was, moreover, one of the important fruits of the jubilee that the Roman question was brought once more before the world, that the insignificance of the king of Italy as compared with the Pope was shown, that Rome was not large enough for two majesties when one of them was that of the venerated head of over 200,000,000 of Catholics, and that from that time a royal court other than his could not find itself in proper place there. Accordingly King Humbert, hearing the acclamations of all peoples at St. Peter's and the Vatican, and confronting the isolation and silence with which he was surrounded, must have many a time said to himself: "The real prisoner of Rome is not the Pope, but I."

In America the jubilee gave occasion to remarkable manifestations of love and faith towards the Vicar of Jesus Christ. The president of Colombia, Rafael Nunez, proposed to the Chamber that the republic take part in the Papal jubilee. The spiritual power, he said, represents in the world an element of strength whose influence extends over even political questions and constitutes a great social factor. The constitution of Colombia, while proclaiming the Pope as a sovereign to be a stranger to international relations, acknowledges him as spiritual head of the whole Colombian people. Whence followed for that republic the necessity of taking part in Leo XIII.'s jubilee, and its legislature so voted. That of Ecuador followed the example.

On January 6 took place the **formal opening of the exposition** of the gifts presented to the Holy Father. As none of the immense halls of the Vatican sufficed to hold them, the display was arranged in the reception hall. The pavilions were splendid and surpassed in magnificence those of Pius IX.'s jubilee. Leo XIII. made his entrance at half-past twelve, accompanied by his cardinals and his court. The diplomatic body were there; and so were the aristocracy, many distinguished foreigners, and 300 archbishops and bishops. After the singing of the "Tu es Petrus," the Pope, in answer to a discourse by Cardinal Schiaffino, exclaimed: "It is sweet to our heart as a father to see that the whole great Catholic family have wished to take part in the joy of our jubilee feast with productions in all kinds of genius, art, nature and industry. It is at one and the same time consoling and affecting to think that the **generosity of rich and poor,** of princes and of peoples, of the most civilized and of the most savage countries, has prepared this great exposition of presents a large number of which are the result of no small sacrifices made with most joyous and most eager heart! It is still more consoling to know that each of the articles which have been offered to us by our children is a declaration of attachment to the Holy Apostolic See and of devotedness to the authority with which we are vested, as well as of the love shown in our regard.

Besides, taken as a whole, the infinite variety and the multitude of these gifts proclaims and attests emphatically the harmony of feeling among those offering them; and therein one sees the sign of that admirable unity which is one of the most beautiful privileges of the Catholic Church." The Holy Father then made a tour of the various galleries in which were piled up in pyramids treasures so gorgeous as to make the scene look like fairyland to the visitor. There were over 40,000 chasubles, 50,000 chalices, and as many crucifixes; and in like proportion were copes, ostensoriums, ciboriums, holy water fonts, sconces, lamps, candelabras, banners, reliquaries, ornaments of all sorts, of all sizes, of all ages, of all styles, and of all precious materials; and a lavish supply of articles in gold, silver, mother of pearl, ivory, besides pearls and diamonds.

We can mention **only a few of these valuable presents.** From Japan came a pagoda covered with symbolical paintings and showing all the Japanese objects of worship; from Naples a golden throne; from the Syrian hierarchy an extraordinary triptych and a Tiara of Oriental splendor manufactured at Aleppo; from the clergy of Poland a Renaissance font; from the Christians of Shanghai an address decorated with arabesques and designs, on yellow damask stuff and contained in a case covered with precious stones; from Geneva a unique chronometer, adorned with diamonds and striking the hours, quarters and minutes; from Neufchatel a watch surrounded with pearls and enameled with the arms of Leo XIII.; from the ladies of Seville a cloak clasp for the Holy Father made of 500 precious stones, most of which were diamonds and emeralds; from Andalusia a Murillo Virgin; from Granada a Moorish piece of furniture, of exquisite workmanship, inlaid with mother of pearl, silver, ivory, and precious stones; and a reproduction of the Alhambra, in white marble, with gilding and colors; from the Catholics of Smyrna an admirable rug on which were embroidered seven medallions representing the seven Churches mentioned in the Apocalypse; from the ladies of Bogota a silver brocade stole, adorned with 4,800 pearls, 800 emeralds, and 340 diamonds; from Peru a rose all sparkling with diamonds and containing in its corolla a relic of St. Rose of Lima; from Brussels a lot of laces so marvelous that the pastor of St. Gudule's, while showing them to the Countess of Flanders, could not help exclaiming: "Perhaps the Holy Father will reserve this offering to bestow as a homage to some royal personage; perhaps His Holiness will one day send it back to our country in the form of a gift to one of our princesses;" from the Hungarian aristocracy a fifteenth century chalice, incomparably carved, with a Gothic garland around the cup and 120 pearls set in its base; from the Catholics of India an ivory crucifix of extraordinary size and astonishing workmanship; from the ladies of Cairo a rich cushion adorned with gold and pearls; from one Belgian association 100,000 rosaries. **No one could count** the laces from Mechlin, Cambray, Puy, Bayeux, and Alençon;

silver, bronze, and marble angels; harps, harmoniums, and other musical instruments; the wines of all climates, including more champagne than the whole Catholic world could drink to a single toast; sculptured woods from China, indigo from the Seychelles, vanilla from Bourbon, porcelains from Cochinchina, and, in short, a prodigious aggregation of wealth from everywhere and of every sort.

France was magnificently represented through every one of its eighty-six dioceses, and every article was of the finest workmanship of a country that leads the world. There was a rochet woven by women devoted to God, and in its fragile and aërial structure representing 540 days' work, which they did on their knees as it were in prayer. In a special room were collected the **presents from governments and princes.** The queen of England sent a large gold water pitcher and basin; the emperor of Germany a mitre adorned with brilliants, rubies, emeralds and sapphires; the queen regent of Spain a ring adornd with an enormous diamond; the empress Augusta a chasuble embroidered with gold; the emperor of Austria a crucifix of most artistic workmanship set with precious stones; the Sultan a splendid ring; the empress of Austria a cloth of gold chasuble; the queen of the Belgians a Mechlin lace alb; the emperor of Brazil a cross set with diamonds; the empress of Brazil a Gothic holy water font of gold and silver with clusters of pearls; the prince of Monaco a pectoral cross adorned with precious stones; the king of Saxony a marvelous Bible; the queen of Saxony a holy water font in whose bowl she had deposited $10,000 in gold; the regent of Bavaria two magnificent large church windows; the king of Portugal a chalice of great value; the king of Wuertemberg a gold cross executed after his own design; the archdukes and archduchesses of Austria a fifteenth century reliquary; the duke of Cumberland a magnificent reliquary; Don Carlos a pectoral cross; the duke of Aremberg and his brother a beautiful ivory statue representing St. Thomas Aquinas placed in a silver niche adorned with precious stones; Venezuela a gold chalice enriched with diamonds; the president of the French republic Sevres vases; the republic of Ecuador a valuable rock crystal box adorned with precious stones, which had been made in Paris and which contained the autograph message which the famous martyr-president, Garcia Moreno, was going to read when he was assassinated. Several pages of it were stained with his blood. The gift sent by **Grover Cleveland, President of the United States,** consisted of a superb copy of the Constitution enclosed in a rich velvet case fastened with gold chains. On the frontispiece were these words in Mr. Cleveland's handwriting: "To His Holiness Leo XIII.! From Grover Cleveland, President of the United States, with best wishes for his health and prosperity." So as to emphasize the more strongly the meaning of this act of homage, our chief magistrate asked Cardinal Gibbons to see to it that when his gift was presented to the Holy Father, the spokesman should express the personal

regards of the Executive of the American Union. This spokesman was Archbishop Ryan. The Holy Father, in response to the address of the American delegation presenting the gift from President Cleveland, used these most cordial words: "As the archbishop of Philadelphia has said, in your country people enjoy liberty in the true meaning of the word, guaranteed as it is by that constitution a copy of which you have just given to me. With you religion is free to extend ever more widely the empire of Christianity, and the Church to develop her beneficent influence. * * * * Your country has before it a future full of hope, your government is strong, and your president's character elicits my warmest admiration."

The number of visitors during the three months the exposition was open was 349,808, not counting the inmates or employees of the Vatican, for whom there was a special entrance. After his closing visit, on May 30, Leo XIII. decided that **three groups** would be made **of the articles.** The first would form a museum in the Lateran palace, where would be gathered together the valuable ethnographical collections sent by the missions of China, Japan, Annam, and the most remote regions of America and Africa. In another museum were to be collected in the interior of the Vatican the most remarkable articles of the exposition in regard to artistic value or richness—a sort of Papal treasury formed by Catholic generosity. The third part, comprising the greater number of the sacred vessels and articles of every kind intended for worship, would be distributed to poor churches and in mission countries.

We cannot give here in detail the **infinitely varied forms** assumed on this occasion by the expression of feeling on the part of Catholics for their chief pastor. It would be impossible to do justice to the enthusiasm of the great Papal audiences. Suffice it to say that the festivities were **the Tabor of the great Pope;** in them he seemed as if transfigured in a passing splendor of happiness and of glory. It was also the answer of Christian and of all upright souls to the merciful advances made by Leo XIII. to this sick and uneasy age. That outburst of so many hearts, we are not afraid to say, brought great consolation to the aged and persecuted Pontiff. If corresponding effects for the real welfare of the Church did not always answer that uprising, was it not already a great cause for joy to see even those who were but lately the bitter enemies of the Church and of the Holy See now crowd around the Pope in a spontaneous movement of respect and gratitude? But the framework we have planned to fill does not permit us to enumerate, much less to describe, the multitudes who, with their hands full of presents and their hearts full of love, besieged the Vatican at the time of the jubilee festivities, as a human tide to which each nation had given its wave, yet we think we ought to dwell upon an incident that characterized one of those audiences by reason of the reflections it suggests and the hopes it gave reason to entertain.

On the feast of the Epiphany the Holy Father, surrounded by the members of his court, was preparing to go and open the Vatican exposition when he was told that **General Kanzler** had died the night before. Deeply impressed, the Pope withdrew for a few moments to his apartments, no doubt to pray for the energetic and able soldier to whom Rome owed the crushing defeat of the Garibaldians at Mentana in 1867 and liberty for the Vatican Council. That same evening Leo XIII. authorized his secretary of state to express to the general's widow and son "the feeling of deep sorrow he felt on receiving the news of his death." But that was not enough for the Pope's heart; he desired to pay, on a solemn occasion, some supreme public homage to the modest hero in whom was incarnated the idea of the defence of the Holy See. A few days later 2,000 **French pilgrims** were admitted to the presence of His Holiness. Around the throne four cardinals and twenty bishops represented the Church of France. Among those attending the Pope recognized **General de Charette.** Addressing him, he said: "So you have come back to attend the obsequies of General Kanzler, with whom you came to me only eight days ago. Poor Kanzler! He died in full possession of his faculties. He was so good. To his dying moment he had but one thought, namely to console his own and to strengthen his attachment to the Papacy. As he was dying he said to those around him: 'Let us recite together the *Profisciscere, anima Christiana.*' In him the Holy See has lost one of its most devoted and most faithful servants. He had organized the Papal army perfectly and was ever equal to the most difficult occasion; and so he will remain as a model for all those who will continue to serve the Holy See." Such words spoken in the hearing of the bishops and the delegates of France, ever so generous with its gold and its blood for the cause of the Holy See, were something more than the eulogy of a man; they glorified the part played by that man and expressed a hope for the future. It is for this reason that we have made room for them here. Nor were they mere isolated words. Early in February, 1878, Cardinal Pecci, then Camerlengo, had shown consummate courtesy to the deputation of **the Papal Zouaves** who had come to attend the funeral of Pius IX. Two weeks later he renewed its expression when as Pope he received these same delegates. To General de Charette, who had lost no time in coming in person to do him homage, he spoke these significant words: "Remain faithful to the honor of the pledges taken to the Holy See." In an audience granted on March 20, 1878, to some Zouaves, he stated more clearly: "I know I can count on you, and perhaps I will one day have to appeal to your devotedness." We might multiply these testimonies, but there are some more categorical, some that assume an official character. On December 27 of each year the Pope continued to receive, as Pius IX. had done of old, the leading officers of his scattered army and a delegation from the subordinate officers. In 1890 he said to them: "Remain faithful

to the flag which you have had the honor of defending. The times are dark for the Church and for the Papacy, but that cannot last. They will recover their liberty and their independence, for **the Pope cannot** and should not **be the subject of any one.** So as not to be a subject, he must be a sovereign. For him to be a sovereign his States must be restored to him, and as soon as he has his army—an army far from numerous, no doubt,—not with the view of conquest or of international pressure, which would be contrary to the temperament of the Church, he would use it only with the object of safeguarding the prestige of his sovereignty." On December 27, 1891, he said still more explicitly to the same visitors: "We know not what the future has in reserve for us; but we can assure you that the cause which you uphold will triumph sooner or later. When will this triumph come? That is a secret with God, to whom all is possible, and it is not given to us to penetrate into it. If it is no longer delayed, you will come to resume your post, and you will be the reorganizers of the army that will be formed anew for the defence of the most sacred of rights, of the most lawful of sovereigns. The Papal flag, despised and vilified though it be now, is ever glorious. It is the flag of truth and of civilization; neither time nor the vicissitudes of revolution will succeed in beating it down, and in the end it will float victorious. But if that day should be longer in coming than is expected, well, you will go down into the grave with your reputation safe and without remorse, proud of having preserved the integrity of your principles and leaving an honored memory to your children." Again, at that audience of which the Pope reminded General de Charette, Leo XIII., after having admired the artistic work of superb penmanship which had been presented to him by his retired officers, had said gracefully to General Kanzler: "I will use this pen in signing the decree of **reorganization of the Papal army.**" It is proper to group together these declarations of Leo XIII., and not let fall into oblivion that special form of his incessant protest against accomplished facts, his constant claim of his sovereign right, which he would not allow to lapse by prescription.

The jubilee festivities were, on January 15, made to shine with a new splendor by the **ceremony of canonization** of the seven founders of the order of Servites and of three members of the Society of Jesus, namely, Peter Claver, John Berchmans, and Alphonsus Rodriguez. The solemnity was celebrated in the great hall of the *loggia* over the portico of St. Peter's splendidly illuminated, in the presence of about 3,000 attendants. During the jubilee year there were also six solemnities of **beatification.** They took place on six successive Sundays, beginning with January 22. In the morning, according to custom, the decrees were promulgated in the hall of the *loggia* by the Cardinal Prefect of the Congregation of Rites, in the presence of the cardinals, prelates and invited guests. In the afternoon the Sovereign Pontiff went down into the hall, to pray there before

the altars of the newly beatified, and to receive their pictures, the reliquaries and other presents offered by the postulators of the respective causes. The beatifications took place successively in honor of the Venerable Louis Grignon de Montfort, founder of the congregation of the missionaries of the Holy Ghost; the venerable Clement Hofbauer, of the congregation of the Redemptorists; the venerable Egidius Mary of St. Joseph, professed lay brother of the Discalced Minors of St. Peter of Alcantara; the venerable Felix of Nicosia, lay brother of the order of Capuchins; the venerable John Baptist de la Salle, founder of the Brothers of the Christian Schools; and the venerable Mary Joseph of St. Agnes, called Inez de Beniganim, a professed nun of the order of Augustinians. Before the end of the year two other beatifications were celebrated in the Vatican. On the last Sunday after Pentecost, in the presence of the Holy Father, were promulgated the decrees confirming the authenticity of the martyrdom of the venerable servants of God, Gabriel Perboyre, of the Congregation of the Mission, martyred in China, and Peter Chanel, of the Society of Mary, the proto-martyr of Oceanica. These festivities, begun in Rome, were continued throughout the whole world with increasing spirit and joy full of hope.

In connection with these canonizations of the jubilee year, we may here refer back to an act performed by the Pope on December 9, 1886. On that day he endorsed the decree of the Congregation of Rites confirming the honors paid since the pontificate of Gregory XIII. to fifty **English martyrs** who had been victims of the religious persecutions under Henry VIII. and Elizabeth. This act of the Sovereign Pontiff was equivalent to a formal canonization. The most illustrious of the holy martyrs of the sixteenth century are the great chancellor, Thomas More, and Cardinal Fisher. The others belong to various religious orders, to the secular clergy, and three of them to the laity. After the horrors of the Commune in Paris, and on the eve of fresh menaces of outbreak, was it not opportune to bring into the fullest prominence the courage of those heroes who gave their lives for Christ in cruel and ignominious sufferings? Was it not proper to set up the great chancellor who refused to annul Henry VIII.'s marriage in spite of legislative measures taken against the indissolubility of the marriage tie? It is well worthy of remark that the Papal act which glorified those whom the *justice* of English rulers had declared infamous, caused but little emotion in England. Only a few years earlier, indeed, intense excitement would have been the result. Was not the exaltation of the victims a condemnation of the executioners and an assault on the memory of Henry VIII. and Elizabeth, who by Protestants are regarded almost with idolatry? Yet the canonization was received without stirring up any show of anger. This is a manifest proof of the progress that the ideas of toleration in regard to Catholicism have made in England.

This year was also one of **great pilgrimages.** Princes, as we have seen, prostrated themselves at the feet of the Vicar of Jesus Christ through their ambassadors; and the Christian peoples came thither in their turn in numerous and enthusiastic phalanxes. Among them special mention should be made of the French, Irish, Swiss, Hungarian, Belgian, Portuguese, Dutch, American and Mexican pilgrimages. At the same time, from all sections of Italy the manifestations of faith and love for the Holy Father were numerous and striking. On January 5 Leo XIII. celebrated Mass in St. Peter's, to give to his children of Italy, flocking to him "amid difficulties and annoyances far from trivial," one mark more of his paternal kindness. But the great French pilgrimage was incomparable. The feast of April 12 aroused the same enthusiasm as the golden Mass of January 1. On behalf of the pilgrims the Holy Father deigned a third time to celebrate the Mass of the Confession of St. Peter. After the Catholic world and Italy, France received this favor. The better to bring out the character of that manifestation, His Holiness with his own hand distributed Holy Communion to the leaders of the pilgrimage and their families. Next day the *loggia* hall was too small to hold all the French. Five thousand only could gain access to it; and there were almost as many in the royal and the ducal halls. After the reading of two addresses, interrupted by irresisitible applause, Leo XIII. let his soul overflow in one of his most touching and most luminous addresses. Recalling the glories and the religious and charitable institutions of France, he exclaimed: "Why should we not look with a specially benevolent eye on a nation in which religious interests do not cease to stir up such acts of devotedness? Why not recognize that that nation fosters in its bosom a germ of imperishable life, a beginning of salvation and resurrection that answers for the future and is calculated to strengthen our hope?" In the following October the Pope received in audience a pilgrimage of **French Catholic lawyers,** with Senator Lucien Brun at their head. Mgr. Fava, bishop of Grenoble, introduced them to the Holy Father, and then M. Brun read an eloquent address. The Catholic lawyers acknowledged the Pope as the source of truth, the defender and definer of all law. Calling up the memory of Constantine, they asserted the necessity of the temporal sovereignty of the Holy See. His Holiness reminded them that the principles laid down in his Encyclicals are those without which the social problem cannot be solved. "We will continue," he said, "to speak the same language to the nations and to their governments, but we need to be aided by faithful Catholics. Continue to derive inspiration for your works from the divine and the ecclesiastical laws."

The jubilee year had brought joy to all Catholic peoples. The festivities of canonization had associated the Church triumphant with the cheerfulness of the Church militant. Leo XIII. wished, in accordance with an inspiration worthy of

EARLY VISITORS ON THE STEPS OF ST. PETER'S.

his heart, that a great feast of expiation and intercession be celebrated in favor of the souls in Purgatory. He decided that on the last Sunday of September **a memorial service for the dead** take place with great pomp in all the cathedrals and parish churches throughout the world. All the faithful were asked to go to Communion that day with this intention, with the privilege of a plenary indulgence. He resolved to officiate himself on that funeral festival in St. Peter's basilica, and for the fourth time during the year he went thither to offer up the Holy sacrifice. The immense edifice was filled with the deputations of the pilgrims of Italy and with the faithful to the number of about 30,000. Before the Pope's arrival Mgr. Bausa, master of the sacred palaces, went and knelt in front of the railing of the Confession altar, and there intoned the Rosary for the dead. With a marvelous outburst of piety, all those in attendance responded, thus loudly professing the belief of the Church in the efficacy of prayer for the departed. An outburst of enthusiasm welcomed the Sovereign Pontiff as he entered. He came on the *sedia,* but without the *flabelli,* which are reserved for great feasts, wearing the white skullcap and simar, and the red mozetta and stole, the color reserved for the Pope in Requiem ceremonies. As soon as he had begun the celebration of the Holy Sacrifice profound recollectedness followed the acclamations greeting his arrival. The congregation was now but of one heart and one soul with the venerable celebrant, and seemed absorbed in the ecstasy of prayer. After the Mass he heard one of thanksgiving said by a private chaplain at the altar erected in the middle of the *presbyterium.* The chanters of the Papal chapel sang the "Libera me," the Pope gave the absolution, and, after the "De profundis," having re-entered the *sedia,* he recited with emotion the prayers of the solemn benediction. The fresh acclamations arose from the immense crowd, acclamations of faith and filial love for the representative of Jesus Christ.

N the occasion of the closing of the jubilee, Leo XIII. addressed to the bishops of the Catholic world an **Encyclical** of more than ordinary importance, the "**Exeunte jam anno,**" dated December 25, 1888. Always attentive to embracing every opportunity for promoting the salvation of souls, he took advantage of the universal interest in himself at that time to teach another lesson of sovereign importance. In the celebration "of a private event, in which of itself there was nothing extraordinary," but which, however, "has in an unusual manner stirred up the feelings of all and given occasion to so many manifestations of joy," the Pope saw a proof of the prominent place occupied by the Vicar of Jesus Christ in the concerns of mankind, of the hope they have in him amid the difficulties of our time, and of the respect of Catholics for the Church of Rome, the mother and mistress of all the others. Whence the duty incumbent on him of showing his gratitude to God and of making known to men the consolation he was made to feel by their homages. "But there remains for us," he added, "**one more great and holy duty to perform,**" namely, to make all understand that "respect for the Holy See is real only when, uniting with the Christian virtues, it leads souls to salavation. This is why the Pope has decided to speak to his children so as to exhort them familiarly to lead a holy life." To be a Christian it is necessary to unite with faith the practice of the virtues, on which depends not only external salvation, but also the welfare of human society. Now, if we examine what is taking place, we must acknowledge that public and private morals have departed considerably from the evangelical precepts. Most men, forgetting whence they have come or whither they are going, concentrate all their thoughts on the minor and fleeting enjoyments of this earth. From this desire for ease and pleasure springs unbridled greed for gold, which blinds men and often makes them lose the sense of justice and injustice, by giving them at the same time an insolent contempt for the poverty of others. The heart puffed up with pride no longer wishes to recognize either law or authority. Add to that the attractions of vice, impious and licentious theatres, "books and newspapers compiled to turn virtue into ridicule and to glorify vice," the arts themselves serving to excite the passions, and you have a harrowing picture of the **miseries of the present time.** As regards the future, it gives us good grounds for fear, because people are continually sowing in the minds of the young the seed of fresh evils. The Church is banished from the primary schools, and nothing is said of the precepts of religion at the age when it is above all necessary to form their souls. In the higher schools the danger is still greater, because of the greater vice of teaching, which seems to tend expressly to impreg-

nating the young with false opinions. "It is taught that everything in the world is matter, that the origin and nature of man and of beast are identical." There are some who doubt the existence of God, or are in error as to His nature. From this corruption of opinions follows the destruction of the very essence of virtue, right, duty and morals, and that in an almost irreparable manner, because judgment is made to rest on a false basis and it becomes impossible to have recourse to the light of faith, the beginning and foundation of justice. We see indeed before our very eyes the consequences of these false teachings; "rationalism, materialism, and atheism have begotten socialism, communism, and nihilism, the natural and almost necessary consequences of these principles." People deny the **immortality of the soul,** in which case each person must seek to be happy here below, and has no reason to undertake work and trouble voluntarily. What law will have the power to stop the torrent of the passions? Does not all authority fall when one repudiates that of a God who commands and forbids? All that must end in most frightful disorder.

But there are **reasons for consolation and joy,** for God has made the nations so that they can be healed. The remedy consists in a change of course and in returning, individually and publicly, to Jesus Christ. The Pope develops this serious warning in a manner still more serious. Let men understand, then, how contrary it is to the Christian life to seek, as people are doing, pleasure of all kinds, to have a horror of the efforts required by virtue, to refuse oneself nothing the pleasure of which flatters the senses. It follows that those who do not unite the exercise of suffering with contempt for pleasure do not belong to Christ. It is **not a counsel, but a duty,** and one that concerns not merely those who desire a more perfect sort of life, but all without exception." Our age is no longer accustomed to hearing these stern truths; therefore it was opportune for Leo XIII. to call attention to them so solemnly. He goes on to prove the necessity of mortification, by showing that the passions act in conflict with reason, disturb the soul and turn it away from virtue, with such tyranny that one cannot shun vice or perform duty without a daily struggle. In this contest there are various degrees of perfection, "but no one is exempt from the duty of subduing the passions, and those ought to be most careful to do so to whom familiarity with things terrestrial gives greater incitement to evil, unless one be so devoid of sense as to believe that we need not watch so carefully where there is most danger." The reward of this struggle is that, besides the eternal benefits, man regains a large part of his original dignity and **the most precious of liberties,** that which rescues him from the worst of masters, the passions. Moreover, what could society expect from a man who had not that disposition of soul. Will he be prepared to deserve well of society who measures by his selfishness what he ought to do or to abandon? No one can be either mag-

nanimous, or obliging, or merciful, or continent who has not learned to conquer himself and to contemn, by practising virtue, all human things. Furthermore, the service to salvation of struggle and suffering is desired by Providence. It is the way freely chosen by Jesus Christ, and imposed by Him on His disciples when He sealed it with His blood. It is absolutely necessary, then, that we stubbornly shun the attractions and temptations of pleasure and of wealth, the enjoyment of which is displayed so insolently around us, so as not to lose the eternal treasures by seeking the temporal too greedily. "People ordinarily complain that our age is sterile of men of energy. Let them return to Christian morals; then at one and the same time seriousness and constancy will be restored to character."

But the Pope was not satisfied with merely restating these stern and useful truths; with precision he pointed out the means of making them pass into practice. The perpetual struggle against corrupted nature first of all requires **recourse to prayer.** It is this that gives strength to overcome temptation. It is no less necessary to work for the salvation of one's neighbor. Assuredly the frailty of human nature would cause much less anxiety were the Divine precept of prayer less neglected, for God has promised His assistance to those who pray to Him. It is not to be wondered at, then, that prayer, as St. John Chrysostom says, gives us a power comparable with that of God Himself. It contains in itself, so to say, the efficient causes that lead God to show us mercy and to hear us. Detachment from the things of earth, elevation of the soul to God, consciousness of human infirmity, and loving recourse to the goodness and power of the Creator, all these, in a certain sense, force the Lord, who resists the proud and gives His grace to the humble, to hear us. Prayer, like all other virtues, springs from faith in God. But at the same time the practice of it nourishes faith. For this reason it is specially useful in our times. For if the multitude are alienated by an immoderate thirst for liberty if from all quarters arise menacing complaints from the proletariat, if the inhuman cupidity of the fortunate ones of this earth never find enough to satiate them, nothing can supply a better remedy for these evils than the Christian faith.

Leo XIII. then turns to God's ministers and reminds them that they are the light of the world, and that, as such, they ought to be possessed of deep learning, capable of teaching men, of destroying error and of leading the multitude through the difficult paths of life. But thereto they ought to add holiness of life, for men are **reformed rather by example** than by precept. It does not suffice for the priest to free himself from the slavery of the passions; his dignity requires that he learn to have absolute control of himself. It is only at this cost that priests can work successfully for the salvation of others, first making sure of their own. After this earnest exhortation the Pope casts a glance over the world and over the Church. The present evils, he says, should not discourage us, nor the difficulties frighten us. Nations as such do not live beyond their time. It must be, therefore, that they

receive in time what is due to their merits. God rewards even guilty nations for whatever good they may have been able to do. But complete prosperity cannot exist without the public profession of virtue and justice, and "unjust acts ought to be punished, so much the more seriously the longer such a course is continued." What consoled the Pope was that "everything contributed to the glory of God as well as to the salvation of those who follow Jesus Christ with their whole heart, those who have the Church for their Mother and protectress, the Church that is united with Christ by common warfare and victory. We do not, then, and cannot, fear for the Church; but we fear much on account of the salvation of many who, proudly dispensing with her services, rush through various errors into perdition; we are concerned for those nations that we see estranged from God and slumbering in foolish confidence in the presence of the great danger that all things incur." The Church cannot lose her power of saving and of healing. If this virtue in former ages divinely delivered the world growing old in vice and steeped in superstition, why not draw it back from its present strayings? Let suspicions and accusations at last cease; let the Church, freed from all obstacles, be everywhere put in possession of her rights. * * * Then experience will show how far the light of the Gospel goes, and what the virtue of the Redeemer can do." In conclusion Leo XIII. expresses the confidence with which he was inspired by the signs of the reawakening of faith which the year 1888 had brought and, turning to the Lord, he addressed to Him this **magnificent prayer,** which should be found frequently on the lips and in the hearts of the faithful: "You see, O Lord, how the winds blow from every quarter and how the sea swells in its violently throbbing waves. Command the winds and the waves, we beseech You who alone can do it. Give to mankind the real peace which the world cannot give, the peace of order. Let men, through Your grace and acting on Your impulse, return to the order wished for, by making live again as they ought piety towards God, justice and charity towards our neighbor, temperance in regard to themselves, subduing the passions by reason. May Thy kingdom come, and may those also who by vain toil seek far from You truth and salvation understand that they must submit to and obey You. Your laws are permeated with equity and paternal kindness, and You Yourself give us the power to live up to them with ease. Man's life on earth is a struggle, but You take that struggle into account and help man to triumph; You raise him up when he falls, and You crown him in his victory."

The Encyclical we have just analyzed is as it were a spiritual monument erected in memory of Leo XIII.'s sacerdotal jubilee. A memorial of another character on the same occasion was set up within the very precincts of the Vatican. Mention has already been made of the jubilee gifts that found a permanent abiding

place there; but one class of them deserves special notice. The collection of astronomical and scientific instruments exhibited by the Italian clergy was justly regarded as so remarkable that it was resolved to preserve it in the old Gregorian observatory, founded at the Vatican in 1582, at the time when the calendar was reformed, and afterwards abandoned. Leo XIII. welcomed and carried out the idea in an altered and more comprehensive form. He resuscitated the **Vatican observatory,** and entrusted its management to the learned Barnabite, Father Denza, an astronomer of great renown. The latter, on behalf of the Holy Father, offered the services of this new institution to the International Society for making a photographic map of the heavens. This offer having been unanimously accepted, the Pope at once had the special instruments erected that were needed for this delicate work, and the new observatory was soon in regular relations with the chief astronomical stations of the globe for the carrying out of that great work of which the age might so well be proud. Thus the Vatican exposition helped to show, as Leo XIII. said in the act establishing the observatory, "that the Church and her pastors are not opposed to true and solid learning, any more in human than divine things, but that they embrace and favor it, and contribute lovingly to its advancement as far as lies in their power." This honor paid to the Vatican observatory greatly angered the semi-official press of Italy, one of whose leading organs, *Il Diritto,* affected to be astonished that the International Society had not preferred "the great observatory of the Roman College, which enjoys a universal reputation." But he forgot to recall that that observatory was the work of the Jesuits, from whom it had been taken by the Italian government, and that its universal renown was due especially to the labors of the illustrious Father Secchi! However this may be, the *Diritto* added that it had not been inspired with that regret by "jealousy for the deference that had been bestowed on the Vatican, but by the belief that the latter would use it for political ends," and it boasted of having "taken the wind out of the sails of the priests at the Paris astronomical congress!" To such heights do the polemics of the Italian government's supporters soar!

The last day of the year was the occasion of **another imposing ceremony.** A decree of the Congregation of Rites had authorized in all the churches of the world the exposition of the Most Holy Sacrament as thanksgiving in honor of the Sacred Heart. The faithful everywhere crowded to the foot of the altar. Fervent prayers and communions were offered to God for the triumph and peace of the Church. The ceremony was particularly splendid at St. Peter's in Rome. An immense multitude of Romans and foreigners filled the basilica, with the diplomatic corps and members of the patrician families in front. Leo XIII. borne in solemn pomp on the *sedia* came to preside over the prayers. After the recitation of the Rosary, he intoned the "Te Deum," the verses of which were sung alternately by the chanters

of the Sistine chapel and by the vast multitude. At the close, while the symphony of the silver trumpets resounded under the basalica's roof, he gave the benediction of the Most Blessed Sacrament.

UNUSUALLY active as we have seen the Pope's life to have been during this year, yet he found time to issue two more of his immortal Encyclicals. "At all times and in all places," says Joseph de Maistre, until Christianity was established, and even until that religion had gained complete possession of men's hearts, **slavery** was always regarded as a necessary part of the government and of the political machinery of nations, in republics as well as in monarchies, without it having ever come into any philosopher's head to condemn it, or into that of any lawmaker to attack it with either fundamental or circumstantial legislation. * * * But at last the Divine law appeared on earth. All at once it took possession of man's heart and changed it in a manner calculated to excite the eternal admiration of every real observer. Religion began specially to work unceasingly for the abolition of slavery." It is true that Christianity has been reproached with not having freed the slaves on the spot; but, Ozanam remarks, "there were two reasons for that. In the first place, it had a horror of violence, it detested the shedding of blood. That was why He who died a slave on the cross did not teach mankind the way of Spartacus. Another reason was that the slave was not capable of liberty; before making him a free man, it was necessary to make a man of him, to reconstruct his personality, to reawaken his suppressed self-consciousness and make him realize what he could be. This indeed was what Christ had begun when He took the form of a slave and died on the cross. * * * Slavery still subsists among Christians; put power over the person has forever been abolished, and, consequently, slavery has lost half its rigor—the Christian slave has a right to sacred things. He has a right to family, to justice and to honor; he has a right to rest." Since the great historian wrote these lines slavery has been abolished in every Christian land. It will be to the eternal honor of the Church that the **Roman Pontiffs** did such great things **in favor of slaves.** St. Gregory the Great liberated as large a number as possible, and, at the council of Rome in 597, he enacted that liberty be given to all those who would embrace the monastic life. In 1167 Pope Alexander III. intimated to the Moorish king of Valencia that no Christian could be reduced to slavery. Religious orders were founded for the redemption of captives, and the members of the congregation of Our Lady of Mercy gave themselves up as slaves in place of Christians in bondage, if that was necessary to redeem them. Moreover,

the Church mitigated the lot of the slaves whom it could not free. Charlemagne, in his "Capitularies," and Gratian, in his "Decree," adopted the regulations of St. Gregory the Great in regard to slaves, and, in all ages, the Popes took the miserable condition of those in bondage under their protection. Towards the end of the sixteenth century slavery seemed almost abolished among Christian peoples, when the discovery of America and of new regions in Africa and Asia gave a fresh impulse to that traffic in slaves from Ethiopia that has been called **the Slave Trade.** Though condemned by Pope Pius II., this trade assumed very wide development in the colonies. Paul III., not being able to abolish it, solemnly expressed himself on the question, and declared that a threefold privilege should be granted to the slaves, namely, that each of them might be master of his own person, that they could live socially in accordance with their customs, and that they could acquire and own property. In 1559, writing to the Cardinal of Toledo, he condemned those who would violate this decree to the penalty of the interdict, with the power of absolving them reserved to the Roman Pontiff. Pius VII. recommended the cause of the Indians and the Blacks to the Congress of Vienna in 1815, and that body, as well as the Verona Conference in 1822, severely condemned the traffic in slaves. In his turn Gregory XVI. encouraged the abolitionist movement with his Encyclical, "In Supremo Apostolatus," of 1837. England had emancipated the slaves in her colonies in 1834-5; France followed the example in 1848; Holland and Denmark in 1864; the United States in 1865, and Brazil and Spain early in the reign of Leo XIII. In Brazil many slaves were freed during the Pope's golden jubilee. His Holiness told the imperial envoy of his great joy on this account, and announced that he would write to the Brazilian hierarchy on the subject of slavery, which that country wished to extirpate as soon as possible.

This **Encyclical, "In Plurimis,"** was issued on May 5, 1888. It was as it were an eloquent theological and historical treatise on slavery. Accordingly it resounded like a loud heavenly trumpet blast to the most remote countries. It denounced "the monstrous atrocity and perversity of slavery, that reproach to religion, humanity and justice." It recalled the protests of the Church and of the Sovereign Pontiffs against those assaults on human dignity; it confirmed all that St. Paul, St. Augustine, and St. Gregory the Great, all that Popes Adrian I., Honorius II., Gregory IX., Pius II., Leo X., and Paul III. had said, or decreed, or claimed in favor of individual liberty. It showed how the Church has never varied on this great and capital question, and made a pressing appeal to "apostolic men," imploring them to spare no pains to procure the salvation and freedom of slaves. If the ignoble trade in human beings, the Pope said in effect, has really come to an end on the ocean, it is but too commonly practised on land even nowadays and with too much barbarity, especially in some African countries. The Mo-

hammedans, indeed, regard the **Ethiopians** and such tribes as scarcely in any respect superior to the brute creation. "It is easy to conceive, while we shudder at it, with what **perfidy and cruelty** they treat their victims. They suddenly make a raid, after the manner and with the violence of robbers, upon the tribes of Ethiopia, taking them by surprise; they invade cities, villages, and country districts, devastating and pillaging everything; they carry off as an easy prey men, women, and children, and bring them by main force to be sold in the most infamous markets. It is from Egypt, Zanzibar, and in part also from the Soudan, as from so many stations, that these **abominable expeditions** set out; men loaded with chains are forced to walk a long way, sustained by the most meagre diet and subjected to most horrible treatment. Those who are unable to endure it are left to die; those who survive are doomed to be sold in squads, exhibited before cruel and cynical purchasers. Each person thus sold and delivered is exposed to separation from wife, children and parents, and the masters into whose power they fall subject them to most cruel and abominable servitude, obliging them even to embrace the religion of Mohammed. To our great grief we have recently heard these things from the lips of some of those who had been witnesses, with their eyes filled with tears, of so infamous an ignominy, and their story is confirmed by recent explorers in equatorial Africa. We learn even from their testimony that the number of Africans sold every year in this way, like herds of beasts, amounts to no less than 400,000, about half of whom, after having been overwhelmed with blows along a difficult way, succumb miserably, so that travelers, how sad it is to say so! can trace their course by the skeletons of those left behind. Who would not be affected by the sight of so many evils? As for us, who hold the place of Christ, the most loving Liberator and Redeemer of all men, and who rejoice so very much on account of the many glorious merits of the Church in regard to all sorts of unfortunate mortals, we can scarcely express with what commiseration we are penetrated in regard to those unfortunate peoples, with what great charity we extend our arms to them, how ardently we desire to be able to procure for them all possible assistance and comfort so that, freed from the slavery of men at the same time as from that of superstition, it be at last given to them to serve the only true God, under the most sweet yoke of Christ, and to be admitted with us to the divine heritage. God grant that all those who are in possession of command and power, or who wish to protect the law of nations or of mankind, or who are sincerely devoted to the progress of religion, strive ardently, as we request and exhort, to repress, prevent and **abolish that trade**, the most ignoble and infamous that can be imagined."

The Brazilian emancipation act was signed three days after the publication of this Encyclical, on May 8, 1888, by the regent, the emperor Dom Pedro's daughter; and he, then traveling in Europe, paid homage to the Holy Father, on the occa-

sion of his jubilee, with the official memorandum of the decree. As regards the vigorous page of the Encyclical against the African slave trade, it had been inspired by a letter in which **Cardinal Lavigerie** exclaimed: "It has been truly said that if one lost his way from equatorial Africa to the cities in which the slave markets are held, one could easily find it by the trail of bones with which it is bordered." Born at Bayonne on October 31, 1824, he became bishop of Nancy in 1863, and afterwards archbishop of Algiers and Carthage, where he was called **the great Frenchman.** Leo XIII. wished that people would also call him **the great cardinal.** He was, indeed, of the race of those creative geniuses, whom obstacles stimulate instead of retarding. His work in Africa is known to the whole world. To France he was worth more than an army. To find men and millions for his civilizing religious enterprises was but play to his mind, which was open and clear as it was energetic. The ministers treated him as a power, and difficulties never kept him back. In Rome, during the Pope's jubilee, the cardinal presented himself at the Vatican, and asked to see the Holy Father. The majordomo answered that it was impossible, as Leo XIII. was receiving the Roman nobility. "I cannot wait," said the cardinal, "I have peoples to civilize," and he was at once passing through the antechambers, to the great amazement of the prelates. He arrived at the Holy Father's door. As the majordomo wanted to keep him from opening it, the cardinal raised his voice. Leo XIII. heard the noise and made his appearance. "Most Holy Father," the visitor exclaimed, "they want to keep me from coming to you." "You are always welcome," said Leo XIII. smiling, and then the guards bowed when the cardinal crossed the antechambers. One of the prelate's master creations was that of the missionaries known as **the White Fathers,** for the evangelization of the black continent. It has given many martyrs to the faith. Several converted negroes have also shed their blood for Jesus Christ, which led to it being said at Rome: "Cardinal Lavigerie's White Fathers were needed to give us black martyrs." In May, 1888, he led to Rome a great African pilgrimage, which there met a pilgrimage from Lyons. To both groups a solemn audience was granted by the Holy Father on May 24. Among those attending were sixteen cardinals, four African bishops and, in the number of the African pilgrims, twelve missionaries from Algeria, twelve negroes formerly slaves in the centre of the black continent and twelve Kabyles or Arabs in white turbans. The African pilgrims, along with rich offerings, presented to the Pope a souvenir of their deserts, namely, two charming antelopes intended for the Vatican gardens. One of them came from the oases of southern Algeria. Around the neck of each was hung a silver plate bearing an inscription in two Latin verses. Cardinal Lavigerie read an address that was emphasized by frequent applause. He alluded with great warmth to the Encyclical on slavery. The Pope listened with the closest

attention and the greatest interest, not once taking his eyes off the speaker. Then rising, in a clear, vibrating voice, the Holy Father opened his heart in powerful moving tones. This is the first time, he said, "that a Pope sees before him in Rome descendants of **the ancient Christians of Africa,** of that land formerly so fruitful of saints and for centuries past so sad and desolate. From the beginning of our pontificate our eyes have been turned towards that disinherited country, our heart has been touched at the sight of the innumerable physical and moral misfortunes of which it is the theatre. We have sought, as far as our strength would permit, to apply a proper and salutary remedy for them. By re-erecting **the ancient see of Carthage,** we have wished to revive the memory of the Cyprians and the Augustines and of their flocks of old so flourishing, and in that way prepare for the reorganization of the ancient Church of Africa. To that end, extending our view over all the other points of that mysterious continent, in which so many millions of souls have never heard the word of the Gospel, we have sent them courageous and zealous missionaries and apostles. What above all has never ceased to fill our soul with sadness and commiseration is the thought of that large number of human creatures reduced by force and cupidity to shameful and degrading slavery. * * * * We have eagerly asked all who have it in their power to put an end to the hideous traffic called "the negro slave trade," and want to use all means to the end that that plague continue no longer to dishonor the human race. And since the African continent is the chief theatre of that traffic and as it were **the home of slavery,** we recommend that all missionaries preaching the holy Gospel devote all their strength, their very life, to that sublime work of redemption, after the example of the glorious Peter Claver. But it is on you especially, my Lord Cardinal, that we depend for the success of the difficult work entailed by the African missions.

Called by the Pope to be **the Peter the Hermit of the anti-slavery crusade,** Cardinal Lavigerie undertook that work, as the Holy Father expressed it, "with an ardor that showed the greatness of his soul." Taking no account of his advanced age or of the fatigues he was going to impose upon himself, he set out to visit in succession the chief countries of Europe, pleading everywhere the cause of the poor blacks with an eloquence that won the hearts of all. He began the series of his lectures in the church of St. Sulpice in Paris, in July, 1888. The great edifice, holding 15,000 persons, was scarcely large enough for his vast audience. He appeared in the pulpit in his pontifical ornaments, wearing his mitre and carrying his crozier, and spread out before the congregation the horrible picture of the barbaric raids that in Central Africa were each year carrying off 400,000 men, women, and children; he painted the horrors and the ruin accompanying those man hunts, those massacres following the resistance of the indigenous populations, those heart-

rending and cruel scenes of the captives' march, of their sale as if they were vile cattle. The whole audience felt a poignant shudder and the emotions of deep piety. **The apostle of the slaves** took advantage of this to appeal to personal devotedness, and as a result the people contributed liberally. On July 31 he spoke in London to a large anti-slavery meeting, at which Lord Granville, a former foreign secretary, presided. Among those attending were Cardinal Manning, a large number of the most prominent men in England, and several African explorers, with one of the most famous of them, Commandant Cameron, at their head. The apostle-cardinal delivered an admirable discourse whose sentiments were echoed everywhere. As the assembly kept up its applause for an unusually long time, the orator exclaimed: "I thank you for your applause; it is an augury of the success of our common efforts." After describing the condition of affairs, he then spoke of the testimony furnished by his children, the Algerian missionaries known as **the White Fathers.** "When I arrived in the country," he said, "now over twenty years ago, I gathered around me a few young men, who were animated by the purest spirit of the apostolate. They are bound together by vows that oblige them to live the life of the natives, and to suffer for them even to death. There were only three to begin with; but it is the glory of human nature that heroism is as contagious as evil. They now number three hundred under various titles, fathers, brothers, novices, auxiliaries; three hundred living—one hundred have died most gloriously; eleven of them shed their blood as martyrs, and the rest succumbed to the climate, disease, privation and fatigue. If I am speaking thus to you, it is not from a feeling of complacency, which would be contemptible, but to set the seal of sacrifice on their testimony and to leave no room for doubt remaining in regard to the horrors which they have revealed to us. We must, as Pascal said, believe witnesses who have submitted to having their throats cut. Now, these witnesses stationed in the Sahara, the region of the great lakes, Tanganyika, and the upper Belgian Congo, have furnished **heartrending details** on the enormous proportions of man-hunting, its cruelties and its horrors." The cardinal appealed to the testimony of Mr. Cameron, showing that 400,000 blacks at least are sold every year in the markets of interior Africa. Various narratives of treatment reserved for women and children caused deep emotion, and the whole assembly, in an ardent impulse of compassion, charity and devotedness, unanimously voted a resolution asking the governments for practical measures against the whole slave trade.

From England the noble apostle betook himself to Belgium, Holland, Milan, Rome, and other cities of Italy, and everywhere **anti-slavery societies** were organized. The work was conducted outside of all political influence, by national councils formed in the different countries of Europe, and independently of one another. In this way each sought resources in its own nation, but also used them

for the benefit of its own country's influence. National committees were thus founded in France, under the presidency of Deputy Keller and Senator Jules Simon; in Germany, Italy, Belgium, Portugal, Austria, Spain, &c. The object was to act on public opinion and to collect financial resources to aid in abolishing slavery in all its forms over the whole surface of Africa. Cardinal Lavigerie also asked for volunteers to engage in anti-slavery expeditions. "To organize thoroughly a strong armed expedition, to make conquests or fight battles, is an idea that can find no supporters among wise men who are acquainted with the affairs of Africa. A force of soldiers is needed, not to fight, but **only to maintain order,** to prohibit brigands from using arms, to close the roads to the slave caravans." To this end the only course feasible is to form, for the purpose of going into the interior of Africa, bodies of indigenous troops organized on the European plan, that would be made up of negroes already won over to our cause. The volunteers asked for by the cardinal presented themselves in goodly numbers—700 in Belgium, and even more in France. But, out of so many, the committees thought they could admit from France only about fifty; they resolved to accept only men presenting all the desirable guarantees of self-denial, strength, courage, and morality. The first anti-slavery expedition set out in 1890, under Commandant Hinck of the Belgian army, its mission being to bring aid to an earlier explorer and civilizer, **Colonel Joubert,** a former Papal Zouave, who had already done some excellent work, and to found posts near Tanganyika. A second expedition set out the following year, under the orders of Captain Jacques, whose sword Leo XIII. had blessed. He joined Joubert in October, 1891, just in time to protect him against hordes that had sworn to exterminate his force. But both ere long needed assistance; then a third expedition was organized by the Belgian anti-slavery society, and embarked on April 2, 1892, under command of Lieutenant Long. A fourth, also Belgian, under the orders of Captain Descamps, was in its turn very soon organized. Who would not admit the devotedness of these new military knights, so much the more to be admired as it was in their case to be united with solid Christian virtues? Without this the most brilliant battalions could not render the expected services. The success of the antislavery expeditions depends on their volunteers being in a certain sense, both in spirit and in conduct, auxiliaries as it were to the missionaries. The best and only durable means of civilizing the African tribes, as well as the other peoples of the globe, is to evangelize them through the Catholic apostolate. "Brute force will never reduce slavery," we read in a letter from Mgr. Augouard, vicar apostolic of Ubanghi (its capital being Brazzaville), one of M. de Brazza's most valuable auxiliaries (Annals of the Propagation of the Faith for May, 1894). "Must we approve a peculiar line of effort followed in certain parts of Africa and consisting in enrolling many battalions by force, under the pretext

of civilizing them? The natives hardly appreciate this form of slavery, a hundred times worse than their own domestic village slavery, and they flee on the first favorable opportunity. No more in the Congo than in Europe will lay civilization produce happy results, and abuses will soon arise from crimes, if indeed they have not been committed already. When one has abandoned everything, family, relatives, friends and country, to serve God and to work for the **regeneration of that unhappy Africa**, one is painfully surprised to see that the greatest obstacles are often set up, not by the savages, but by the Europeans whose bad examples and saddening conduct paralyze the efforts of the Church. It is necessary, then, to come back to Christian civilization. And to this effect it is necessary to multiply the missions that will become so many centres from which will be spread the good news and the regeneration of those still unknown countries."

With his eagle eye Leo XIII. had pointed to this way in the beginning and had tried to give a fresh impulse to the missions, to stir up new apostles everywhere, especially in France, Belgium and Germany. Apostolic men in large numbers, under the influence of the spirit of God, knowing no fear or danger, nor difficulty, nor trouble, must go away towards the regions in which that frightful trade is carried on, so as to bring to their inhabitants the doctrine of Jesus Christ, to which true liberty is an inseparable companion. On April 20, 1890, in a letter to the archbishop of Cologne, he urges the formation of German missions in the African region subject to **the German protectorate**. A German seminary was soon founded as an auxiliary to the African missions, and meanwhile missionaries from Germany inaugurated their ministry in the Dark Continent in such a way as to excite admiration. Moreover, the sovereigns and the Catholics of the whole world, all indeed who regard the law of nations and of nature as sacred, are most anxiously looking for the ways and means that are best adapted to the radical suppression of the barbarous trade in slaves. At the instigation of the king of the Belgians, **a congress of the sovereigns** of Europe was held at Brussels in July, 1890, to take the negro cause under its protection and to abolish the slave trade. Cardinal Lavigerie appreciated its work, saying that it bore in its loins the death of the odious traffic, and would remain the greatest and purest honor of the closing years of the century. The Spanish minister plenipotentiary in the congress proposed to insert in the protocol of the conference **a homage to Leo XIII.**, and was answered with the unanimous applause of the assembly. The president declared that the Pope's name could not be uttered without profound respect and great love. The **anti-slavery congress** held in Paris in September, 1890, was as it were the epilogue of the conference of Brussels. The committees of almost all the nations were notably represented there. After a discourse embracing a programme delivered by M. Keller, the president, the members deliberated chiefly on the following questions:

Adherence to the arrangements of the act of the Brussels conference, resistance to Mussulman fanaticism, the means of creating resources for anti-slavery works, and the founding of a corps of pioneers for the Sahara. The congress expressed the wish that a request be made of Leo XIII. to obtain his ordering an annual universal collection for the anti-slavery work. On October 10, 1890, Cardinal Lavigerie carried this request to Leo XIII. The latter consulted the committee of cardinals, of which the archbishop of Algiers, moreover, was a member, and, on September 20 following, the Holy Father gave the work its crowning approval. In a letter to the bishops of the whole Church he ordered that **an annual collection for the anti-slavery work** be taken up in every church on the feast of the Epiphany. To the Propaganda was entrusted the duty of dividing these offerings among the African missions, in such a way that the money coming from nations having missions on behalf of the slaves be set aside for their establishments. "It is not without great expense," said the Holy Father, "that the support of the missionaries can be provided for, the outlay on account of long journeys, the fitting up of the missions, the building and ornamenting of churches, and the other necessities of the same kind. * * * * We wish that all participate in them, even with the most insignificant alms, so that, distributed more widely, each find the burthen less heavy to bear, and also that the grace of Jesus Christ, which there is question of propagating, be shed over all and that to all it bring peace, pardon for sins, and the most precious gifts."

Early in 1891 a caravan of **young Christians from Uganda** in Central Africa was brought to Rome by the White Fathers and introduced to Leo XIII. The Pope gave a joyous welcome to these children, these Benjamins of his heart. "I am happy to see you," he said, "and to learn that many of your brothers practise your religion faithfully. Practise it always so, even unto death." The young listeners were worthy of this advice. One of them had had a foot cut off by the persecutors. "How did that happen?" the Pope asked, as he drew the child towards him, pointing to that poor, mutilated member, "were you foolish?" "I was not foolish, Holy Father." "And why did they cut off your foot?" "Because I prayed!" "Then tell me of it, my child." The young Congoese related the story of his punishment with such simplicity that tears sprang from the Pope's eyes, and, no longer containing himself, he said: "I have never embraced a martyr, but I will do so now." And the Head of the Church took the poor negro in his arms and pressed him to his heart. At that moment this little martyr represented the whole black race which the Vicar of Jesus Christ loved with such deep devotedness.

N two weeks the Encyclical on slavery was followed by another on a cognate subject. No word has excited the world so much in recent times as **Liberty,** inscribed by Leo XIII. at the head of one of his most remarkable productions. Concerned with the needs and restless aspirations of his age, the august Pontiff could not fail to come out and throw light on a subject that has made the heart of the modern world beat so violently and that has led to such serious excesses. The **Encyclical "Libertas,"** issued on June 20, 1888, is the carrying into execution of this exalted idea. The Papal document begins by proving that liberty, the apanage of the reasonable being, confers a sublime dignity on man by making him master of his own acts. But the use of this prerogative may lead man to his supreme end by the practice of well-doing, or to his voluntary destruction by the search for misleading things that upset the lawful order. Jesus Christ, by restoring **the dignity of human nature,** raised man's will to a better state by the aid of grace and the promise of eternal life. The Church, continuing His work, has, like Him, deserved well of human liberty in the course of the ages. And yet she is accused of being its adversary. "The cause of this is to be found in the defective idea people have of liberty." Modern liberties, as far as they are good, have always been approved by the Church. Anything new to be found in them really constitutes a corrupt element, the fruit of troublous times. Nevertheless, people wish to see in them "the finest glory of our age and the necessary foundation of political constitutions." It was this that led Leo XIII. to discuss the question of liberty all over again.

Before speaking of moral liberty, which is the faculty of acting lawfully, he explains the nature of its essential foundation, which is **natural liberty,** or the faculty of acting as one pleases. Man, who has reason as his guide, regards every good as contingent, that is, as capable of either being or not being. Whence, in regard to his will, the faculty of choosing between the good things none of which seems to him necessarily obliging him to embrace them. If man is in a position to judge of the contingence of good things, it is because he has a simple and spiritual soul, and consequently is capable of grasping in thought the unchangeable reasons of the true and the good. To prove that the human soul is independent of every material element and endowed with the faculty of thinking, is, then, to set up natural liberty on its most solid foundation. "But no one more emphatically than the Church has preached these truths, which she regards as dogmas. No one better than she has **defended liberty and combated fatalism** against heretics, Manicheans, Jansenists, and others. He defines natural liberty to be "the faculty of

choosing between the means that lead to a determined end, the faculty that makes man master of his own acts." Now, a thing chosen as a means enters into the category of the good things called useful, but the good, whatever it be, acts on the appetitive power, or in other words, on the will. Free choice belongs, then, to the will, or rather "it is the will itself in so far as, in its acts, it has the faculty of choosing." But the will can move only if it is enlightened by the intellect, and "in all volition the choice is always preceded by a judgment on the truth of the good things or on the preference which we ought to grant to one of them over the others." This judgment, like every other, is an act of reason, not of the will. The object of liberty residing in the will is therefore a good in conformity with reason. If it happen that, because of the imperfection of the intellect, the latter proposes to the will a good that is but apparent, this power of being mistaken and this effective error constitute, not a perfection, but a defect of the intellect. In the same way the will, by adhering to a deceptive good, shows that if it possesses free choice it is capable of abusing it, and that in that respect its liberty is defective, for the will, by the mere fact that it depends on the reason, should not desire an object that deviates from right reason. If the possibility of deviating from good were of the essence of liberty, God, Jesus Christ, the angels, and the blessed, in whom this power does not exist, either would not be free, or would be so as imperfectly as man in his condition of trial and imperfection. Now, it is the contrary that is true. The power of doing evil is therefore **an imperfection of liberty.**

After having explained the nature of liberty, Leo XIII examines the **relations of law and liberty.** He ranks law among the aids given to liberty to direct its movements towards good and to turn away from evil. The rule regarding what ought to be done or not done is a law that does not concern the lower animals, which in all things act under the impulse of nature and cannot act otherwise. The action of the free being, on the contrary, is preceded by a judgment as to what is good or evil in itself, good and consequently to be realized, or bad and consequently to be shunned. It therefore has the power of acting in such or such a way. What ought to determine it is "the reason that prescribes to the will what it ought to seek or what it ought to avoid, so as to attain the supreme end in view for which man ought to perform all his acts. This ordinating of reason is precisely the law. The latter also attracts man by the sanction of rewards and punishments, and thus turns him away from sin. The foundation of the necessity of the law is therefore in free will itself, that is, in the need that man has of not putting himself in disagreement with right reason.

The **first of all laws** is the natural law in conformity with human reason, written in the heart of each man, the very reason of man, ordering him to do good and forbidding him to sin. But this direction is the organ of a higher reason,

to which our intellect and our liberty ought to submit. For, the effect of the law being to impose duties and to assign rights, it supposes an authority capable of establishing these duties and of defining rights, capable also of sanctioning its orders by chastisements and rewards, all things that evidently could not exist for man if he gave to himself, as supreme legislator, the rule of his own acts. It follows from this, then, that the natural law is nothing else than the eternal laws, impressed upon beings endowed with reason, and inclining them towards the act and the end that suit them, and this is itself only the eternal reason of God the Creator and Moderator of the world. God's goodness has not abandoned free will to itself in the face of the law that must serve it as a rule, but has provided several powerful aids for it. The first and chief of these is **divine grace**, which enlightens the intellect, strengthens the will, and facilitates and helps the exercise of our natural liberty. After having spoken of liberty in the individual, the Pope treats of it in the body social, and shows that human law is to society what reason and natural law are to individuals. Among human laws there are some which, having for their object what is intrinsically good or bad, command one thing, forbid another, and support these rulings by a proper sanction. Such laws do not derive their origin from human society, but are anterior to it and must be connected with the eternal law. The precepts of natural law comprised in human laws have therefore an authority superior to human law, and in this order of things the role of the civil legislator is reduced to assuring common obedience and to turning away the wicked from evil by fear of chastisement, or at least to preventing them from injuring society. If the other regulations of the civil law do not flow immediately from the natural law, yet they are derived from it in an indirect manner. Their object is to define certain points which the natural law leaves undetermined, by means of certain positive regulations. Now, these special rules of conduct, created by a prudent reason and appointed by a lawful power, constitute what people properly call a human law. The character of human law is to get citizens efficaciously to tend to the proper end of the community, by doing good and shunning evil, as nature wishes.

From the principles laid down Leo XIII. deduces this masterly **definition of civil liberty**: "Liberty consists in being able, thanks to the support of the civil laws, to live according to the directions of the eternal law." It does not consist, then, in doing everything we please, a license which, while disturbing the State, would be a source of disorders and would end in tyranny. As regards those who have authority in their hands, for them liberty is not their mere will; they are bound, on the contrary, to govern in accordance with the eternal law from which all human law must be derived. Every order of any power that would not accord with the principles of right reason and with the interests of the public good,

would not have the force of law, because it would not be a rule of justice and would remove men from the good for which society has been formed. It is evident from this that all liberty, whether individual or civil, supposes the necessity of obeying a supreme and eternal rule, which is the authority of God ordering and prohibiting with supreme justice, and thus protecting human liberty and bringing it to its perfection. For **the true perfection** of every being is to pursue and attain its end. Now, the supreme end towards which human liberty ought to aspire is God. The Church has always taught these maxims and deserved well of liberty. People owe to her the moral reform of mankind, the suppression of slavery, and the protection of the civil and political liberty of the nations. Equilibrium of rights, like true fraternity among men, was first proclaimed by Jesus Christ. Following Him, the Apostles preached the equality and fraternity in Christ of the Jew and the gentile, the Greek and the barbarian. No one can dispute the regenerating influence of the Church in civilizing savage peoples. As regards the civilized nations, she has not ceased to make them feel her beneficent influence in protecting the weak, in resisting the arbitrary will of the powerful, and in endowing the nations with institutions that made them prosperous at home and dreaded abroad. Her doctrines ennoble obedience by teaching that the duty of submitting to just laws and of respecting power, is ultimately to be referred to the most high authority of God, from whom flows all authority. Accordingly, as soon as the right to command is wanting, or the command is contrary to reason, to the eternal law, to the authority of God, it is **lawful to disobey men** so as to obey God. Thus closing the way against tyranny, the Church safeguards the rights of citizens and families and makes true liberty prevail, that liberty which permits all to live according to law and right reason. If people understood liberty in this way, who would dare to accuse the Church of being its adversary? But there are men who by liberty mean an absurd license. Their system, which borrows from liberty its name of **Liberalism,** is nothing else but rationalism and naturalism passing from the field of philosophy into that of the moral and civil order, and laying down as a principle the sovereignty of human nature as well in the practice of life as in the knowledge of truth. For them, no more divine power which one ought to obey—each person is his own law unto himself. Henceforward it is not from the outside of man and from above him that we must seek the principle of civil society, but in the free will of each person. Public power emanates from the multitude as from its primal source. Collective reason becomes for society what individual reason, in the estimation of the rationalist, is to the individual. Whence the power attributed to numbers, and majorities alone making right and duty. These **doctrines of Liberalism** are supremely unreasonable. What is more contradictory than to suppress every bond between the creature, or

the society made up of creatures, and God their Creator, as if every effect must not depend on its cause, as if the order of nature did not require that each thing hold its own place and find its perfection in the rank that belongs to it, the inferior being submitting to the superior? These doctrines are, besides, injurious to the individual and society. They reduce the difference between good and evil to a question of opinion, without foundation in reality. What is pleasing will be permitted. Thenceforward no more curb on the passions, and consequently on corruption. In public affairs power is detached from the only true principle on which it can rest. Law is abandoned to the caprices of majorities, and, for that very reason, **the way is opened to tyranny**. Negation of God's authority over the individual and over society leads to the abolition of all public worship and to religious indifference. The multitude, intoxicated with the idea of its sovereignty, allows itself to be drawn on to sedition. "As the curb of duty and of conscience no longer exists, there remains but force, the force that is rather weak to restrain the popular passions. Whence endless struggles against socialists and other subversive sects, which prove the truth of this. The Liberal doctrines lead, therefore, to the overthrow of all true liberty. The fatal consequences of these principles frighten even those who hold them. Many acknowledge that liberty, having reached such excesses, degenerates into license. They want it directed, therefore, by right reason and subjected to the divine and eternal law. But "they do not admit that free man ought to submit to the laws which it might please God to impose on us in some other way than by natural reason," which is in them a contradiction. For, if man, as they acknowledge, depending on God and tending towards God, should obey the Divine Lawgiver, he can place no bounds on God's legislative authority but by withdrawing from the obedience that is due to Him. **The laws of God,** emanating from the Author of nature, harmonize perfectly, moreover, with reason and perfect the natural law. In this we recognize God's mastery preserving our intellect from error and guiding our will. Let us therefore leave united what cannot be separated, and, in accordance with the precept of natural reason itself, let us obey the laws of God. There is another class of Liberals, less advanced, but also far from logical. As they understand it, "the divine laws ought to regulate the private conduct of individuals, not their public action." The public powers can make laws without regard to God's orders, and the State ought to be separated from the Church. These assertions are absurd, if we consider in the first place that society ought to assure to its members the means of living honestly, that is to say, in accordance with the laws of God, the beginning of all justice, and that consequently the State cannot be disinterested in those laws or opposed to them. Those, then, who pretend that, in the government of the nations, we must not take these laws into account, turn political authority aside from its end and from the author-

ity prescribed by nature. On this point the Holy Father recalls what he had already said elsewhere of the **agreement between the civil power and the ecclesiastical.** In spite of the difference between their aims and their ways, both exercise their authority over the same subjects and more than once over the same objects, though from different points of view. This situation should not give rise to regrettable and absurd conflicts. It must be, then, that there is a way of preventing these and of practically establishing agreement. This agreement is comparable with the union between soul and body, a union advantageous to both, but necessary especially to the body, which without it loses life.

The Pope then enters into an examination of the various liberties that our epoch boasts of having acquired. He first condemns **liberty of worship.** "It rests," he says, "on the principle that it is allowable for each person to profess whatever religion he pleases or even to profess none at all;" while, on the contrary, man has no greater duty to perform than that of worshiping God, on whom he depends absolutely in his being and in all his operations. The virtue of religion is, moreover, the necessary support of the other virtues, the object of whose acts is to lead us to the supreme good, which is God. We must, then, serve God, and in the form prescribed by Him, that is to say, in the true religion, which His Providence must have rendered recognizable by evident external signs. From the social point of view, liberty of worship refuses to the State the right of paying public worship to God and of preferring one religion to the others, even where the whole people is Catholic. This doctrine supposes the civil community freed from all duty to God, which is false. It is God who has made man for society and who has united him with his equals, so that he could find in association the benefits that his nature calls for and that his isolated efforts could not procure for him. It must be, then, that civil society, as society, should acknowledge God as its Principle and its Author, and, consequently, pay to Him homage and worship. If he poses as an atheist or, which amounts to the same thing, if, indifferent to all religions, he gives to them the same rights, he outrages both reason and justice. Since the State should have a religion, it follows that it should profess that which is the only true one and which in Catholic countries especially is easily recognizable. It follows that the State should protect and preserve it, because, if the State's immediate end is to assure earthly prosperity to its citizens, it has to perform at the same time the duty of not shackling, but on the contrary of facilitating, for them the acquisition of the supreme good. Nothing, moreover, is more prejudicial to the true liberty of the governing and of the governed than this liberty of worship. The Catholic religion, on the contrary, favors liberty of the subjects, by preserving them from tyranny, and that of sovereigns by preserving them from revolutions that finally lead to greater restrictions of liberty.

Liberty of speech and of the press is not a right as soon as it ceases to be properly moderated. Right, a moral faculty, cannot indifferently belong to good and to evil, to truth and to falsehood. If it is lawful to propagate the true and the good, with prudent liberty, so that a greater number may take advantage of them, it is none the less just that public authority should prevent the diffusion of doctrines that lead the mind astray or corrupt the heart, so as to prevent the evil from spreading to the ruin of society. To the ignorant multitude the bad use of the intellect constitutes a real oppression, and ought to be repressed just the same as the abuse of force against the weak, the people not being capable of protecting themselves against the sophisms of those who appeal to the passions. With unlimited liberty to speak and write, everything is shaken, even the most fundamental truths. All that license gains thereby, liberty loses. And so the repression of error is the safeguard of true liberty. The same must be said of **liberty of teaching.** Truth, the object of the intellect, has alone the right to enter the soul. One should not therefore teach any but true things, and the public power cannot, without neglecting its duty, grant the privilege of teaching error.

As regards the **truths** that alone can be the object of teaching, they are of two sorts, **natural and supernatural.** The former are the basis on which rest morals, religion, justice, all society in fact. It would be impious and show lack of sense to let them be attacked with impunity. The treasure of the supernatural truths, revealed by God and confided to the guardianship of the Church, which, as infallible mistress of faith and morals, bears within her an inviolable right to liberty of teaching, must be preserved with no less care. Reason shows that between the natural and the supernatural truths no real opposition can exist. Anything contradicting these latter is naturally false. It follows that neither does the mastery of the Church prevent the development of the sciences, nor do the laws enacted to defend revealed truth injure true liberty. Moreover, an immense field remains open, in which human activity can give itself rein and genius indulge in liberal exercise, namely, the field of the truths that have no necessary connection with Christian faith and morals or on which the Church has not declared herself. In addition, the liberty claimed by the Liberals consists in attributing to the State and in arrogating to themselves the right to profess the most monstrous opinions, while yet restraining in every way the liberty of the Church in her teaching, which, however, is so advantageous to all.

The foregoing considerations do justice to **liberty of conscience,** if we understand it in the sense that each can at his pleasure give or not give worship to God. But one may also understand it in the sense that a man has the right not to be fettered in the performance of his duties to God. That is real liberty, superior to all violence, and such as the Church has ever claimed, after the example of the apos-

tles and the martyrs. But the supporters of Liberalism who regard the State as an absolute master, characterize it as seditious. If they were in the right, there would be no tyranny, monstrous though it were, to which man should not submit. No, this liberty has nothing in common with the spirit of revolt. It respects human authority; but when the latter manifestly prescribes what is contrary to the will of God, it exceeds its right to command, and it is proper not to obey it. The application of Chrstian principles would alone be capable of healing the evils due in large part to those liberties of which people boast as of the sources of prosperity and glory, and which have borne only poisonous fruits. Yet this application is not always possible. Accordingly the Church, while granting rights only to what is true and honorable, is not opposed to the toleration which the public power thinks it can use, in regard to certain things contrary to truth and justice, in view of a greater evil to be avoided or of a much greater good to be obtained or preserved. But if, in these circumstances, the law of men can, for grave reasons, tolerate the evil, yet it never can or ought to approve of it, nor wish it of itself; for, being of itself the privation of good, evil is opposed to the common good which the lawmaker ought to wish and ought to defend to the best of his power. This necessity of tolerating evil is of itself the sign of a bad condition; and if **toleration**, whose only reason for existence is the common good, came to be injurious, it would cease to be lawful. In this hypothesis, the Church would cease to admit it and would strive, in accordance with her duty, by counsel, exhortation and prayer, to perform the mission with which God has entrusted her. In any case one thing remains ever true, namely, that this liberty of all and for all things is not desirable in itself, because it is repugnant to reason that the false enjoy the same rights as the true. Besides, the most noisy preachers of toleration take no pains not to be intolerant in regard to Catholicism, and, prodigal of liberties for all others, they generally cannot resign themselves to letting the Church have her own.

The Pope concludes his Encyclical with a summary of the teachings contained in it, and thus specifies the **various gradations of Liberalism**: The worst species of Liberalism consists in refusing all obedience to God in public and in private life. In the second place comes the system of those who submit to the natural law, but repudiate all revealed law, at least in the social order, and desire the separation of Church and State, a pernicious error, for the two powers, though they have not the same end or the same dignity, are made to aid each other. This maxim is understood in two ways. Some wish that, in the government of the nations, people act as if the Church did not exist, religion being relegated among the things purely private. Others refuse to the Church the rights inherent in a perfect society, leaving to her only a right of exhortation and of persuasion in regard to her members, without any legislative, judicial, or coercive authority; thus they disfigure the

character of the Church and subject her to the State for the same reason as they would any other free association. In the last place, there are men who, without approving of the **separation of Church and State,** think the Church ought to accommodate herself to the prudence of the day in the government of society. They are right, if they mean to speak of arrangements reconcilable with truth and justice; but it is quite otherwise if there is question of the practices and doctrines which the lowering of morals and the current errors have introduced against all right. The Church, the guardian of the truths necessary for all times, cannot be asked to lend herself to measures injurious to religion and to remain silent in regard to error and injustice.

It follows from what has gone before that it is in no way permitted to ask, defend or grant liberty of the press, of thought, of teaching, and of religions, as so many rights which man possesses naturally. Yet such **liberties can be tolerated** for just causes on condition that they do not degenerate into license. And where custom has put these liberties in force, citizens should use them to do good, while judging them as the Church does. When one lives or is threatened with living under a tyrannical rule that oppresses the nation or fetters the Church, it is permitted to seek a political organization under which it is possible to act with freedom. In this case what one seeks is not unbridled liberty, but the betterment, to the advantage of all, of a bad condition, so that good be not alone excluded from the liberty left to evil. In the same way, it is not forbidden to prefer for the State constitutions whose prominent feature is the democratic element, on condition, however, that they observe the Catholic doctrine on the origin and use of power. The Church **reproves no form of government** that is fit to procure the welfare of the nation, but she wishes, and nature agrees with her in requiring it, that governments do not violate the rights of persons and that they respect those of the Church. Except in special circumstances, it is allowable to take part in the management of public affairs, and the Church wishes that citizens devote themselves to the general welfare, each according to his power. Nor does the Church blame those who wish to free their country from all foreign or despotic domination, provided that it can be done without violating justice. Nor does she condemn communal liberties nor the facilities granted to citizens for the increase of their well-being. The Pope, in closing, asks God to grant to men the light of His counsel, in order that in matters so important they may know the truth, and conform with it with unshaken constancy in both their private conduct and their public life.

This substantial Encyclical, which is **a complete treatise on "Liberty,"** can receive but a small measure of justice in a summary. The linking together of its deductions is such that it is impossible to detach anything from it without detracting from the whole, and in this analysis we have had to follow, step by step, the

logical developments of the teaching imparted by the Pope. The history of Leo XIII. cannot be understood without a statement of his teaching, and to appreciate his external role properly, it is indispensable to get a thorough understanding of his ideas. This is why we give so much space to his words; are they not "Acts" from every point of view? Our age, which has had so much to say of liberty, and which has so imperfectly understood and practised it, has, not without astonishment and admiration, considered the Pope handling this subject. Hostile newspapers themselves bowed to so much wisdom and serenity. Nowhere more than in England, the classic land of civil liberty, did the Encyclical awaken interest. This is how the *Saturday Review,* one of the most conservative of Protestant periodicals, expressed itself on this subject: While reading this long document attentively, one does not discover a single idea in it that cannot be **accepted by all sincere Christians.** The Encyclical shows most clearly that whoever believes in Jesus Christ and accepts His law with a sincere heart, can not co-operate in the designs of those who would banish all religious influence from the civil life of the nations. When we think of the great influence of the Catholic Church and of the obedience with which her numerous hierarchy follow the instructions of her supreme head, we may conclude therefrom that the words of Leo XIII., so strong and logical, will be understood and will produce happy results in the multitude of the faithful. At a time when faith is so cruelly tried, it is consoling to read this Encyclical so full of dignity, and to state that it contains not one word of bitterness and of reproach, not a trace of fanaticism or narrowness of ideas. This courageous voice, that rises amid the disorders now prevailing and reminds Christians of their duty, firmly and gently imposes respect and, let us hope, will also win obedience. These words, really astonishing when coming from a Protestant pen, show that in the very heart of Anglicanism there are upright souls that joyfully receive the light when its rays come direct to their eyes.

ET us connect with this Encyclical on Liberty that which Leo XIII. addressed, on January 10, 1890, to the bishops of the Catholic world on **the chief duties of Christians,** beginning with the words, "Sapientiæ Christianæ." It is a complement to the one we have just analyzed, and the two together contain a body of teachings most important to all the faithful. Before taking up his subject matter Leo XIII. dwells on lofty considerations on the precepts of Christian wisdom and the necessity of conforming our life with them, as well as our morals and our popular institutions. Great progress has been made in the material order, but visible nature, with all the wealth and strength that it contains, if it can assuage life, is not capable of satisfying the soul that is made for greater things. The Supreme Truth, God, alone satisfies the intellect created for truth. That must be understood of domestic and civil society as well as of the individual. **Society** is constituted to furnish man with the means of attaining his perfection, and not that man seek his end in society. A State, therefore, that would have in view only civilization and wealth, without regard to God and the moral laws, would deviate completely from its natural mission. Unfortunately spiritual blessings, of which the true religion has the care, are being effaced from day to day in the neglect and disgust of men. It seems that the things of the soul decrease in proportion as the benefits of the body advance. The insults but too frequently heaped upon the Christian name show **a great weakening of faith,** and a religious age would never have tolerated them. Whence comes danger of eternal loss for a large number, but also danger of ruin for the States, which see the firmest foundation of human society crumble along with Christian institutions and morals. For the support of order they have nothing left but force, quite weak without religion, which, more fit to produce servitude than obedience, has within it the germ of greater troubles. This age has seen cruel events, and it is not certain that it will not see more of the same kind. It is time, then, to seek the remedy where it can be found, to restore in both private and public life the Christian way of thinking and acting. This was why the Holy Father proposed to explain in detail **the duties of Catholics.**

Subject to the Church as children to their mother, and members of a holy society that is governed by the Roman Pontiff under their Invisible Head, Jesus Christ, Catholics are bound to greater duties than are infidels and non-Catholics. If nature imposes on us as an obligation to love and defend, even unto death, the society to which we belong by birth, the same obligation exists with far stronger reason for Christians in regard to the Church, the City of the Living God, founded by Him and for Him. We must, then, love the fatherland that has given us mortal

life, but still more the Church, to which we owe a life that will last forever. The welfare of the soul is in fact more precious than that of the body, duties to God are more sacred than duties to men. Besides, both loves come from one and the same principle, which is God, and there is no contradiction between the duties which they impose upon us. Instances may be met with, however, in which the hierarchy of the duties is overthrown. Occasionally society seems to require one thing of the citizen, and religion to impose another on the Christian. That takes place when the State spurns the power of the Church or pretends to subject her to herself. Then arises a conflict that is not without danger. But in the presence of two powers ordering contrary things, nothing should infringe on the law of Jesus Christ ordering **obedience to magistrates**. To sacrifice the rights of the Church under the pretext of preserving a civil law would be a crime. After the example of St. Peter and the Apostles, "we must obey God rather than men." It is an error to characterize this way of acting as contrary to law. The Pope again reminds the world that law is nothing else but an order of right reason issued by a legitimate power for the common good. He who in such cases refuses to obey does not on that account reject the authority of princes and of laws. He merely deviates from their will where it has not been able to order, since these regulations, issued in contradiction with the law of God, for that very reason are lacking in justice, and are anything you please but laws. The Christian's whole life resides in the knowledge of truth, which perfects his intellect, and in the love of the sovereign good, which perfects his heart, truth and love brought by Jesus Christ upon earth and guarded by the Church as her peculiar patrimony. But the Church in our day meets with violent opposition. **The discoveries of science** have so inflated men that they have wished to do without God; transferring to human nature the power wrested from Him, they pretend they have found all truth in it. They reject Revelation, Christian morality, the authority of the Church and her rights. They banish her from public institutions. They seek to take possession of the government so as to turn the peoples in that direction. Whence open or covert attacks against the Catholic name, the oppression of religion, and the license given to every error.

Amid this disorder, each person should in the first place watch over the safety of his beliefs. To this end Leo XIII. recommends especially **prayer and the study of religion** in the things that do not exceed our reason. They must, besides, take a particular concern for the defence of the faith. Therein certainly lies the role of the Church teaching. But when necessity obliges, each ought to manifest his faith, whether for the instruction or for the confirmation of others of the faithful, or to repress the insults of the unfaithful. Silence in such cases would indicate doubt or cowardice, and would profit only the enemies of the faith.

THE ST. PETER CONFESSION ALTAR.

for the pusillanimity of the good increases the audacity of the wicked. With a little work refutation of the sophisms of unbelief is always possible, nay, ordinarily even easy. Courage alone on the part of Christians suffices, moreover, to disconcert their adversaries. Let them not forget, then, that they were born for struggle and that God will crown the valiant in proportion to their efforts. If it is necessary, in the first place, to defend the Catholic faith openly and constantly, it is also necessary to propagate it according to one's strength. **What Christianity needs most** is that it be made known. Well understood, it has of itself the power to dissipate all obscurities, and, to a right mind, to know it is to embrace it. Faith without doubting is a gift of God, but the things that it teaches are hardly communicable but by word. Whence the necessity of preaching the truth. This mission belongs especially to the bishops and to the Pope. Yet it must not be believed that private individuals cannot also contribute to it in some way, especially those to whom God has given the faculties of mind along with zeal to do good. Whenever circumstances require it, these, without posing as teachers, can impart to others what they have received themselves, and thus echo the voice of the masters. The Vatican Council did not hesitate to solicit expressly this sort of assistance on the part of the faithful, to all of whom, moreover, it is a duty to preach the faith by example and by the open profession of religion. Christians could not efficaciously defend and propagate the faith if they combated in an isolated way. The work of Christ must, like Christ Himself and according to His preaching, be hated by the world. This is why our Lord wished to collect His disciples into a society of which He is the Head. It is the life of Christ that penetrates this body and each of its members, and unites them for one and the same end, though in a multiple action. This is why the Church, a perfect society that is superior to every other, is as it were **an army in battle array** against the enemy of salvation. This organization cannot be changed. He who would withdraw from it to live or fight in his own way fights, not for Christ and the Church, but against them. In order to realize the union so terrible to the enemies of the Christian name, unity of thought is necessary. The intellect is in effect the principle of action; and so wills cannot be united, nor actions be in harmony, if minds disagree. Reason alone cannot establish unity in intellects and wills, which are seduced by so many diverse opinions and passions. Rulers accordingly have recourse to force to make harmony prevail where minds are divided. Such is not the case among Christians who, under the authority of the Church, are certain of possessing the truth. The Church, one like Christ, maintains throughout the whole Christian world one only teaching, and consequently one only will and action.

But, as St. Paul says, **this unity must be perfect.** The Christian faith rests on divine authority, not on the rational and intrinsic knowledge of truths. One

must then admit with one and the same assent all the things revealed by God. To reject a single one of them is to repudiate all the others, for it is overthrowing the very foundations of faith, belief in divine revelation or in God's veracity. The Church teaching, the guardian and interpreter of divine revelation, has the Roman Pontiff as its supreme teacher. Harmony of minds requires, therefore, for the same reason as a perfect consent in faith, **perfect submission and obedience** of wills to the Roman Pontiff as to God. This obedience must be perfect, because it is ordained by faith, and has this in common with faith, that it is indivisible, under penalty of being but a vain semblance of obedience. And so it has always been regarded as the characteristic of true Catholics. Obedience to the pastors of the Church, and especially to the Pope, is not confined to dogmas, which we cannot reject without falling into heresy, nor to the things that, though not defined, are proposed by the ordinary and universal mastery of the Church, and which the Vatican Council declares must be believed as of Catholic and Divine faith. Christians must, besides, let themselves be directed and governed by the bishops and the Holy See. Moreover, nothing is more reasonable. Indeed, Revelation contains things that concern God and man. Both are of Divine law under the guardianship of the Church and of the Pope, who prescribe both what must be believed and what must be done. This is why the Pope ought to be able to declare with authority what the Divine oracles contain and what are the doctrines that are not in accord with them; he ought at the same time to be able to make known what is honest and what is not so, what must be done and what must be shunned in order to attain salvation, without which he would be neither a certain interpreter of the word of God nor a safe guide to direct man through life. A closer study of **the nature of the Church** leads to the same conclusion. The Church is not a chance collection of Christians, but a society divinely constituted to bring souls to peace and holiness. Consequently God has strengthened her with all that is necessary to this end, which she attains by her laws and regulations, and by governing, in a manner in conformity with her nature and amid many difficulties, the Christian people scattered over the whole earth, differing in manners and in race, and subject at one and the same time to the civil power and to the religious authority. The Pope is thus led to speak again of the nature and relations of two powers that lawfully prescribe different duties which are not contradictory, however, the one looking to the prosperity of civil society, the other to the common good of the Church. This **sharing of rights and duties** shows that rulers are free to control what concerns them, and that not only without opposition on the part of the Church, but with its manifest aid, for in prescribing the observance of piety that is justice towards God, she invites in that very way the practice of justice toward princes. The religious power, founded for the government of souls, is nobler than the civil, and faith

teaches that this government belongs in such a way to the Church that the civil power has nothing to do with it. Indeed, it is not to Cæsar, but to Peter, that Jesus Christ has entrusted the keys of the Kingdom of Heaven.

The Holy Father then takes up some questions connected with these doctrines and of sovereign importance. Guardian of her own rights and respectful of those of others, the Church does not believe that it belongs to her to be concerned about **the form of government** that people prefer or with institutions that regulate the civil interests of the Christian nations. She does not find fault with any of the different forms of government, provided that religion and the discipline of morals remain intact. It is proper that the thoughts and actions of each Christian in particular be regulated in this manner. There is undoubtedly an honest sort of political discussion, that which has for its object the attaining of the common good. But to draw the Church to one party or to wish to have her as a most outspoken auxiliary in overcoming those against whom one is struggling, is to abuse religion. On the contrary, religion ought to be sacred to all. As soon as one sees the Christian name menaced by the conduct of its adversaries, all division must cease, and in harmony of minds and wills religion must be defended in the way that is most conducive to the common good, to which all others are to be referred.

Church and State have their respective sovereignties within the limits determined by the approximate cause of both, and this is why they do not obey each other in the regulating of their affairs. Nevertheless, nature gives us not only being, but morality. This is why man asks that public order permit him not only to be happy, but to be able to perfect his morals by virtue, that is, to ask of the Church the aid calculated to enable him to attain his end. The law, then, should take into account that moral and religious nature of man, and forbid or order nothing that would be in opposition with the end of civil and religious society. This is why the Church cannot be disinterested in civil legislation, not in so far as it regards the State, but in so far as it is sometimes a menace to the law of the Church. The latter has received from God the mission of resisting these encroachments, and of making the spirit of the Gospel enter into laws and institutions. She cannot, then, lend her aid and countenance to the heads of the State who attack her or disregard her rights. On the contrary, she favors those who are of the opposite disposition. These principles should regulate the public action of Catholics. In any case they ought to support just men and those devoted to the Church, and there never can be any reason for them preferring those who are ill disposed towards religion. **Harmony among Catholics,** then, is obligatory, especially in our times of so much difficulty; and to realize this harmony it is necessary to be attached to the Church. If they had better understood this necessity, the boldness

of their enemies would not have been able to accumulate so many ruins. Let the memory of the past at least bring the advantage of giving more wisdom for the future!

Leo XIII. puts militant Catholics on their guard against **two stumbling-blocks,** namely, false prudence and rashness. There are some who dissuade against resisting injustice so as not to exasperate hostile minds. No one knows whether they are for or against the Church. They say they profess the Catholic doctrine, but they would have the Church permit the propagation of the doctrines that are opposed to her. They bewail the decay of faith and of morals, but never dream of applying a remedy, and even increase the evil by their excessive indulgence or pernicious dissembling. They wish no one to doubt of their devotedness to the Holy See; but they always have some reproach to make against the Pope. There is nothing less calculated to combat evil than that mortal "prudence of the flesh." The soldiers of Christ who wish to triumph in the gentlest manner, and without wounds being inflicted, make the way easy for the wicked rather than block it against them. Another class of persons, animated with a false or a feigned zeal, wish that everything in the Church be regulated in accordance with their judgment. If one strays away from it, they are unhappy. To act thus is not to follow lawful authority, but to go ahead of it, to attribute to private persons the functions of the magistrate, by a reversal of the order that God has wished to be specially observed in the Church and which He permits no one to violate with impunity. The best way to act is not to refuse to fight, being certain that the victory will remain to the right and to religion. To defend religion against the anti-Catholic sect, which never ceases to persecute the Pontiff since he has fallen into its hands, is to perform an act of great courage. But obedience must be observed, and nothing must be done without it. As a safeguard of this obedience and of the courage necessary for all Christians, hearts should be imbued with prudence of mind, which makes us in our actions avoid at one and the same time timid and cowardly discouragement and too confident rashness.

Quite different is the political prudence of leaders whose object it is to consult **the common good.** This is one thing, and that of private individuals who aim at a private good is another. As regards the political prudence of private persons, it seems to consist entirely in following closely the regulations of legitimate power. This disposition and this order should be observed so much the more in the Christian republics, the more objects are covered by the Pontiff's political prudence. It is to him indeed that belongs not only the ruling of the Church, but in general that of the conduct of Christians, in such a way that it be in perfect harmony with the hope of eternal salvation. The administration of the Church belongs also to the bishops, inferior to the Pope, but true

princes in the ecclesiastical hierarchy, who, placed at the head of their churches and aided by their clergy, are as it were the chief artisans of the spiritual edifice. Such is the essential constitution of the Church to which it is necessary to conform our lives. And the union of laity and priests with their bishops is as necessary as that of the latter with the Pope. No doubt it can happen that there is something to find fault with in the conduct or opinion of a bishop, but no one should arrogate to himself the part of judge, which belongs alone to the Vicar of Jesus Christ.

Moreover, all the efforts of Christians will be of little avail unless their lives are regulated by **the Christian virtues.** The Church no doubt cannot be abandoned by God, and she has nothing to fear from the crimes of men. But such is not the case with a nation, to which sin brings misfortune. The past proves this. Why should not the present have a similar experience? The Holy Father already saw the chastisement that menaced the nations disorganized and eaten up with internal evils. That chastisement cannot be warded off by the mere aid of men, seeing especially the great number of those who have abandoned the Christian faith and have been punished for their pride by a total blindness as to good and evil. For this the intervention of God's mercy is necessary, and this mercy will be obtained by humble prayers and the practice of the Christian virtues, but especially of **charity,** the foundation of all the others and the bond that unites man with God and makes him draw life in God. To charity towards God should be added charity towards man, God's image. Christ, one in charity with the Father, by nature, has wished that His disciples be one in Him, by grace, in this same charity. The impious redouble their hate against the name of Christ, and Christians ought to redouble their piety and charity, **the source of great deeds.** Let whatever dissensions there may be cease; let the disputes that are dividing the strength of the faithful and are bringing no advantage to religion be settled and let life be spent as it ought to be, in love of God and of men, by union of minds in faith and of wills in charity.

The Holy Father in the last place addressed most serious advice to **fathers of families** regarding the education of their children. The family, he says, comprises the beginnings of the State, and the fortune of citizens is upheld in great part within the walls of the domestic circle. This is why those who aim at destroying society first attack the family, and violate the innate right of parents to bring up their children for God, who has given them to them. This right Catholics should claim energetically, especially in the presence of schools dangerous to the faith. The Pope praises the generosity of the faithful, who, in various countries, have at great expense erected Catholic schools, and he asked that this example be imitated everywhere. Let parents be persuaded, however, above all that home edu-

cation has the most powerful influence on the child's soul. He closes with an exhortation to the bishops to spread these teachings everywhere and to raise up the courage of the faithful. No labor is too great to achieve a good so eminent. Moreover, not to wish to fight for Christ is to attack Him; and He has declared that He will deny before His Father in Heaven all those who shall have refused to confess Him before men on earth.

The Encyclical "Sapientiæ Christianæ" brings out into full light the principles regulating the policy of Leo XIII. in the various countries of the world, and with which was inspired the advice he gave to the Catholics of all nations, adapting it to their special necessities. For this very reason it claimed here, like the Encyclical "Libertas," a detailed analysis.

ESPECIALLY in Italy had the persecution of the Church been following a progressive course at this time. In an address he made at a consistory held on June 1, 1888, the Holy Father thus eloquently referred to the position of the Holy See: "By a special favor from God and a special intention of Providence, it has been given to men to contemplate throughout the whole world, during this year of the fiftieth anniversary of our priesthood, an admirable display of faith and public piety. We have been surrounded every day with an influx of pilgrims who have scarcely been able to find room. We have received men from all classes of society and in the most varied and most unexpected forms. Besides the thousands and thousands of persons who have come from every part of Europe, we have received in this palace a large number of men induced by their veneration to leave the most remote regions of America and Africa. In this admirable and most noble emulation of veneration and filial piety you have been enabled to see what a place the peoples of Italy have made for themselves, peoples who have, by their manifest and multiplied testimonies, shown their old and constant devotedness to the Apostolic See. It seemed appropriate, and even wisdom and politeness so dictated, to see to it that no discordant note be heard amid all these voices of praise. Disagreement, however, has not been wanting in the household; nay, more, **the hate of the most implacable** enemies of the Church seems to have increased by reason of the very splendor of the honors paid to the Roman Pontiff, and, during all that time, their hostility has been manifested in a manner more insulting than ever by mingling threats with outrages. And these men, because they are more powerful, now announce their plans with more boldness, and, multiplying their obstacles in every way, they contemplate enchaining the Church more and more in stronger and tighter bonds. Of these intentions there is no need of other proofs than **the penal**

code now being discussed in the legislative assembly. The substance of this law is as follows: In it crimes of treason are invented that are punishable with excessive penalties, without even being defined. In like manner, under the pretext of dangers to be repressed, which they say are especially to be feared by reason of the power of the clergy, they inveigh most severely against those priests who may be convicted of having done or advised anything against the laws, against the civil institutions, or against the acts of the public power, or even against domestic peace and private fortune. One sees but too well to what such laws really tend, especially when they are passed in conjunction with others of the same kind, and when, moreover, the designs of their authors are sufficiently well known. Above all, they mean to prevent, through fear of penalties, the claim of the rights of the Roman Papacy. * * * It is our most imperative duty to declare openly, as we do now, that the laws of which we have just spoken assail the rights and powers of the Church, that they are opposed to the liberty of her sacred ministry and constitute a grave assault on the dignity of the bishops, on the whole clergy, and especially on the Apostolic See, so that it is absolutely unlawful to enact, approve of and ratify them."

The bishop of Madrid, in a pastoral letter, eloquently echoed the Holy Father's words. Cardinal Manning, archbishop of Westminster, referring in a public speech to the Italian penal code, exclaimed: "If this law were in force in England, I know not how often I would be imprisoned and fined. * * * Every English heart revolts at the thought of the **acts of violence** which the Italian government proposes to commit against the ministers of religion." A little farther on he characterized the penal code as "a law Oriental in its tyranny and atrocious in its character."

It was especially **the work of Minister Crispi.** Born in Girgenti in Sicily in 1819, and dying on August 11, 1901, he first became famous for his conspiracies and his marriages. He took part in all the plots against the Bourbons of Naples. Exiled to Malta in 1859, he there married a native peasant. In 1860 he returned and joined Garibaldi's famous Thousand, rallied with his new chief to the Savoyard monarchy, and everywhere introduced a heroine of the Garibaldian army as Mrs. Crispi No. 2. The conspirator became a deputy, and ere long he was to become a minister. The pliancy of his convictions did not embarrass him—he was the incarnation of unscrupulous astuteness. He revealed his true character when, on taking his seat in parliament, he frankly admitted that he was not a Mazzinian or a Garibaldian, or any other man's man, but for Crispi first, last, and all the time. Later on, before the whole Chamber of Deputies, he publicly compared himself with Cavour, explaining why he kept two portfolios to himself: "Cavour was indeed at one and the same time minister of the Interior and of Foreign Affairs!"

Signor Bonghi smiled. "You do not show much respect for Cavour's memory!" said Crispi. "Oh, yes; oh, yes," Bonghi rejoined, "as for the memory of a unique man!" Crispi's countenance then turned purple, as if he were threatened with an attack of apoplexy. One fine day Crispi learned of his first wife's death in Naples. His second marriage had necessarily been declared null and void. Crispi took advantage of this to enter into a third nuptial contract with a pretty young patrician, while Mrs. Crispi No. 2, officially introduced at court and in all the drawing rooms of Rome, was living, to the knowledge and view of everybody. People cried bigamy, and there was great scandal, though the law was with Signor Crispi. The Queen of Italy would not listen to the suggestion of Mrs. Crispi No. 3 being received at court. But the king needed Mr. Crispi, and these words are attributed to him: "Tell Her Majesty the Queen that if Mrs. Crispi does not receive satisfaction this evening, in forty-eight hours Italy will be declared a republic." Mrs. Crispi received an invitation from the queen, but it ran in this form: "Of course I wish to receive Signor Crispi's wife, but I can receive **only one at a time,** and she must always be the same." From his earliest days in politics Crispi was **intensely hostile to the Holy See.** On February 11, 1871, during a discussion in the Chamber on the Law of Guarantees, Visconti Venosta, minister of Foreign Affairs, was defending the bill against the opposition. The latter were fighting it so bitterly that the minister concluded with this exclamation: "Well, by continuing in this course, you will end by sending the Pope to Malta, for example, or to Cologne." "So much the better," exclaimed a voice from the left; it was Crispi's. He had made up his mind to persevere in that unfortunate course, and Freemasonry has had few more powerfully devoted adepts. On each occasion of his taking office he posed as a statesman having a complete programme of government; but this feline programme was never anything but that of the lodges interpreted by a diplomatist with a most elastic conscience.

The **promulgation of the penal code** was a proof of this, and another was soon added. Crispi made one of his colleagues, Signor Boselli, minister of public instruction, sign a decree suppressing religious education in the primary schools of Italy. Under the pretext that the State is not an apostle, **the State was becoming atheist.** At the same time hostilities against Christian institutions were growing more violent from day to day. The liberty of the Roman Pontiff was chained and oppressed, and the press, by its daily violence of language, was stirring up the hatred of the mob against the power of the Holy See. Things had come to such a pass that in the very city of Rome, almost under the Pope's eyes, impiety was permitted to insult the religion of Jesus Christ with a striking and permanent outrage, the issuing with solemn ostentation of a decree to the effect that the honors due to virtue would be paid to an apostate from the Christian faith. To inflict a decisive

blow on religion, indeed, and to make it clear that the Satanic Revolution was mistress in Rome, Freemasonry organized a manifestation still more scandalously impious than anything that had yet been seen. It succeeded in erecting in Rome itself **a statue in honor of an apostate monk** of the sixteenth century, in his ideas and his death representing free thought, the revolt of Lucifer against God. We mean **Giordano Bruno.** This unfrocked Dominican, whose obscene books are an outrage on good morals, and whose life was most scandalous, had at last come to teach as follows: "We must enjoy the present life and take no concern of a future and uncertain life; we owe no account of our actions to God." In the presence of the Wittemberg doctors, he invited gentlemen to crush "those dogs and wild beasts called peasants." Condemned as a heretic by the Holy Office after a long trial, he was degraded, excluded from the ecclesiastical court and handed over to the secular authorities. "We abandon you to the court of the governor of Rome here present," said the sentence, "to be punished with the proper penalties, earnestly entreating the said governor, however, that he deign to mitigate the severity of the laws regarding the penalty incurred by you, so that this penalty entail neither death nor mutilation." The governor of Rome granted a week to the culprit to acknowledge his errors; and as the latter persisted in them, the secular power had him burned alive on the public square called the Campo de' Fiori, in Rome, on February 16, 1600. Furiously repelling all the exhortations that were made to him, he met his death while uttering most frightful blasphemies, and just before expiring repelled the cross with contempt.

Such was the man to whom the Italian Revolution dedicated a monument on Sunday, June 9, 1889, the feast of Pentecost, in the Campo de' Fiori. All the Freemason or anti-Catholic societies, the universities, the freethinking and Liberal municipalities, Italian or foreign, had been invited; all the rank and file and last reserves of **Christ's enemies** had been called out, and at Rome there was presented as it were a vision of Antichrist's infernal army, when the procession passed through the streets of the city with its ninety-seven bands of music and its 1970 banners, one of which represented Satan! The monument was unveiled with great formality, and many speeches excited that crowd to whom was shown free thought taking the place of the true God. The mayor of Nola, Giordano Bruno's native place, exclaimed: "This statue has been erected as a homage to the goddess Reason, worthily represented in Giordano Bruno." The other orators abounded in the same kind of sentiment. Like Julian the Apostate, they announced the end of Christianity, an old theme that comes to the surface of the ages, vomited and revomited by the impious and the famous corrupters of all times, which ends only in giving more splendor to the ever truer words of the holy Gospel: "The gates of Hell shall not prevail." From all parts of the Catholic world innumerable **telegrams of protest**

against the Giordano Bruno festivities were sent to the Vatican; and in the evening the members of the diplomatic corps went separately to visit the Holy Father, who had spent the day most sadly on his knees before the Blessed Sacrament. In the presence of so many outrages against the Church, however, he thought it was his duty to call the cardinals together. Therefore he held **an extraordinary consistory** on June 30, 1889, so as to characterize such odious proceedings as they deserved. "As if the perverse sects," said His Holiness, "had not accumulated sufficient ruins already during the many years they have been at work, we now witness their audacity striving to surpass itself in their having erected a public monument intended to glorify to posterity a rebel against the Church and to proclaim that they mean to wage to the bitter end a **war against the Catholic religion.** They heap honors on a man twice a fugitive from justice, a condemned heretic, whose obstinacy against the Church continued until his last breath. Nay more, it is for that very reason that they honor him; for it has been proved that he possessed no merit, not even that of remarkable knowledge. His writings show him to have been an adept in pantheism and an unblushing materialist often contradicting himself. He had no merit in virtue, since his morals, on the contrary, were an example to posterity of the extreme degree of perversity and corruption to which man can bring his unbridled passions. He had no merit in good deeds and eminent services rendered to the State. His habitual practices were dissimulation, lying, thinking only of himself, not bearing to be contradicted, practising adulation, abjectness of heart and perversity of mind. But that the offence might be more glaring and its meaning more manifest, they wished the unveiling of the monument to take place with great solemnity and in the presence of a large gathering. Rome saw within its walls, during those days, a multitude of people gathered from all parts; and banners hostile to religion were impudently displayed. What crowned the horror was that several of them bore the image of the spirit of evil, of him who refused in Heaven to submit to the Most High, of the first of the seditious, of the instigator of all treasons. To the criminal act was added insolence of speeches and writings, in which they shamelessly and unstintedly insulted the holiness of the most exalted things and most ardently exalted that **unbridled liberty of thought,** the fruitful mother of unsound doctrines, that undermines the foundations of society and civil order at the same time that it does those of Christian morals. And for so sorrowful an undertaking long preparations had been made, organized and carried out, not only with the knowledge of those who govern, but with their favor and encouragement openly lavished. * * * * The times have brought us to such a pitch that we see 'the abomination of desolation in the holy places.'"

Leo XIII. then declared that the life of the Vicar of Christ was **no longer safe in Rome.** If disturbances or wars came, the life of the Pope denounced as an

enemy of Italy would be in danger. "At the advanced age we have reached, we would succumb under the weight of these troubles and cares, unless our courage and strength were supported by the absolute confidence with which we hope Christ will never deprive His Vicar of His Divine assistance, and by the feelings of our duty which remind us that we must with so much the more firmness steer the helm of the Church the more she is exposed to the furious tempest of error and passion stirred up by the powers of Hell." This address, sent to all the churches in Italy, awakened a sad, yet powerful echo. The report was spread that the Pope was about to leave the Eternal City and that his departure was favored by several powers. The Italian government was moved on this account, the press received orders to speak only with respect of the Pontiff, and a complete organization of police and espionage was effected to give warning in time and prevent, if the occasion arose, **the departure of the Holy Father**. On June 15, 1890, as he was going to the Vatican Gardens for his regular walk, the Holy Father wished to see the statue of St. Thomas Aquinas, which the sculptor Aureli was then finishing in his studio, within the very limits of the Vatican. To this end the Pope had closed the large gate of the outer Via di Fondamenta and ordered his coachman to drive him to the sculptor's, passing along the inside continuation of the street. The press knew this; whence long discussions. The Pope had come out on Italian territory, said some; others answered that he had not left Papal territory. The Italian ministry took advantage of this to have a declaration made in the semi-official press that there was **no Papal territory,** the extra-territoriality conceded to the Papal palaces being analogous to that which diplomatic usages recognize in regard to the palaces and chancelleries of officially accredited ambassadors. The **law of guarantees** thus seemed once more like mockery; for it was proved that if the Papacy accepted its letter, Italy would soon show by its interpretations that its knavish law was a chain holding the Pope at the discretion of the Italian government. The latter's struggle against the Church is continual. A speech solemnly delivered by Crispi at Palermo on October 14, 1889, as head of the government and in regard to which the king telegraphed his congratulations, gave the monarchy's programme. "The Church," he said, "tends by every effort to paralyze free thought's four centuries of victory, to chain the new Prometheus who, without waging war on God, has wished to see Him closely and judge Him. * * * It belongs to us to fight for Reason and to act so that the Italian State be its evident expression. **Such is the struggle.**" The Italian State assuming the mission of waging war on the Church and on the Holy See, with a scarcely disguised profession of atheism, was a spectacle to be wondered at. At a consistory held on December 30, 1889, Leo XIII. gave a hint of his painful impression and of the indignation he felt in his soul. The penal code had been promulgated, and a law

on pious works was proposed so as to **laicize beneficence** in accordance with the Freemason precept.

Such were the fresh trials following a transient consolation that had come to him shortly after the Bruno outrage. The feast of St. Peter, the real national and religious solemnity of the Romans of Rome, had been the **balm of consolation** to his wounded heart. Never had the great Catholic feast been celebrated with more enthusiasm and unanimity by the Roman people. The government had taken great military precautions, but they were not needed. Bruno's admirers had returned to their burrows; never would they have dared to brave the outburst of a whole people. The splendid offices of June 29 were witnessed by an immense multitude assembled in St. Peter's basilica. In the evening a brilliant illumination showed the faith and love of the Romans for the Papacy and the Church. It was remarked that all the houses of the Campo de' Fiori square, with one exception, sparkled with lights. The same was the case in all the adjacent streets. It was a noble protest of the inhabitants of that quarter against the scandals of the preceding June 9, a protest so much the more significant as on that sad day they had abstained from obeying the summonses of the mob clamoring for the square to be illuminated. **The counter-proof** of the favorable disposition of the Romans was given the following year. When some wished to celebrate the anniversary of the erection of the Bruno monument, it was impossible to find a presentable number of adherents for that ceremony. Rome left to itself, without the reinforcement of the sectaries of all Italy, did not furnish the minimum desired to cut a figure. Accordingly the men most compromised in the impious festivities of 1889 were most anxious to excuse themselves in 1890. In a word, it was a fiasco to which no one referred but to laugh at it.

Freemasonry owed some gratitude to Crispi on account of the Bruno celebration; but much yet remained to be done. Especially had provision to be made for many zealous but hungry friends, who would feel happy at seeing their services rewarded by some small office being created for them. To satisfy these exigencies of the public good rich prey was within reach. **The Catholic piety of former ages** had founded in Italy a vast organization of confraternities intended to provide for both spiritual and temporal needs. These associations were an extension of the discipline and exercises of the religious life to the laity and even to ecclesiastics. Once clad in his black, red, or gray *sacco,* to which, when he appears in public, a hood is added covering his face, with two holes for the eyes, the member, become a real friar, is known as brother, and obeys a superior called brother or guardian. This garb is worn by priest, noble, merchant, or artisan alike. All obey the priors, who are elected by the brothers and form a directing board, in which are usually presented the former orders of the State, namely, clergy, nobility, and citizens. All

services are gratuitous, though they often impose much work on those attending to them. The confraternities perform various exercises of piety in common, such as reciting the canonical office on certain days, and, besides, do works of charity that are sometimes very troublesome. Never does a pious brother refuse to leave his private business when the bell calls him to a service prescribed by the rules. In Rome, for example, one often sees a long line of brothers going hurriedly into the country. They are members of the Death archconfraternity, seeking afar off the corpse of some unfortunate shepherd who has succumbed to the July scorching sun. They piously bury the body with the rites of the Church. Other confraternities take care of the sick, prisoners, pilgrims, &c. Nor do they confine themselves to these active works of charity. They also distribute aid to the indigent, and nearly all have at their disposal dowries reserved for poor young girls to aid them to get married and start in housekeeping. **Essentially Christian in their origin,** these organizations were conceived in an admirable spirit of charity and carried out on a plan well adapted to bring the classes together, and thus establish social peace. These and the organized pious works, which amounted to the enormous total of 21,707 throughout Italy, in the eyes of the government had **one serious defect,** that of owning bonds to the value of 90,000,000 francs. It was clear, then, that the interests of civil society required the confiscation of this vast patrimony. To suppress the confraternities and turn their funds over to the State, would have been a radical proceeding, but far from practical. Resentment on the part of the confraternities was feared, and so was the trouble that so violent a measure would cause among the people. They set about the work in a way more Italian, that is, they left these bodies in existence, but took from them their means of subsistence. This course is traditional in the annals of the Italian revolution, to save appearances, yet lay a heavy hand on the cash. Crispi was anxious to put his action under the safeguard of a great Masonic principle, the **laicization of charity.** "One of the duties of the modern State," he said in the chamber, "is to act so that education, instruction and charity belong to the civil power." No doubt this is one of its duties; how otherwise could it provide for the needs of brothers and friends? And, God knows, the Italian State performs this duty zealously! Striking examples of what it can do in this order of ideas had already been furnished. Had not the laicization of the great Santo Spirito hospital in Rome reduced to 64,000 francs from almost a million the income of that pious work? Objection was raised in vain that thus to wipe out the will of the founders and divert the funds from their original destination was manifest robbery. "All that can be done by law is lawful," they answered, "and the government authority that comes from the law is never excessive." An admirable principle indeed, and strangely convenient for unscrupulous rulers! Yet Crispi rightly thought that the business of the civil power would be

facilitated if the confraternities were convicted of **bad management.** An investigation was therefore begun, but it turned to the confusion of its authors and proved that the management in question was at the same time economical and wise. But an end must be made of the matter. As ever, the rule of **"might is right"** here prevailed. The new law assigned the greater part of the property in question to the charity office, which in Italy bears the name of Congregation of Charity, and so as fully to guarantee its administration from all clerical interference, the law stipulated that pastors could not be members of it. Crispi's bill, however, was not passed without some impairment. The Senate raised objections in regard to the funds intended for religious use. Crispi wanted to have his way. The Conscript Fathers stood on their dignity, and the head of the Cabinet, despite his arrogance, had to submit, so that the **funds devoted to religion** were provisionally left to the disposal of the confraternities. The new law also left to the pious works some fragments of their former property. But in Rome itself, the capital of Catholicism, the law was to be considerably aggravated. Under the pretext of aiding the needs of the Roman municipality and of allowing it to make sure of the rather compromised service of public beneficence, a special law decreed the confiscation of all properties whatsoever of the pious works, congregations and confraternities in Rome, officially valued at 8,000,000 francs, giving an income of a million, which was a gross exaggeration. But everything went—foundations for Masses, dowries, and legacies intended for worship. Such was the iniquity perpetrated by the law passed on July 18, 1890, by the Italian Senate at Crispi's instigation. And that **barbarous law** was carried out in a still more barbarous manner, without regard to the situation of the numerous services, priests, sacristans, &c., attached to the confraternities, without regard even to those who had a right to the subsidies granted by the confraternities and counted on them to assuage their ills.

Leo XIII., in the consistorial address he delivered on December 30, 1889, forcefully protested **against the pious works law,** denouncing it as a fresh step on the fatal path whose destination is, as the sectaries themselves acknowledge, "the abolition of the last traces of religion in the civil institutions." He stigmatized the injustice with which they were violating the wills of the testators, and met the pretexts alleged to justify the laicization of the pious works. "They say," he exclaimed, "that charity ought to be lay so that it be more acceptable to the unfortunate, who are ashamed and discouraged when they feel that they are supported by Christian charity. It is really sad to see Christians so despise this virtue, which is the queen of the rest. Sincere will to aid one's neighbor can arise only from internal benevolence; but this benevolence is found, at least to a high degree, only in the heart of him who sees in each man another self, a brother born of God and redeemed by Jesus Christ like himself, and called to one and the same eternal hap-

piness. Jesus Christ, moreover, regards **the good done to the poor** as done to Himself, and declares Himself personally grateful for it. Charity inspired by such feelings, far from humiliating the unfortunate, on the contrary elevates them to such dignity that, without the assistance of a Heavenly teaching, man could never imagine it." The Pope praises Italy for having always been so fruitful in works of charity and defends the managers of those works against the undeserved reproaches heaped upon them. "They say that the bonds of the confraternities," he added, "were diverted from their object or misused, but light has shone from the place least expected to furnish it. The inquiry into the administration of the pious works has in a startling manner refuted an accusation forged at will." In this same allocution the Pope protested against intermeddling intrusion into the dioceses of Acquaviva and Altamura, whose bishop had been expelled, deprived of his revenues, and replaced by another, as if there was question of an office depending on the civil power. Unfortunately a portion of the clergy of these dioceses had lent a hand to these schismatic acts. Leo XIII. paternally but firmly warned those priests that "if it is proper to obey the political authority in things of the civil order, they cannot submit, in what concerns the directing of souls, but to the sole authority of the Pope and of the lawful ecclesiastical powers, unless, which God forbid, they mean to separate from the centre of Catholic unity."

While the lodges and their servant, Prime Minister Crispi, were as far as possible striving to destroy the Christian name in Italy, it was given to all to see how **the Catholic faith still lived** in that country. The famous **Father Agostino da Montefeltro,** of the order of St. Francis, was traversing the peninsula preaching the divine word with most astonishing success. Wherever he passed there was a general stir. All classes of society crowded to the foot of his pulpit. The newspapers, even those professing hostility to religion, gave stenographic reports of his sermons. Nothing could surpass the effect of those words, simple, but ardent and most convincing. No doubt his manner was open to criticism in more respects than one. It is none the less true that it derived inspiration from faith, and the echo it awakened in the heart was precisely that of Catholic belief lying dormant but yet alive. In 1889 he preached the Lenten course in the church of St. Charles in Corso at Rome, and there, as elsewhere, his words stirred up religious commotion. The vast church was too small to contain the great crowds that flocked every day to hear the humble Franciscan's sermons. Such a sight, Crispi being ruler and in the very year that was to see Giordano Bruno glorified, was too painful and humiliating to the sect. They tried to intimidate the preacher by throwing stones and filth at him as he passed. As these **moral means** did not succeed, it was necessary to have recourse to **something more energetic.** One day, as the crowd were pressing as usual around Father Agostino's pulpit, and, hanging on his lips,

were following his eloquent words, an enormous petard exploded in the church. It was all that was needed to create a panic in which lives might be lost. But Roman crowds are strangely calm. The preacher, setting an example of coolness, reassured the congregation in a few words and went on with his sermon. No one budged. The troops called for by the police were drawn up in front of the church so as to protect the exit of the faithful against the evil-minded, who counted on taking advantage of the disorder to molest Father Agostino's hearers. When Crispi was questioned in the Senate in regard to this incident, he answered with rare cynicism: "The preacher is better guarded than a king. There are thirty-six uniformed guards of the church, besides sixteen policemen, and fifty other guards, who are not seen, but who are there. * * * Besides, Senator Serafini can guarantee that that bomb was not put there by any rival of the preacher. * * * * Can he guarantee that it was put there rather by intolerant sectaries than by jealous and envious persons?" Such an insinuation clearly gives an idea of that statesman's cynicism. We should add that the Franciscan preacher's closing sermon left a painful impression. In an outburst of eloquence he had called down God's blessing on those ruling the State, on the king and on the ministers. Though his words were perhaps susceptible of a correct interpretation, yet they seemed out of place in the mouth of a sacred orator speaking to Rome and under the Pope's eyes.

The victory gained over the confraternities seemed to promise Crispi a vast increase of confidence on the part of the monarchy and a long ministerial reign. Such was not to be the case, however, though the elections of 1890, conducted by the use of influences of all kinds, had given him a large majority. One of the incidents of that electoral campaign deserves to be mentioned here. The omnipotent minister, greatly embarrassed, in regard to the Triple Alliance, by the movement among the Irredentist Radicals claiming Italian territories held by Austria, explained himself on this point with rare juggling in a famous speech. He merely invented an alliance between Irredentism and Vaticanism against the three allied powers. That odd accusation did not save him from a lamentable fall. The majority at his disposal in the Chambers having divided on a question of finances, he was overthrown early in the year 1891. The Di Rudini ministry, which succeeded his, had an apparently more correct mien; but the politics of United Italy are necessarily riveted to those of the lodge; therefore the Church and the Papacy had nothing to expect from the new government's pretended moderation.

CRISPI was yet in power when, on October 15, 1890, the Pope addressed himself once more to Italy, to remind it of its duties in the presence of the great dangers of the religious situation in which it had been placed. So as to be the better understood by all, he had written this Encyclical in the language of the people. "If it was a question merely of our person," said the Holy Father, "if we saw Italy, menaced in her faith, rush to her ruin, we would bear offences in silence, happy to repeat what one of our most illustrious predecessors said of himself: 'Si terræ meæ captivas per quotidiana momenta non excrescerat, de despectione mea atque irrisione utique tacerem.'" The Pope then explains **the plan of the sect.** "It is not new," he says; "but what is new is the boldness, bitterness, and rapidity with which its principles are put in practice." Then he describes their application—otherthrow of the Temporal Power, abolition of the religious orders, military service imposed on ecclesiastics, destruction of the patrimony of the Church, persevering action of the State for the secularizing of all things, civil marriage, and lay instruction in all the grades. The objection will be raised that the same things are to be seen elsewhere. This proves that everywhere the sect uses its influence. But this application becomes more rapid and more general and goes to greater extremes in the countries whose governments are more under the influence of the sect, which is the case in Italy. The laws against the Church and the measures that are hostile to it are there first proposed, decreed and resolved upon in sectarian assemblies, and it suffices that a measure seem to be likely **to injure or damage the Church** for it to be immediately favored and supported. The Pope recalls the facts we have already related and quotes Crispi's words: "The real struggle—and the government has clearly so understood it—is that between faith and the Church on the one hand, and, on the other, free examination and reason. Let the Church continue in her efforts at reaction, at again chaining reason and conquering. As regards the government, in this struggle, it openly declares itself on the side of reason against faith, and it regards it as its duty to make Italy the evident expression of that reason and of that liberty." From these facts and these words the Pope concludes that the Italian government wishes **the Masonic plan to be carried out.** Then from authentic documents he explains the desiderata of the lodges. "Masonic influence," says the document cited by the Pope, "must make itself felt in all the circumstances of social life and become the mistress and arbiter of everything. Thus is the way prepared for the abolition of the Papacy; thus will Italy be delivered from her implacable and mortal enemy, and Rome, which was in the past the centre of universal theocracy, will in the future become the centre of universal secularization,

whence will be proclaimed to the whole world the Magna Charta of human liberty." "That, without exaggeration," the Pope concludes, "is the present condition and the future foreseen of religion in Italy. To underestimate its seriousness would be a fatal error." Then he denounces to the Catholic world the offences which the Church and the Papacy receive continually, especially in Rome; he protests that he will leave nothing undone to preserve the faith in the hearts of the Italian people, and he invites the clergy and the faithful to do likewise. Everybody should be made to understand that in Italy the struggle against the Papacy is **essentially of an irreligious character,** and that to each person it is a question of defending the inestimable treasury of faith, which should be safeguarded "at the price of no matter what sacrifice and under penalty of eternal misery." The Pope enumerates the conditions of this struggle—courage without ostentation and timidity, docility and love for the Church, the bishops and the Pope, refraining from everything that is the work of the sects or receives impulse from them, and, lastly, generous support of Christian works and associations. The Holy Father especially recommends **the Catholic press,** and reminds us that it is the duty of the faithful to support it effectively, by refusing their aid to the perverse press, and by directly encouraging, each as far as lies in his power, the life and prosperity of healthy publications, which is not done sufficiently in Italy. He shows, in the last place, how deplorable is the actual condition of the peninsula. "The Masonic sect," he says, "though it affects a spirit of charity and philanthropy, cannot fail to exert a fatal influence, precisely because it tends to destroy the religion of Christ, the true benefactor of mankind." He recalls the danger that society incurs from the influence of the socialists, and says it is necessary to collect all the elements of conservative strength so as to arrest their progress and prevent their triumph. Among these elements the chief is that which religion can furnish. To combat religion is, then, to deprive Italy of the most powerful means of conquering an enemy from day to day more formidable. At home, the war waged against the Pope is **digging a deep chasm** between official Italy and the greater number of Italians, who are thoroughly Catholic, and every division is weakness; it deprives the State of the aid of the most really conservative elements; it nourishes in the heart of the nation the fatal germs of most serious evils and chastisements. Externally, the conflict with the Holy See not only robs Italy of the prestige that she would infallibly gain from peace with the Papacy, but it alienates from her the Catholics of the whole world, imposes on her immense sacrifices, and, on the most trivial occasion, may furnish her enemies with a weapon against herself. In regard to this false and dangerous situation the Pope developes the picture presented by an Italy reconciled with the Holy See. He shows the reform of morals under the influence of religion, the development of the spirit of duty, the solution

of the social questions facilitated, public liberties substituted for licence and serving only for a good end, unity and civil harmony restored, and a powerful element of harmony and conservatism introduced into institutions. In recognizing **the sovereign rights of the Pontiff,** and in putting him again in a position of real and genuine independence, they would withdraw from the Catholics of the other regions of the world every motive for regarding Italy as the enemy of their common Father; for it is exclusively from a feeling of faith and a dictate of conscience that they raise their voice in common accord to claim liberty for the supreme pastor of their souls. * * * Italy, reconciled with the Pope and faithful to religion, would resume her glorious course on the way of human progress. As regards Rome, placed again under the pacific and paternal sceptre of the Pope, she would once more become what Providence and the ages made her; that is to say, instead of being made to shrink to the rank of a capital of a particular kingdom, a prey to a dualism out of harmony with her history from the fact of two sovereign powers occupying her, she would be, as in the past, **the capital of the Catholic world,** great in all the majesty of religion and of the supreme priesthood, mistress and model of civilization for all peoples. It is a calumny against Catholics and the Pope, then, to denounce them as the enemies of Italy and the allies of subversive parties. These tones of the purest patriotism enlightened by reason should have disarmed adversaries acting in good faith. But these men were of the blind obstinately shutting their eyes against the light. The rulers of Italy, no matter with what party they are affiliated, belong to the sect or obey it. Whether leaders or led, the words of Leo XIII. were lost on them; but their responsibility will be none the less great before God and history.

So as to induce the people of Italy to cast off the Freemason yoke and to restore order and religious peace, could not the Catholics take a spirited part in the legislative elections and send to the Chamber candidates devoted to the interests of the Church and of the Holy See? Not only now, but again as late as 1895, did the Pope on that question follow, uphold, and renew the watchword given of old by Pius IX.: *Non expedit,* it is not opportune. Neither elected nor electors. It was not the time for Catholics to launch upon the legislative struggle. Unquestionably their interference would not be a direct acknowledgment of facts accomplished against the liberty of the Church nor an *ipso facto* reconciliation with sectarian Italy, which had robbed the Pope of his independence; but the Sovereign Pontiff in his wisdom put his veto on the action of the Catholics in this matter. They must use their activity only in the sphere of communal and provincial elections. The independence of the Holy See as treated in the Italian parliament **reduced the question to a national one,** while in fact it was universal; and, besides, the political situation in Italy is such that the Catholics are not in a position to

take hold of the reins of government there. They must learn how to abide the time appointed by God, and the *non expedit* maintains the protests and reserves of right in the presence of might.

Yet in 1889 there appeared at Rome a pamphlet that immediately created a sensation. Its title was "**Rome and Italy and the Reality of Things,** Thoughts of an Italian Prelate." It announced the intervention of Catholics in political elections and touched upon the question of a *modus vivendi* of reconciliation to be established between the Holy See and the State. The Pope spoke out vigorously against the advice contained in that work. In a letter to the bishop of Brescia, dated March 31, 1889, he said: "To sum up, these discussions amount to saying that it would be good and useful for us to acquiesce with all our heart and peacefully in the new things and times. In other words, they would have it that what has been **done by force and injustice** be ratified by our will, as if it was not on all points clear that this condition to which we have been reduced for so long is as absolutely contrary to the dignity of the Roman Pontiff as it is opposed to his real liberty, so that we must, not certainly accept it, but, compelled by necessity, endure it, as long as it pleases God who is the Sovereign and Providential Ruler of human things." The pamphlet having been condemned by the Congregation of the Index, **a touching incident** occurred **at Cremona** on this occasion. On Easter Sunday, April 21, Mgr. Bonomelli, the bishop of that see, ascended the pulpit in his pontifical garb. An immense multitude filled the holy temple, and in the choir, not far from the members of the chapter and of the clergy, 240 seminarians were to be seen. The bishop, after an eloquent sermon on the resurrection of our Lord, exclaimed with deep emotion: "A pamphlet has been printed bearing the title, 'Rome and Italy and the Reality of Things,' and I believe it to be my duty to make the following declaration to you: It is I who am the author of that work. In conformity with what I had promised in it, as soon as I learned that it had been condemned by the Pope, I published my retraction anonymously, as the pamphlet itself was anonymous. Last evening I received a telegram notifying me that the work had been put upon the Index. From that moment I do not wish to delay a single day in submitting fully and unconditionally to that condemnation. I ask pardon of my people, and I desire that what I am doing be to my people, to the clergy, and especially to my seminarians, an example of the way in which one ought in every thing and for every reason pay **obedience to the Church.**" This most humble declaration made an extraordinary impression on the whole audience. The Pope was informed of it by a telegram from the bishop of Piacenza, and at once showed his keen satisfaction. Then, on April 29, he sent the following letter to Mgr. Bonomelli: "We have learned with pleasure that, in conformity with your duty, which we never doubted but that you would perform, you have with all your

heart obeyed the decree of lawful authority and have submitted to our judgment, with the declaration of deference and respect that was due, both as to your recent publication and to yourself personally. That is **a noble example of virtue,** which is especially worthy of praise in a bishop, and which is so much the more remarkable as it was freely given in the presence of a great multitude of the people. The well-known act of humility performed by Fenelon is ever famous; which confirms this truth, that there is less shame in being in error than glory in acknowledging that one has erred. In the testimony of your conscience, then, venerable brother, you have a reason for consolation; but the approval of men who judge with wisdom must also honor you and be sweet to you. Their approval will easily efface the pain you must have felt at the clamor and applause of those who are eager to make a wrong use of your writing in favor of their cause. You understand, moreover, how important it is to see to it that the cause of the Roman Pontiff be not, in the discussion, confined within too narrow limits; that is to say, in an affair so important one must not set up one's own judgment on variable events, but look higher for his reasons and seriously weigh what justice demands, what is necessary to the Holy See for the exercise of its divine ministry. What we have often said and must repeat more often yet, in the subject of the **temporal power of the Holy See** there is question not of a purely human interest, but of the liberty of the apostolic functions and rights, a liberty that must not be dependent on the will of a foreign power. This is why all our predecessors undertook with all their strength and zeal to defend their sovereignty, and we with no less perseverence are bent on claiming it, knowing of how many great things it is the guarantee. One ought to form one's opinion in accordance with these principles; one ought also to inculcate them zealously upon the minds of the people, especially as in the case of a large number of men, praiseworthy in other respects, freer opinions have found too much favor. We embrace you with all our paternal affection, and we are confident that you will ever respond to our good will with your devotedness and your acts."

Again, on December 8, 1892, the Pope addressed two letters to Italy, the one to the bishops and the other to the laity. In both he insisted more than ever on the **baneful influence of Freemasonry** and on the urgent necessity of combating it. He condemned afresh the claim assumed by the state of being superior to the Church and of controlling as it pleased the property and functions of the Church. He entreated the bishops to work for the conversion of the sect's victims. "For a man entangled in the meshes of Freemasonry to get rid of them is," he said, "a very difficult matter and of doubtful success, if we consider the spirit of the sect; but we must not despair of the reforming of anyone, for the power of apostolic charity is admirable." It is easier to save "the timid, who from fear favor the schemes of Masonry, and the imprudent, who allow themselves to be enticed by its at-

tractive trappings. To come to the aid of these erring men it is necessary to stir up in our clergy and in our people an active love, constant and without fear for religion, such as we have seen shine in so many like cases in other nations. We hear it said that zeal for the defence of the faith of our ancestors has become extinct in the hearts of the peoples of Italy. And perhaps it is not erroneously that people say so; for if we consider the dispositions existing on both sides, those who attack religion seem to display more ardor than those who defend it." May the Catholics of Italy derive the profit they should from this serious warning! **The letter to the people of Italy** is full of detailed advice most valuable in regard to the manner in which the struggle against Freemasonry should be conducted. For this reason it has a universal bearing. In these terms Leo XIII. points out the course to be pursued in order to avoid the snares of the sectaries: "It is important, in a matter of such great moment, when the attractions of our day are so alluring, that the true Christian be on his guard against the first steps, that he fear the slightest dangers, that he avoid all occasions, that he take the most minute precautions, and that, indeed, he follow the advice of the Gospel by keeping in his heart the simplicity of the dove and the prudence of the serpent. Let fathers and mothers of families be on their guard against receiving into their houses and admitting to the privacy of domestic conversations persons unknown to them or at least insufficietly known as regards religion; let them take pains to inquire beforehand whether, in the guise of friend, tutor, or physician, there be not concealed **some mischievous agent** of the sect. Oh! into how many families has not the wolf entered in the guise of the lamb!" Assuredly the many different societies that nowadays, in all the orders of social life, come into existence on all sides with prodigious fecundity, are a fine thing; there are societies of mutual aid, of thrift, of literary culture, of artists, and others; and when they are actuated with a proper moral and religious spirit, they are certainly useful and opportune. But since there also, and even there especially, **the Masonic poison** has also entered and is still entering, we must regard with suspicion those societies that, removed from all religious influence, may easily be directed and dominated more or less by Freemasons, and consequently it is necessary to shun them as nurseries of the sect. Let women take care not to affiliate themselves easily with philanthropic societies whose nature and object they do not clearly understand, without having asked the advice of wise and experienced persons, because that quack philanthropy, so pompously opposed to Christian charity, often serves as a passport to Masonic dealings. Let each person avoid having bonds of familiarity and friendship with persons suspected of belonging to Freemasonry or to the societies affiliated with it. Let people also shun intercourse not only with those who, openly impious and lewd, bear on their brow the stamp of the sect, but also with those who wear the mask of a universal tolerance, of

respect for all religions, of a mania to reconcile the maxims of the Gospel with those of the Revolution, Christ with Belial, the Church of God with the State without God. But it does not suffice to be on one's guard against **the ambushes of the sect.** It is necessary to struggle against it; and to combat it with success Leo XIII. recommends following the course adopted by the adversary. It is necessary to set up Catholic schools in opposition to those that are neutral, charity against philanthropy, religious asylums against houses of debauchery, the Catholic against the impious press, Catholic congresses against sectarian conventicles, Catholic circles and parish committees against the lodges, and, in the last place, mutual aid societies, and popular loan institutes managed with a proper spirit against the similar works of Masonry. In conclusion, Catholics must struggle openly against an enemy who has now come to regard it as useless to conceal himself, and claim the independence of the Church with an ardor equal to that with which the sect combats her. The Pope sums up his exhortation in this ardent apostrophe: "Be Italians and Catholics, then, freemen and not sectarians, faithful to your country and to Christ, as well as to His visible Vicar, persuaded that an anti-Christian and anti-Papal Italy would be in opposition to the Divine order and, consequently, doomed to perish. Dear children, religion and country are at this moment speaking through us. Ah! listen to their appeal full of sad tenderness, rise as one man and fight with a manly spirit the battles of the Lord. Do not let the number, audacity and strength of the enemy terrify you, for God is stronger than they are, and if God is with us, who will be able to stand against us?" **The lodge, staggered** by the direct blow inflicted on it by the Pope, could no longer contain its rage. Next day its head, Adrian Lemmi, answered from Naples: "The Papal guarantees are a permanent assault against the country. Freemasonry has ever claimed and still claims their abolition. That law which establishes privileges for and assures monstrous impunity to the parricide is essentially tyrannical. And parricides are not wanting. From the Vatican extend over all Europe the **ramifications of the vast conspiracy.** Conciliabula, congresses, and political meetings are multiplied, and at them thousands of fanatics acclaim the Pope-King." As Leo XIII. had done, Lemmi proclaims **war between the Papacy and Masonry.** "Rome," he said, "with her name and her virtues fateful in the history of the world, will be the scene of the last struggles. There, amid the monuments of her ancient glories, we will appeal to the genius of her ancient greatness, for, having by the revolution broken the bonds that united the sword with the pastoral staff, we have armed against one another two ages and two principles. The Quirinal and the Vatican are now in each other's presence; there is question of ending the age-long conflict between the Prince and the Pope, between the State and the Church. We do not mean to refer the task to posterity; let the lay right at once assert itself against the ec-

clesiastical usurpations." In the last place, **he drank to the Devil's health,** and no doubt the compliment would be returned to him at the proper time and place. "I drink," he said, "to that valiant and beneficent spirit who, since the first glimmers of the Italian renascence, has known how, through philosophy, the sciences, the arts, literature and laws, to fructify, amid the ruins of ancient civilization, the germs of our first destinies; to the spirit who dictated the books of the Brunos, the Campanellas, the Vicos, the Delficos, the Filangeris; to the spirit who inspired our Carducci with an immortal hymn (that to Satan); who appeared in the reforms of the Genovasis and the Tanuccis—to the spirit of the Italian revolution!" Let these words undeceive all those who still retain any illusion as to the character of the struggle waged in Italy against the Papacy!

Leaving the Italian question for a time, let us now take up a subject on which the Holy Father has contributed more sound philosophy than have all those who have made it their sole as well as special study. We have seen that one of his earliest Encyclicals was devoted to socialism. There is no social question, a famous leader exclaimed at that time. The Pope saw farther, and attracted the keenest attention of both kings and peoples to that dread unknown quantity of the contemporary political problem, pointing out the causes of and the remedies for the evil. The importance attached by him to **the social question** was one of the causes of his joy when the **French workingmen's associations** made their first pilgrimage to Rome. Eighteen hundred toilers arrived there on October 15, 1887, led by Cardinal Langénieux, the Count de Mun, Léon Harmel, and M. de Villechaise. By order of the Holy Father and at his expense, five hundred pilgrims chosen from among those who had imposed the heaviest sacrifices upon themselves to make the journey, were installed in the vast building of the St. Martha Hospice and in a portion of the apartments of the archpriest of St. Peter's. A delegation from the Roman Mutual Aid Association of Artists and Workingmen, with their president, Count Francis Vespignani, at their head, and another from the young men of the St. Peter Circle, went to the railway station to welcome the pilgrims. Next day, before going to the solemn audience with the Sovereign Pontiff, the French pilgrims heard Mass in the Vatican basilica. It was celebrated by Cardinal Langénieux, at the St. Peter's Chair altar. All those attending approached the Holy Table, and it took no less than three quarters of an hour to distribute Communion to them, though the celebrant was assisted by two prelates. The pilgrims then intoned and made the roof re-echo the hymn of the workingmen's circles. After this the "Te Deum" was sung alternately by the chanters of the basilica and the pilgrims' choir. The ceremonies were closed with benediction of the Relics of the Passion, given from the lateral tribunes near the Confession altar. At 11 o'clock all the pilgrims, arranged in groups, had crossed the bronze threshold of the Vat-

ican, and were awaiting the Holy Father in the vast ducal hall. The banners of the Circle and various Works were displayed to the number of seventy, each surrounded by a delegation of its members. The compact attendance, animated with the holiest enthusiasm, was, however, pervaded with an air of recollectedness. Ere long the prelates and other personages of the Papal court were seen to enter; and at last, preceded by fifteen cardinals, Leo XIII. made his appearance. When he had taken his seat on the throne, Cardinal Langénieux introduced the pilgrims with a few warm words, and then the Count de Mun read an address. The Pope, speaking in French, expressed his joy at seeing so many pilgrims in his presence. He **praised the workingmen** for having publicly shown their faith and their attachment to the Holy See. Then entering into the heart of the question, he explained the great part played by the Church in the labor question, by creating and encouraging the great corporate institutions that have so largely contributed to the progress of the arts and trades, and procured for the workingmen themselves a greater amount of ease and comfort. And that spirit of maternal solicitude the Church had introduced into the manners of the peoples, into the statutes and regulations of the cities, into the ordinances and laws of the public powers. No doubt the intervention and action of these powers are not indispensably necessary when, in the **conditions that regulate labor** and the carrying on of industry, nothing is met with that offends against morality, justice, human dignity, and the workingman's domestic life; but when any one of these blessings is menaced or compromised, the public powers, by intervening prudently and judiciously, perform a work of great social advantage; for on them it devolves to protect and safeguard the true interests of the citizens who are subordinate to them. Moreover, what the Church taught and did of old, she proclaims and strives to realize even now. This audience was more than a manifestation of the traditional piety of the French; clearsighted minds saw in it a sign of the times and an indication of the future.

Two years later, in the autumn of 1889, **a great French pilgrimage** brought to Rome, in succession and in various groups, thousands of workingmen. On October 20, 2,500 of them were solemnly received at the Vatican. The same cardinal archbishop of Rheims as before read an address recalling the chief acts of Leo XIII. relative to workingmen and **the social question.** The Pope replied, warmly welcoming the French workingmen. The pilgrimage of 1887 had already left a sweet and deep impression in his soul. This was revived and made ineffaceable by the present manifestation. In religion alone are to be found strength and consolation amid the fatigues and miseries of this lower world. Christianity announced to the world that we are **equal before God.** It teaches that labor is the natural condition of man, that to accept it courageously is to him an honor, a proof of wisdom, and that to shirk it is at one and the same time to show cowardice and

THE POPE ON THE SEDIA GESTATORIA.

betray a sacred and fundamental duty. Christ has set the example, for He bore the fatigues of humanity. His teaching is that **the rich man is God's treasurer on earth** and that he must not close his heart against misfortune. It was necessary to bring the two classes, the rich and the poor, together. The bond of indissoluble union is charity, the remedy and consolation for all sorrows. During long ages this solution was the social basis. Later on, fatal doctrines disturbed it. It became necessary to cement the edifice over again, by returning to the teachings and the spirit of Christianity. It became necessary to revive, at least in substance, in their beneficent and multifarious effect, and under such forms as the new conditions of the times would allow, those corporations of arts and trades which of old, inspired by Christian thought and the maternal solicitude of the Church, provided for the material and religious needs of workingmen, made labor easy for them, took care of their surplus and their savings, defended their rights, and, to the proper extent, supported their lawful claims. What we ask is that, by **a sincere return to Christian principles**, that harmony and that union which are the only safeguard of their reciprocal interests and on which depend at one and the same time private welfare, peace and public tranquility, be restored and consolidated between employers and employed, capital and labor. Many workingmen, drawn on by false doctrines, want to find a remedy in the destruction of property. A vain illusion! They will pile up ruins and aggravate the evil. The directing classes need a heart and feeling for those who earn their bread by the sweat of their brow; they must put a curb on that insatiable desire for wealth, luxury and pleasure which, in the lower as well as in the upper ranks, is constantly growing stronger. In all ranks, indeed, there is thirst for enjoyment; and as it is not given to all to satisfy it, the outcome is great uneasiness and discontent, the result of which will be permanent revolt and insurrection. On rulers rests the duty of meeting the danger, not through decisions of their judges, nor through the weapons of their soldiers, but through leaving to the Church liberty to extend her salutary influence, to promulgate wise regulations, **to protect the interests** of the laboring classes, of the young, and of women. Sunday rest and the habits of a well regulated Christian life must be favored. Employers are commanded to regard the workingman as a brother, to watch over his interests, to ease his lot, to set him good example, never to depart from the rules of equity and justice in his regard and to his detriment, by looking to rapid and disproportionate profits and gains. On workingmen it is incumbent to submit with resignation, to show respect, and to abstain from every act of such a nature as would disturb public order. In closing the Pope exclaimed: "Now return to France where, despite partial and passing errors, **ardor for well-doing** has never been extinguished, the flame of generosity and sacrifice has never paled." Then the Holy Father blessed those in at-

tendance and left amid the acclamations of the pilgrims, before whose eyes he had enkindled the majesty and ideal paternity of Christ, the Light of the world and tender Protector of the nations, the Support of authority here below and at the same time the Defender of the weak and of the suffering multitude. The impression which his address had made on the entire press was deep. The French Academician, M. de Vogüe, paid a specially eloquent tribute to it in the Liberal *Journal des Débats.*

So that the French pilgrims could attend the ceremony, the Pope changed the date for the **beatification** of the two French martyrs, Pierre Marie Chanel and Jean Gabriel Perboyre, of whom we have already spoken. Thus the workingmen were witnesses of the glorification of a Christian hero sprung from their ranks, whose father was a humble tiller of the soil in the diocese of Belley. In remembrance of the solemn manifestations of the great workingmen's pilgrimage a votive offering was made by the pilgrims. It consisted of a magnificent silver lamp placed on the altar of St. Petronilla in St. Peter's basilica. Two commemorative inscriptions, written by Signor de Rossi and engraved on two marble slabs, on either side of the altar, recalled the filial devotedness to the Holy See of the France of Pepin and Charlemagne and of contemporary France.

At the instigation of M. Decurtins, a member of the Swiss Federal Council, the Swiss government invited the powers to **an international conference** to be held at Berne, to prepare the conditions of international legislation on labor (1889-1890). The questions to be discussed bore especially on the work of women and children, night work, the limiting of the hours of work, and Sunday rest. The Pope had warmly praised this project, "which none other could surpass in nobleness and holiness."

Early in February, 1890, the emperor of Germany unexpectedly published two orders which made the Swiss proposals his own and caused deep emotion in Europe. "I have decided," he said, "to strive for the **amelioration of the lot** of German workingmen. * * * * The difficulties that are in the way may, if not entirely disappear, at least be modified, by means of an understanding with the countries that together control the industrial market." He wished to protect the working class, in accordance with the spirit of Christian morality, by the development of **insurance and industrial laws** and by examination of the condition of workers in the factories. It is "the duty of the government to regulate the conditions and duration of work, so that the health of the workers, their moral interests, their material needs, and their equality before the law be protected." He invited the industrial powers to an international congress to be held in Berlin for the purpose of treating of the regulating of work in the mines, of the work of children and that of women, and of work on Sunday. To solve the question of **bettering the condition of**

the working classes, he depended not merely on the wisdom of the most competent men from outside. "By no means," he said in his speech to the members of the Council of State assembled to study the social question, "do I overlook in this domain, that the influence of the State alone can suffice to bring to a happy issue all the reforms that are to be desired. The free influence of the Church and of the school will retain a vast field in which these two institutions will be able to support and fructify the activity of the State, and thus help it to attain its full development." The conference comprised delegates from Austria, Belgium, Italy, France, Great Britain, Switzerland, Hungary, Portugal, Spain, the Netherlands, Luxemburg, Sweden, Norway, and Denmark. On this occasion the emperor sent a letter to the Pope, dated March 9, 1890, in which he said: "The noble manifestations by which Your Holiness has ever exerted your influence in favor of the poor and abandoned of human society give me reason to hope that the **international conference** which, at my invitation, will assemble **at Berlin** on the 15th of this month, will attract Your Holiness's interest, and that you will follow sympathetically the course of the deliberations having for their end the amelioration of the workingmen's lot. From this point of view I regard it as my duty to send to Your Holiness the programme that is to serve as the basis for the labors of the conference, whose success would be singularly facilitated if Your Holiness deigned to lend your beneficent aid to the humanitarian work in which I am engaged. I have therefore invited the prince bishop of Breslau, whom I know to be imbued with the intentions of Your Holiness, to take part in the conference as my special delegate. I am glad to embrace this opportunity to renew to Your Holiness the assurance of my esteem and personal devotedness."

To this letter the Holy Father, on March 14, replied as follows: "We thank Your Majesty for the letter which you have deigned to write to us in order to interest us in the international congress that is about to meet in Berlin for the purpose of finding means to ameliorate the condition of the working classes. It is pleasing to us, above all, to congratulate Your Majesty on having taken so much to heart a cause so noble, so worthy of serious attention and so interesting to the whole world. This cause, moreover, has not ceased to give ourself concern, and the work undertaken by Your Majesty corresponds with one of our most cherished wishes. Already in the past, as you recall, we manifested our thoughts on this subject, and with our words we expounded in its favor **the teaching of the Catholic Church,** of which we are the head. On a more recent occasion we recalled anew that teaching, and, so that this difficult and important problem be solved in accordance with all the rules of justice and the lawful interests of the laboring classes be duly safeguarded, we explained to all and to each, governments included, the special duties and obligations that are incumbent on them. Without the slightest

doubt, the combined action of the governments will contribute powerfully to obtaining the end so much desired. Conformity of views and laws, in so far at least as the different conditions of places and countries will permit, will be of such a nature as to advance greatly the question towards an equitable solution. Accordingly we cannot but heartily support all the deliberations of the congress that will tend to improve the condition of workingmen, as, for example, a distribution of labor more proportionate to the strength, age and sex of each, rest on the Lord's day, and in general all that will prevent men from using **the toiler as a vile instrument,** without regard to his dignity as a man, to his morality and to his domestic hearth. Yet it has not escaped Your Majesty that the happy solution of a question so grave requires, besides the wise intervention of the civil authorities, the powerful assistance of religion and the beneficent action of the Church. The religious sentiment, indeed, is alone capable of assuring all their efficacy to the laws, and the Gospel is the only code in which are to be found the principles of true justice, the maxims of mutual charity that ought to unite all men as children of the same Father and members of the same family. Religion, then, will teach the employer to respect human dignity in the workingman and to treat him with justice and equity. It will inculcate in the workingman's conscience the feeling of duty and fidelity, and will make him moral, sober and honest. It is by reason of its having lost sight of, neglected and despised religious principles that society is shaken to its very foundations; to restore them and put them in force is the only means of re-establishing society on its foundations and of guaranteeing peace, order and prosperity to it. Now, it is the mission of the Church to preach and to spread throughout the whole world these principles and these doctrines. To her, consequently, it belongs to exert a broad and fruitful influence in the solution of the social problem. This influence we have exerted, and we will exert it again, especially **to the advantage of the laboring classes.** On their part, bishops and pastors, aided by their clergy, will act in the same manner in their respective dioceses, and we hope that this salutary action of the Church, far from seeing itself opposed by the civil powers, will henceforward find in them aid and protection. As a guarantee of this, we have, on the one hand, the interest which the governments attach to this grave question, and, on the other, the kindly appeal which Your Majesty has just made to us. Meanwhile, we express our most ardent wish that the labors of the conference be fruitful in beneficent results and respond fully to the common expectation; and, before closing the present letter, we wish to express here the satisfaction we have felt on learning that Your Majesty had invited to take part in the conference, as your own special delegate, Mgr. Kopp, prince-bishop of Breslau. He will certainly regard himself as greatly honored by this mark of high confidence which Your Majesty bestows on him on this occasion.

In the last place, it is with the keenest satisfaction that we express to Your Majesty the most sincere wishes we entertain for your prosperity and that of your imperial family."

The work which the Berlin conference was to accomplish, as M. Spuller, French minister of foreign affairs, wrote to M. Herbette, French ambassador in Berlin, "was a simple international inquiry whose conclusions could not entail any positive sanction." It had but the character of a study. Moreover, **the limiting of the day's work,** especially in regard to adults, depends on the special laws of each country and the conditions of industrial production, so that it must be regarded as a question of internal and parliamentary order, and could not usefully be made the subject of diplomatic discussion. The immediate result of the Berlin conference was not therefore very appreciable, but it impressed on the study of the labor question a sovereign importance, a fresh and all-powerful impulse, to which the Encyclical "Rerum Novarum" was soon to give its crowning approval. Leo XIII., most desirous to aid the unfortunate workingmen and to do them most needed services, immediately after the close of the conference, on April 20, 1890, wrote to Mgr. Krementz, archbishop of Cologne, a letter which is, as it were, **a new programme of Catholic action** in favor of workingmen's interests. "It cannot have escaped your clearsightedness," he said "that, great as may be the means at the disposal of the civil power to alleviate the condition of the working classes, the Church's part in this salutary work is still more important. * * * * The most holy doctrine of the Gospel, teaching us the immutable rights and duties of each person, can alone, by the admirable alliance of justice with charity, smooth over the asperities resulting from the inequalities of conditions, which have their roots in the very nature of men. Therefore the people that would take the true doctrine of the Gospel as the rule of all their aspirations and acts, public and private, would follow the safest course and would arrive at the happiest results. It is above all necessary that, by patient and sustained action, one act so that the peoples, after having improved their condition, accustom themselves to conforming their acts with their life, as well public as private, to the doctrines and examples of Jesus Christ. It is necessary to interfere in order to prevent, in the questions that are being agitated between the different classes, the precepts of justice and those of charity from being violated, so that the differences which may arise be arranged by the paternal and authoritative intervention of the sacred pastors. In the last place, it is necessary to strive to make **more endurable to the poor** the inconveniences of the present life, while they lead those who possess this world's goods to acquire still more precious treasures in Heaven by liberally practising beneficence, instead of making an abusive use of those goods and of fomenting cupidity." The Holy Father then enters upon the practical sphere. "We regard as worthy of much praise

all that is done by the industrious devotedness of the Germans, in furnishing the peaceful workingmen's circles with quarters in which they can meet, in opening houses of work for women, schools in which the children of both sexes may receive a suitable education, in founding pious congregations, and in creating other works of the same kind. The object of these works is not only to make life less painful to the toilers, and to comfort them in their economic difficulties, but also to keep them in the practice of religion and to strengthen their good habits. It would be most pleasing to us to see these most opportune works and institutions extended ever more and more, and others of the same kind added to them."

In many dioceses the German clergy had already undertaken the foundation of workingmen's associations and circles. Mgr. von Ketteler, bishop of Mayence, from 1850 to 1877, had been the initiator of **the workingmen's movement in Germany**. He was thirty-three years old and a state official when his predecessor, Mgr. von Droste-Vischering, was arrested. That act, making his conscience revolt, reawakened the ardor of his religious feelings and urged him to enter the priesthood. A famine having come in 1847, he distributed his whole patrimony to the poor. He was then a member of the Frankfort parliament, but it was in the congress of Mayence that he revealed brilliantly his new social doctrine to assuage the poverty of the people. In 1864 he published his great work, "The Labor Question and Christianity." The toiler's great misfortune, according to him, is that his bread, and that of his family, depends on supply and demand, and this depends, moreover, on unlimited individual liberty and on the omnipotence of capital. The remedy lies in Catholicism, which breathes into the heart **the charity that comforts**, and which has the authority to teach and to group forces. In his book and his speeches that completed it he asked for the toilers a higher salary, diminution of the hours of work, prohibition of certain work for children and mothers of families, and Sunday rest. These were bold ideas, which stirred up deep emotion then, but which gradually found their way into the minds of all. By 1869 all the German clergy had adopted them. A year before his death, in 1876, he published his "Outline of a Political Programme," which led to his being called a State socialist. In it he attributes to the State the duty of assuaging the wretchedness of the humble, of favoring workingmen's associations and corporations, and of protecting them; but he did so because there was great poverty, and needs were urgent, and reforms could then be brought about only by government intervention. On the other hand, he showed himself an advocate of communal liberty, freedom in education, &c. His eminent merit is that he was one of the first, if not the very first, in Europe to take up the cause of the toilers, to agitate the social question in the name of the Gospel, and to point out the bases of solution. Thanks to him, the clergy, the Catholics, and a large part of the German people gave deepest sym-

pathy to the works of the toilers. It was increased, in the Catholic ranks especially, by the zeal of Mgr. Kopp, prince-bishop of Breslau, who, called by Emperor William II. to take part in the international labor conference of Berlin, became president of its second commission. He sent to his clergy a circular letter on the labor question which covered the ground on the lines marked by the Holy Father.

NE of the most important years of the nineteenth century was 1891. It brought a new light to the world and a new starting point for progress, for it was in that year that appeared the **Encyclical "Rerum novarum,"** on the condition of the laboring classes, an admirable charter of the relations between capital and labor, a programme in accordance with which the future of society would be reorganized in order and peace. But before giving an analysis of this document, which with the poet we may call *ære perennius,* more enduring than brass, we must add one more reference to the events in the labor world that immediately preceded its publication. Though Leo XIII. had discussed this issue while he was yet bishop of Perugia, it was not improbable that **a part of the inspiration** of the "Rerum novarum" came, three years before, **from the United States.** A movement in this country furnished the opportunity to submit to the touchstone of the Papal judgment the claims of the workingmen in their most delicate phases from both the doctrinal and the practical point of view. The once powerful association known as **the Knights of Labor** had been founded here. It had at first assumed the character of a secret society, but soon recognized the necessity of eliminating from its laws anything that might give offence to Catholics, who were very numerous in its ranks. Its Master Workman, Mr. T. V. Powderly, after a conference with the ecclesiastical authorities, had the statutes revised in this direction. Thus he won, if not the support, at least the friendly neutrality of most of the bishops. Such was not **the case in Canada,** where the archbishop of Quebec, followed by the whole hierarchy, did not hesitate to condemn the order on account of its mysterious character and dangerous tendencies. He laid the matter before the authorities in Rome, and obtained a censure of the society in the form in which it existed before its statutes were revised. The hierarchy of the United States, foreseeing great difficulties if the organization should be condemned for good, sent to the Holy See on December 20, 1887, **a memoir drawn up by** the archbishop of Baltimore, **Cardinal Gibbons.** To understand fully the importance which the bishops attached to the question, we should bear in mind that at that time the order had 3,000 local assemblies and 730,000 members. Though its decline in the near future was

foreseen, it was then a formidable power, which the Church must so much the more dread to alienate as, especially in recent times, it had shown real deference for her. Cardinal Gibbons stated in his report that, the association having been examined, in accordance with the decrees of the Council of Baltimore, by the committee of the archbishops, only two of these prelates out of twelve voted for condemnation. Without desiring, he said, to approve of all that has been asserted or prescribed in the statutes of the order, we do not find in them the elements required by the Holy See to class an association among forbidden societies. No oath is required, no obligation to secrecy is imposed in regard to the ecclesiastical authorities, no blind obedience in regard to the heads of the order, no formal hostility against religion. Nay, on the contrary, the grand master declares himself to be a practical Catholic, a stranger to Freemasonry, and ready to correct in the statutes whatever may be pointed out to him by the ecclesiastical authorities. Nor is there any trace of hostility to the civil authorities. The various parties respect the order and seek its support; even the President of the United States himself is not afraid to take Mr. Powderly's advice in regard to the reform of social legislation. As regarded the basis of the pretentions and **tendencies of the association,** Cardinal Gibbons acknowledged that he found many things in conformity with justice. That there is with us, as in the other countries of the world, he added, a menacing social evil, public wrongs that claim firm resistance and a legal remedy, is a truth that no one dare dispute, and that has been acknowledged by Congress and the President of the United States. Not to enter into the sad details of these wrongs, which does not seem necessary here, it may suffice to mention that monopolies, on the part of individuals and of corporations, have excited not only the complaints of the wrokingmen, but also opposition from public men and legislators; that the efforts of the monopolists to adapt, and not unsuccessfully, legislation to their own advantage, cause much uneasiness to the disinterested friends of liberty; that the heartless avarice which, to gain more, pitilessly crushes not only the workingmen of several trades, but especially women and even young children, makes all those who love humanity and justice understand that it is the right of the toilers to protect themselves, it is obligatory on the whole people to aid them by striving to meet the dangers with which civilization and social order are threatened by avarice, oppression and corruption. No one can deny the **existence of the evil and the need of a remedy.**

But were the means to this end used by the Knights of Labor lawful? In reply the cardinal said it could hardly be doubted that, to attain any public end whatever, association and organization of the interested multitudes is the most efficacious means, a means quite natural and just. This is so evident and so in conformity with the genius of our country, of our essentially popular social condition,

that it is not necessary to insist upon it. It is almost the only means of securing public attention, of giving force to the most lawful resistance and weight to the most just demands. He then insists on the necessity of **turning the workingmen away from Freemasonry**, and consequently of not depriving them of the power of entering some other organization not condemned. He refutes the objection taken from promiscuous association with Protestants, saying that this exists everywhere in America, that it is inevitable here, and does not injure American workingmen firmly attached to their religion. He is opposed to the organizing of brotherhoods placed directly under the control of the priest. He finds that with us the presence and direct influence of the priest would not be advisable where citizens, without distinction of religious belief, come together for what concerns their industrial interests. We have abundant means for making good Catholics of them without going so far, and plain common sense advises us not to drive matters to extremes. It is true that Catholics are exposed in the order to the influences of anarchists, communists, and atheists; but experience proves that they know how to resist victoriously and that this spirit has not hitherto dominated in the society in question. At greater length he refutes the **objection arising from strikes.** Some specially insist on the outbursts of violence, occasionally even bloody, that have characterized several of the strikes inaugurated by workingmen's associations. There are three things to be remarked on this point. In the first place, strikes are not an invention of the Knights of Labor, but the almost universal and perpetual means, with us as elsewhere, by which employees protest against what they regard as unjust, and claim their rights; secondly, that in such a struggle of the poor and indignant multitudes against the severity and obstinacy of monopoly, anger and violence are often as inevitable as they are to be regretted; in the third place, that the rulers and the leaders of the Knights of Labor, far from encouraging violence or occasions of violence, use their powerful influence to prevent it and to keep strikes within the bounds of good order and lawful action. No doubt, among the Knights of Labor as wherever workingmen are grouped in thousands, there are excitable, or evil-minded, or criminal spirits who have committed acts of violence and have driven their associates to them; but to attribute that to the organization would be as unreasonable, it seemed to His Eminence, as to attribute to the Church the follies and crimes of her children against which she protests. He repeated that in such a struggle of the great masses against armed power, which, we know, often refuses them the mere rights of humanity and justice, it is useless to hope that every error and every excess can be avoided. It is to ignore nature and the forces of human society in the present circumstances to imagine that we can prevent that struggle and persuade the miltitudes not to organize, as the sole practical means that they have of success. It is evidently the part of Christian prudence to try and

gain the heart of the masses by the bonds of love, so as to be able to lead them by the principles of faith, justice and charity; to acknowledge frankly what is true and just in their cause, so as to be able to turn them away from what would be false and criminal; and thus to convert into **a legitimate struggle** that would be at the same time peaceful and beneficent, what, by a system of severe repression, might indeed become for our people a volcanic fire, like to that which society fears and which the Church deplores in Europe. The cardinal then showed the interest the Church has in not opposing the popular social movement. To lose influence over the people would be to lose the future, and it is through the heart much more than through the understanding that we must hold and guide that immense power for good or for evil. Among all the glorious titles that her history has merited for her, the Church has not one that now gives her so much influence as that of **Friend of the People**. It is the prestige of that title which renders persecution almost impossible and which attracts to our holy religion the great heart of the American people. The cardinal quotes and makes his own the remarkable words of the archbishop of Westminster. We must admit calmly and accept with good will that industries and profits occupy but the second place in our concerns; the moral state and domestic condition of the working population must occupy the first. He would not dare to anticipate acts of parliament, but that must indeed be their fundamental principle for the future. The present condition of the lower classes of our population cannot and must not be maintained. On such foundations no social edifice could stand. In the United States especially such is the inevitable programme of the future; and the attitude which the Church should hold in regard to the solution is sufficiently evident. It is not certainly to favor the extremes to which the poor multitudes are naturally inclined, but it is to turn them away from those extremes, by winning their hearts, by showing that she desires like a tender mother to see granted to them what is just and reasonable in their demands, and by blessing every lawful means of bettering the condition of the masses.

To condemn the Knights of Labor would stir up great irritation against the Church, would make her pass as anti-American, and would drive many Catholics into rebellion. It must be acknowledged that in our age and country obedience cannot be blind. It would be a serious mistake to expect such a thing. Our Catholic workingmen sincerely believe that they are seeking only justice, and that by lawful means. A condemnation would be regarded as false and unjust, and would not be accepted. We might well preach obedience and confidence in the Church to them; but their good dispositions would not go so far. They love the Church and wish to save their souls; but it is also necessary for them to earn their livelihood; and labor is now so organized that, unless one belongs to the association, one has very little chance to earn one's bread. If, then, they are prohibited from doing so,

fatal consequences will follow—abondonment of religion, material ruin for the Church, development among Catholics of secret societies, &c. It must also be remarked that the form of this organization is so far from permanent that, in the estimation of practical men of our country, it cannot last; whence it follows that it is not necessary—even if it be just and prudent—to issue a solemn condemnation against a thing that will vanish of itself. Social agitation will certainly last as long as the evils to be remedied; but the associations formed to attain this end are necessarily provisional and fleeting. They are also very numerous, and, as already remarked, the association of the Knights of Labor is but one of the forms of the workingmen's organization. To strike down one of these forms would be to begin an endless war; it would be to exhaust the strength of the Church in the pursuit of a multitude of spectres that are ever changing and uncertain. The American people look on at the progress of our social struggle with perfect confidence and calm, and have not the least dread of not being able to protect themselves against the excesses or dangers that may occasionally arise from it. And, to speak with most profound respect, but also with the frankness that his office imposed on him, it seemed to him that prudence suggested, and that the dignity of the Church required, that we do not offer to America an ecclesiastical protection that it did not ask, and which it thought it did not need. He declared in closing that he did not mean to speak of Canada, and that he felt the situation might be different in a country entirely Catholic as Lower Canada is; and that, moreover, the Canadian bishops explained the constitution of the order before it had undergone its last modifications.

This analysis of Cardinal Gibbons's memoir is necessary in order to an understanding of the importance of the reply by which the Roman Congregation entrusted with examining the question declared that, without at all approving of the order of the Knights of Labor, it **refrained from condemning it.** "One may for the present," said the Sacred Congregation, "tolerate the society of the Knights of Labor." But it required at the same time the modification of certain passages of the rules relating to the local assemblies. "The words in it hinting at socialism and communism must be corrected, so that these words express only the right given by God to man, or rather to the human race, to acquire by lawful means, and by respecting the rights and property of each." Cardinal Simeoni's letter dated August 29, 1888, which made this decision known to Cardinal Gibbons, concluded with these words: "I am very happy to be able to say to Your Eminence that the Sacred Congregation has warmly praised the project of the bishops of that country, to watch, in conjunction with it, to the effect that in these societies and others like them nothing creep in that is contrary to justice and honesty, or that be not in complete conformity with the instructions on the Masonic sect." We must,

however, make three remarks in regard to the decision just referred to. The first is that one may conclude from it that Rome absolutely made its own all the ideas expressed by Cardinal Gibbons in his report; the second is that the rather **kindly attitude of the Holy See** towards the Knights of Labor regarded that society such as it existed in the United States, a country in which unity of religion by no means exists; and in the last place, one may remark the insistence with which the Prefect of the Propaganda recommends the American hierarchy to see to it that that society and others like it do not degenerate into secret and subversive sects. The Holy See, then, assumed towards the order of the Knights of Labor an attitude that was neutral, no doubt, but not free from distrust. One should deduce from this attitude of Rome that she did not condemn in principle the efforts of workingmen's organizations made outside her fold, and that she was far from putting her power at the service of capital against the claims of labor. Labor and capital are two forces which the Church regards with an impartial eye, and with the keen desire of seeing them both serve the prosperity of the nations and the welfare of souls.

ET us now pass to an analysis of **the great Encyclical, "Rerum novarum,"** dated May 15, 1891, most admirable in the exalted character of its views, in the fruitfulness of the principles it explains, and greatest also by reason of the effects it was called upon to produce. A dread conflict divides the social classes. This conflict is due to the progress of industry, to the alteration in the relations between employers and employed, to the too great concentration of wealth in a few hands, to the increasing pretentions of the toilers, to their closer union, and finally to the corruption of morals. No subject is giving more concern to minds at the present time. Accordingly the apostolic office with which he was clothed compelled the Pope to raise his voice so as to solve the problem that has solicited the attention of our age. **This problem is difficult and dangerous.** It is difficult, for it is a delicate matter to determine the rights and duties of the rich and of the lower classes, of capital and labor. It is dangerous, because the revolutionary spirit seeks to take advantage of this difficulty so as to foment disturbances. Yet it is urgent to act, as the lower classes in general are found to be in a condition of misfortune and unmerited poverty. The Pope then enters upon an examination of the causes of this condition, namely, the destruction of the old workingmen's corporations which protected the laborer, the disappearance of the influence of religion from the laws, and, in consequence of these two causes, the isolation of the workingman in the presence of unbridled competition and of masters who are often inhuman. To these add usury, always

condemned by the Church and ever springing up again in new forms, and the monopoly of labor and of the effects of commerce, possessed by a few rich men who thus impose an almost servile yoke on the infinite multitude of the toilers.

The socialists announce as an efficacious remedy for these evils suppression of private property and its transfer to the town or to the State. But this system, violating the rights of owners and perverting the functions of the State, not only disturbs the whole social edifice, but would besides be disadvantageous to the workingman. The wrong which the socialist solution would do to the workingman is shown by an analysis of the nature of lucrative labor. The end aimed at by the toiler is to acquire a property that he will possess as his own and as belonging to him exclusively. What he wishes when he puts his strength and his skill at the disposal of others is to have something wherewith to provide for his support; therefore he wishes a salary, but also the strict and inalienable right to make use of it as may seem good to him. Whence the **origin of property.** "If, then," we are told in the Encyclical, "the workman succeeds in putting away some savings, and if, to make sure of keeping them, he has, for example, invested them in a field, it is clearly evident that that field is nothing else but the salary changed into another form. The property thus acquired will be the property of the artisan by the same title as was the very remuneration of his toil." It follows that the clearest result of the transformation of private property into collective property would be to take away from the workman the free disposal of his salary and by that very fact access to property and to the amelioration of his condition. But **the socialistic solution** is not only disadvantageous to the workman, it is also unjust; for private property is of man's natural right. This assertion is proved by comparing animal and man. The animal, closely governed by instinct, attains his end by the passing use of present things. Man, on the contrary, in reality possesses the sensitive nature and can, like the animal, enjoy physical objects; but this part of his nature is made to obey the higher faculty that distinguishes man from the beast, namely, reason or intellect, and by virtue of this prerogative we must recognize in man not only the general faculty of using external things, but in addition the stable and the perpetual right to possess them, as well those that are consumed by use as those that remain after we have used them. Man, indeed, thanks to his intellect, connects the future things with the present things, and, being free and master of his actions, he is in a certain sense his own law and providence unto himself, under the Supreme Providence of God. Whence his right to choose the things which he believes more apt to provide not only for the present, but for the future, and whence consequently his right to the possession not only of the fruits of the earth, but of the earth itself, which alone can offer him perpetually the wherewith to satisfy his ever recurring needs. Nor let anyone appeal to **the providence of the**

State, for "the State is posterior to man, and before it could be formed man had already received from nature the right to live and to protect his existence." Nor let anyone raise as an objection against private property "the fact that God gave the earth for use to the whole human race." This truth "simply means that God did not assign a part to any one man in particular, but wished to leave the bounding of properties to human industry and to the institutions of the nations." The earth, moreover, even when divided, serves the utility of all, for all are nourished from its products, either directly or by labor; and "one may even assert in all truth that labor is the universal means of providing for the needs of life, whether one practises it on his own farm or in some lucrative art, the remuneration for which is derived only from the many products of the land with which it makes exchange." That is so much the more true as the land, without man's attention, could not of itself furnish him with what is necessary for his support and perfected improvement.

From consideration of this point the Pope derives **a fresh argument in favor of private property.** By applying his strength and intellect to the cultivation of the land, man, so to speak, attaches and applies to himself that portion of the land which he has cultivated, designates it with his mark, and acquires an inviolable right over it; "for at last that field, skilfully tilled by the hand of the cultivator, has completely changed its nature; it was wild, now it is cleared; from having been unfruitful, it has become fertile, and what has made it better is inherent in the soil and is so bound up with it that it would, to a great extent, be impossible to separate the one from the other. Now, would justice tolerate that a stranger should come and take to himself that land watered by the sweat of him who has cultivated it?" It is with reason, then, that the whole human race recognizes private property as founded in nature; that the civil laws, based on the natural law, make it sacred and defend it; and that the divine law forbids even desire for the property of others. Then considering **the right to property in its relation to the family,** the Encyclical establishes it on most solid foundations. In the first place, the family exists by natural right, independently of the State and anterior to it. "No human law can in any manner take away the natural and primordial right of every man to marriage, nor circumscribe the chief end for which it was established by God from the beginning: 'Increase and multiply.' There then is the family, that is, domestic society, a very small society no doubt, but real and anterior to all civil society, to which from that time we must necessarily grant certain rights and duties absolutely independent of the State." Among these rights must be included the right of property, considered in man as constituted head of a family, and we must apply here what has been said of the isolated individual. In the family the human person receives as it were a sort of extension. The head of the family must provide for the welfare of his children, he must look out for their future

and defend them, by means of a patrimony, against adverse fortune. "But can he provide this patrimony for them without acquiring and possessing permanent and productive property that he can transmit to them through **the channel of inheritance?**" Thus the existence of the family demands private property. But the family is a real society, governed by the paternal power. "This is why, ever in the sphere marked out for it by its immediate end, it enjoys, in the choice and use of all required for the conservation and exercise of a proper independence, rights at least equal to those of civil society. At least equal, we say; for domestic society has over civil society a logical and a real priority, in which its rights and duties necessarily participate." Whence it follows that the State cannot arbitrarily invade the family sanctuary. No doubt it can interfere to rescue from a desperate situation a family that tries in vain to get out of it, or to have respected in the family mutual rights seriously infringed upon. There is nothing in that but assistance given to a family, which as such is a member of society, or a defence of the rights of citizens. But there the action of the civil power ends. "Paternal authority can neither be abolished nor absorbed by the State, for it has its source whence human life derives its own." Children, an extension of the person of the father, are incorporated in civil society only "through the intermediation of the domestic society in which they were born." Thus is exposed to the world the **monstrous injustice of the socialistic system,** which substitutes the providence of the State for that of the father, and breaks the family bond. The fatal consequences of this system are no less than its injustice. "They are disturbance in all the ranks of society; an odious and unendurable slavery for all citizens; the door opened to all forms of jealousy, discontent and disorder; talents and skill deprived of their stimulants, and, as a necessary consequence, wealth impaired at its source; finally, instead of that equality so much dreamed of, equality in destitution, indigence and poverty."

"The socialistic theory of **collective property** is therefore absolutely to be repudiated, as prejudicial even to those whom it means to aid, as contrary to the natural rights of individuals, as perverting the functions of the State and disturbing public peace. Whence it follows that the first foundation to be laid by all who sincerely desire the welfare of the people, is **inviolability of private property.**" But then, where are we to seek the remedy so much desired? The Pope declares he approaches this subject in the plenitude of his right and duty, for the Church alone, of which he is the visible head, possesses the secret of an efficacious solution. No doubt, the intervention of rulers, masters, the wealthy, and workingmen themselves is equally necessary, but without the Church their efforts will be in vain. The Church alone can either put an end to or mitigate the conflict, thanks to the doctrines of the Gospel, whence she derives that with which to enlighten minds, correct morals, and better the lot of the poor by charitable institutions. In addition, she wishes and

desires ardently the union of the classes in the search for the better solution of the labor question; she wishes also, in a just measure, the intervention of the public powers. One of the first lessons which the Church gives on the subject "is that man must accept his condition in patience." The socialists strive in vain to destroy **social inequalities.** These inequalities, based on natural differences of qualities and aptitudes, are in accordance with nature. They are, moreover, profitable to society and its members; for society, a most varied organism, requires different arrangements in its various organs, and diversity of aptitudes leads individuals to applying themselves to the social functions that suit them best. It is a specially dangerous chimera to pretend to suppress hard work. In the state of innocence work would have been an agreeable occupation; but since the fall it has become painful and, as such, constitutes an inevitable expiation, just like other sufferings and calamities, **the bitter fruits of sin.** "Sorrow and suffering are the apanage of humanity." Those who promise a life exempt from trouble and made up of nothing but enjoyment, deceive the people and prepare for them calamities worse than the present. "The prime error in the present question is the belief that the two classes are born enemies of each other. On the contrary, the rich and the poor are intended by nature to unite harmoniously and mutually maintain a perfect equilibrium. They have an imperative need of each other, for there can be no capital without labor, nor labor without capital." United, they produce order and beauty; disunited, disorder and confusion. To put an end to the existing conflict between the classes, Christian institutions have an admirable and multiple power. In the first place, the Church reminds employers and employed of their duties of justice. As regards the workingman, these imply the obligation to furnish the work promised by free and just contract, not to injure the employer, to shun violence and sedition in claiming his rights, and to keep away from the inciters of disorder and the misleaders of the people. The employer must respect in the workman **his dignity as a man and a Christian.** Bodily toil is honorable. "But it is dishonorable and inhuman to use men as vile instruments of gain and to esteem them only in proportion to the strength of their arms." One must then satisfy the spiritual interests of the workman, protect him against snares, and strengthen in him the spirit of family and of economy. "On the other hand, masters are forbidden to impose on their subordinates work beyond their strength or unsuited to their age and sex." One of the employer's chief duties is to give the workman honest wages, and not to turn him to account by speculating on indulgence. So, then, every act of violence, fraud and usurious trick that would impair the poor man's savings are so much the more unlawful the greater is the poor man's weakness. The observance of these laws would suffice to suppress the causes of antagonism between the classes. But the Church wishes more; she wishes to establish **true friendship between them.** And

to that end she appeals to the doctrine of immortality, which gives the true understanding of this passing life. Consideration of eternal life teaches us that we are not made for the minor benefits of this place of exile. Wealth or poverty is of little importance; the important thing is the use we make of it. Besides, wealth does not protect man from sorrow. Jesus Christ walked in the path of affliction, and all must follow Him in order to reach Heaven. They are the stimulants of virtue and the sources of merit. As for wealth, it is rather an obstacle than an aid on the way to Heaven, and the Lord will ask a very strict account of it. No doubt, private property is of natural right; but the just possession of wealth is one thing, and its lawful use another. The latter, according to the teaching of the Church as explained by St. Thomas, requires that man does not regard his wealth as private so much as he does as common, and that he share it freely with others.

To this end the Encyclical explains **the Catholic theory of alms.** "No one is bound to help his neighbor by taking from what is necessary to himself or to his family, nor even to retrench in the least from what convenience or respectability imposes on his person." But, after that, "it is a duty to bestow what he can spare on the poor." It is a duty not of strict justice, except in cases of extreme necessity, but of Christian charity. Human justice cannot therefore exact its performance. But one will have to answer before the higher tribunal of Jesus Christ. For, "whoever has received of the Divine bounty in greater abundance, whether of external goods and of the body, or of the goods of the soul, has received them to the end that he use them to his own perfection and at the same time, as a minister of Providence, to the comforting of the poor." In the eyes of the Church **poverty is not a disgrace,** especially after the example of Jesus Christ, who embraced it voluntarily, God though He was. Man's true dignity resides not in the goods of earth, but in virtue, the common patrimony of mortals, which alone leads to life eternal. In addition, the poor are the privileged ones of God's heart, for He proclaims them blessed, and calls to Him the little ones, the suffering and the oppressed. These truths, the Holy Father concludes, "humble the rich man's pride, raise the poor man's courage, and thus tend to cover the abyss which separates the classes, and to make both extend a helping hand to each other and unite their wills in one and the same friendship." "But mere friendship is not yet enough. If we obey the precepts of Christianity, it is in fraternal love that union will be brought about." A God, the common Father of men and their only end, alone capable of giving them perfect happiness; a Redeemer, Jesus Christ—these unite all men by **a real bond of fraternity** among themselves and with Christ their Lord. This fraternity is consolidated by community of the goods of grace and glory, the heritage of all mankind, from which the unworthy only are excluded.

It is not enough for the Church to make known these truths so well calculated

to bring peace; she besides brings herself salvation and applies the remedy to the evil. She instructs and rears men in accordance with these doctrines. She penetrates into wills and leads them to let themselves be governed by the Divine precepts. This last point is the key to all, and the action of the Church is sovereign there, thanks to the instruments which she has received from Jesus Christ and which alone are fit to enter the depths of the human heart, to lead man to follow duty, to overcome his passions, to love God and his neighbor without measure, and to triumph over all obstacles in the way of virtue. This **beneficent action of Christianity** is proved by the history of the world. Society was renewed and elevated, or rather resurrected, by the Christian institutions, by Christ, the beginning and end of that transformation, by Christ, God and Man, whose life invaded society and thoroughly impregnated all with His faith, His maxims and His laws. This is why, if human society is to be healed, it will be so only by returning to the life and institutions of Christianity. A society in decadence, indeed, is reformed by returning to its beginnings, by pursuing again with ardor the end for which it was founded. This, then, is what must be done by Christian society in general, and in particular by each one of its classes, and especially the laboring class. The Church, moreover, is not so exclusively concerned with souls that she does not also provide for the necessities of earthly life. She neglects nothing **to rescue the laboring classes from poverty.** To bring men to virtue, as does the Church, is already to work to this end. Christian morals, indeed, draw down blessings, even of the temporal order, from God. By moderating the thirst for wealth and pleasure, by causing esteem for frugality and economy, they remove the causes that destroy happiness, imperil not only small but also large fortunes and engender poverty. Besides, the Church provides directly for the welfare of the disinherited by means of charitable institutions that compel admiration even from her adversaries. The early Christians despoiled themselves in favor of their brethren; want was unknown among them, and they **provided for the needs of the poor** by collections taken up in the assemblies of the faithful. In this way was formed the patrimony of the Church, guarded by her as the property of the poor, by means of which assuaging was found for all sorts of sufferings. In comparison with this charity of the Church, civil beneficence, which men have tried to substitute for it, remains powerless. The Church alone possesses the charity that devotes itself entirely and without reserve to the benefiting of our neighbor, because she alone is in a position to draw it from its source, the Sacred Heart of Jesus Christ.

In spite of what has just been said, yet we must not neglect human means. All those whom the question concerns should aim at the same end and work in harmony, each in his own sphere. Thus from various causes arise facts that are their common resultant. The Pope seeks to determine, in the first place, **the State's part in**

the question; not that of such or such a State in particular, but of every government that answers to the precepts of natural reason and divine teachings. The State should, in the first place, give assistance of a general character, that is, see to it that from the very organization and government of society public as well as private prosperity should flow spontaneously and without effort. Pure morals, well regulated and moral families, respect for religion and justice, equal taxation, and the progress of industry, commerce and agriculture, are what make nations prosperous, and, on the other hand, citizens happy. Let the State exert itself to make these things flourish; it will then contribute to the **interests of all,** and consequently to that of the laboring class, besides making less necessary other expedients for remedying their condition. In addition, the formal reason of all society is one and common to all its members, great or small. The poor as well as the rich are citizens, that is, members of the body of the nation. As it would be unreasonable, then, to provide for one class of citizens and to neglect another, it becomes evident that the public authorities should also adopt proper measures to protect the interests of the laboring class, which, moreover, forms the numerical majority. Such an interest does not interfere with the **inequality of conditions.** Throughout all society there must be rulers, lawmakers, administrators, &c. To those who work directly and excellently for the common good belongs pre-eminence in society. Those who take a less direct part in that common good, such as industrial laborers, also none the less serve the interests of society. To all society, indeed, a certain abundance of external property is necessary. This property is the toil of the laborer in the field or in the factory, which is especially its fruitful source. It is likewise, we may say, in this order of things, the only source of the wealth of nations. It is proper, then, that the State concern itself with the toilers in such a way that, of all the goods which they procure for society a proper share comes back to them, and that they may be able to live at the price of less suffering and privation. Whence it follows that the State should favor everything that, in one way or another, seems of a nature to better their lot. This solicitude will turn **to the advantage of the whole nation,** to which it is of sovereign importance that the toilers, the producers of wealth, be not incessantly in the grasp of the horrors of poverty. It is proper that the individual and the family may be able to act freely within the limits of the general good and of the rights of others. But it is the part of rulers to protect the community, whose welfare is the mainspring of the State, and its parts; for the government ought to have in view, not its own interest, but that of those who are subject to it. Moreover, its authority comes from God and should imitate that of God, whose solicitude extends to all creation and to each of His creatures. If, then, the general interests, or the interests of one class in particular, are found either to be injured, or merely menaced, and it be impossible otherwise to apply

a remedy, it is of the utmost necessity to have recourse to the public authorities. The interests that, if need be, should be thus defended are: order and peace, public and domestic morality, and religion and justice. It should also be forbidden that one social class can oppress another, and a watch should be put on the strength and health of the generations that may be called upon to defend the fatherland. **The authority of law** will be applied, within certain limits, as in the case of a strike menacing the general peace, of the breaking up of the family among workingmen, of the oppression of their religion, of exposure to vice by the promiscuous mingling of the sexes in the workshops, and of excessive work, in regard to age and sex, imposed on toilers. The limits of the intererence of the State should be determined by the very end that calls in the assistance of the laws, that is to say, that these should not undertake anything beyond what is necessary to repress abuses and remove dangers. Let the State, then, **protect all rights**, and especially those of the weak and the indigent, who are not protected by their wealth. But it is well to treat separately certain points of greater importance. The State should, in the first place, protect private property, and see to it that no one takes possession of the property of others, under the pretext of an absurd equality, to curb the incitement of leaders who are seeking disorder; and to remedy those desired or concerted cessations from work that are called strikes, which not only turn to the detriment of employers and even of the workmen themselves, but impede commerce, injure the general interests of society, and easily degenerate into violence. But it would be much better, by removing the causes of conflict, to prevent than to repress.

The workingman himself has many interests that claim **the protection of the State.** In the first place, those of his soul, to which the life of the body is subordinate. From this point of view all men are equal in a dignity that no one can violate with impunity and that they themselves cannot abdicate; for there is not question of rights of which they have a free disposal, but of duties towards God which they are bound to perform. Whence comes the necessity of Sunday rest, which, snatching man from daily toils and cares, elevates him to the great thoughts of Heaven. The workingman's bodily interest requires that the public authorities wrest the unfortunate from the hands of those speculators who, making no difference between a man and a machine, immeasurably abuse their persons so as to satisfy insatiable cupidity. **Man's activity is limited.** If it grows by exercise, yet it needs intervals of rest. These must be regulated in accordance with the nature of the work and the health of the workman, and according to circumstances of time and place. The number of hours of the day for work must not exceed the measure of the workman's strength. The woman and the child have a right to special concern. Childhood in particular, and this point requires the closest attention, must enter the factory only

after sufficient development of physical strength and intellectual and moral culture; otherwise, like a yet tender herb, it will wither from too precocious work, and there will be an end of its education. To women belongs especially domestic work, necessary, moreover, for the rearing of children and the prosperity of the family, and more in conformity with the honor of her sex. In general, **the duration of rest** should be measured according to the waste of strength it is called upon to restore. The right to rest every day, as well as cessation from work on the Lord's day, should be the express or tacit condition of every contract made between employer and employed. Where this condition does not exist, the contract would not be honest, for no one could require or promise the violation of man's duties to God and to himself.

Leo XIII. then broaches a question ardently discussed, even among Catholics, namely, that of **the elements of just wages** and the intervention of the State in this matter. Wages, the economists reason, once freely agreed to on both sides, once paid by the employer, require no other obligation from him, and he is not bound to any. Justice is impaired only when the master refuses to pay all and the laborer declines to finish his work and comply with his engagements. In such a case only would the public authorities have to interfere to protect the rights of each. The Holy Father declares that to reason in this way is to forget a very serious side of the question. Work is at one and the same time personal and necessary. It is personal because active strength is inherent in the person, and is the property of him who exercises it and has received it for his use. It is necessary because man needs the fruit of his toil to preserve his life and because he must preserve it in obedience to the irrefragable orders of nature. From the former point of view, the workman is free to hire for an insufficient salary. But it is quite otherwise if we look at it from the second, which in reality is not separable from the first. To preserve life is indeed a duty imposed on all men, which they cannot shirk without committing a crime. From this duty necessarily flows the right to procure the things needed for subsistence, which the poor man can procure only by means of the wages for his work. Let employer and employed, then, enter into as many and such agreements as they please, let them agree especially on the amount of wages; yet above their free will there is **a law of natural justice**, higher and older, namely, that wages must not be insufficient to enable the workman to live soberly and honestly. But if, compelled by necessity, or impelled by fear of a greater evil, he accepts hard conditions, and if besides it would not be permissible for him to refuse, because they are imposed on him by the employer or by him who makes the offer of work, that would be subjection to violence against which justice protests. Yet the State must not intervene annoyingly to settle the question. In general it would be better to confide its solution to the corporations or companies, or to

have recourse to some other means, even, if need be, to the assistance and support of the State. Continuing his concern for the material interests of the workingman, the Pope recommends economy, thanks to which the workingman will succeed in accumulating a modest patrimony. It is necessary, then, that the laws favor **the spirit of property** among the masses, as well as awaken and develop it. This result, once obtained, would be the source of most valuable advantages, and in the first place of a certainly more equitable redivision of property. The participation of the people in the ownership of the soil will gradually bring the classes closer together; it will increase agricultural production, for a man works his own field with much more ardor, and puts his whole heart into a farm that he has cultivated himself. In the last place, it will counteract the emigration movement, by keeping citizens within their native country. All that, moreover, can take place only if private property is not exhausted by excessive charges and taxes. This would be an assault on property, which the State has no right to abolish; it can only modify the use of it with a view to the common good. Excessive taxes are as contrary to justice as to humanity.

After having explained the part of the State, the Pope goes on to speak of the other factors in the desired solution, namely, **the action of masters and laborers.** He dwells on the works of social peace, mutual aid societies, insurance funds, and patronages, but especially on guilds, which of old did so much service to the working classes and the arts, and which would now be no less useful if they were adapted to the new conditions of a more refined civilization. He approves, therefore, of guilds, either mixed or made up of the men of one trade, and he shows their right to existence. Man is born with **a natural propensity to association** with his fellow men. Whence the existence of civil society formed with a view to the common well-being of all citizens. Then within this are formed limited societies, imperfect but real, which are called private societies because they are established for the use of their members only and with a private object. These latter societies are, just as well as civil society, of natural right, and the State cannot refuse them existence without violating the principle from which it derives its own existence. It can only prevent or dissolve those that pursue an end in flagrant opposition to justice or the security of the State, and even in that case it should proceed with great care, so as not to injure the rights of citizens under the pretext of public utility. Incidentally the Pope protests against the injustice of which religious confraternities and orders that pursue an essentially honest end are the victims. The State should respect in them not only the natural law and the superior right which the Church has over these societies, but the will of the donors, the rights of the members of these societies over their patrimony, and in the last place the rights of the persons who derive aid from them. In spite of that they are despoiled, even when full

liberty of association is granted to the worst enemies of the Church and of the State. Never, indeed, have so many societies of all sorts been seen, especially among the working classes. Many have secret heads, obey a watchword equally hostile to the Christian name and to the security of the nations, and condemn to ostracism workingmen who refuse to affiliate with them. Thenceforward there remains no other alternative to Christian workingmen but to become enrolled in these societies or to organize for the purpose of throwing off their unjust and intolerable yoke. Between these two courses there is no room for hesitation.

The Pope praises the zeal displayed by Catholics to labor for the elevation of the working classes, by increasing the domestic and individual prosperity of the toilers, by bettering the relations between employers and employed, and by urging to the observance of duty and of the divine precepts, the sources of peace and harmony. He again praises **Catholic congresses** in which ideas are exchanged, forces are united, and programmes of action are adopted. He praises especially those who apply themselves to founding corporations in the various trades, aid artisans with their advice and means, and procure remunerative work for them. He praises the zeal of the bishops and the clergy, who spiritually protect and assist these corporations, and the zeal of the laity who, having become companions of the workingmen, apply themselves to extend afar societies in which the latter may find a certain ease and the pledge of an honorable rest for their old age. All these efforts inspired confidence for the future, but it is necessary that these societies continue to develop. The State must protect them without interfering in their internal government, or touching on the inner sources of their life. Life indeed comes from an interior principle, and is easily extinguished under the influence of an external cause. Corporations should have **an organization and a discipline** capable of giving them unity of action and harmony of wills. They should be able to choose for themselves statutes in conformity with their end. The nature of these should depend on the circumstances, the genius of the nation, the experience acquired, the sort of work, &c. All that one can say in general is that corporations ought to be organized in such a way that their members can attain as far as possible the increase of the welfare of the body, of the mind and of circumstances. But it is evident that it is necessary to aim, above all, at the chief object, which is **moral and religious perfection**. It is especially this end that should regulate the whole economy of these societies. Otherwise they will very soon degenerate and fall, or nearly so, into the rank of societies in which religion holds no place. What characterizes the Christian is his seeking above all the kingdom of God and His justice. So, then, in the guilds, let a large place be assigned to religious instruction; let them strengthen the workman against error and vice; let them teach him to love the Church, to obey her and to frequent the sacraments. That done, it is necessary in a guild to di-

vide the various offices in the way most useful for the common welfare, and not let inequality interfere with harmony. The offices should be clearly defined, the common treasury managed with integrity, the assistance determined on in advance according to the degree of need. The **rights and duties** of employers should be perfectly harmonized with those of the workingmen. To this end it would be very useful to appoint arbitrators to settle eventual disputes. It is also necessary to see to it that the laborer be constantly provided with work, and that a reserve fund be set aside to provide for accidents, old age, illness, and misfortune. These rules would suffice to assure some happiness to the weak. But Catholic associations will contribute also to the general prosperity, as the past has shown. It was thus that the early Christians, despised for their poverty, knew how, by their wise, just and charitable conduct, to silence sarcasm, to win the favor of the powerful, and in the end to open the way for the triumph of Christian truth. The same will be the case in the labor question that is now being agitated, and that will necessarily be solved by reason or without it. Christian workingmen, united as has been said, will easily solve it by reason. Whatever be **the force of prejudice and passion** in men, sooner or later public good will must be turned towards these workingmen, who will be seen to be active and moderate, putting justice before gain, and preferring religion and duty to everything else. It will follow that the way of return will be open to the misguided, who live far from truth and from Christian practice. The inhuman treatments that they endure, the esteem in which they are held, in proportion only to their work, then the discords that they find in the societies that have attracted them, all that makes them understand the error into which they have fallen. Their souls crushed, their bodies spent, why should they not wish to throw off a yoke so humiliating? But, whether from human respect or from fear of poverty, they do not dare. Well, to all these workingmen Catholic societies can be of marvelous utility, if, hesitating, they invite them to come and seek in their bosom a remedy for all the ills, if, repentant, they welcome them gladly and guarantee them safety and protection.

The Pope closes this admirable document with the following thrilling **exhortation to action**: "Let each apply himself to the task that is incumbent on him, and that without delay, lest by deferring the remedy the evil, already so serious, may become incurable. Let rulers make use of the protecting authority of the laws and institutions; let the rich and the masters awaken to a sense of their duties; let the toilers, whose lot is at stake, pursue their interests by legitimate ways, and since religion alone, as we have said from the beginning, is capable of destroying the evil at its roots, let all remember that the first condition to be realized is **the restoration of Christian morals**, without which the means suggested by human prudence as the most efficacious will be far from able to produce salutary results." As for the aid of

the Church, that will not be wanting. "Bishops and priests everywhere will preach the rules of Christian life, and will strive to nourish in themselves, as well as to plant in others, charity, the queen and mistress of all the virtues. It is, indeed, from an abundant effusion of charity that they must chiefly expect salvation—we mean Christian charity, which sums up the whole Gospel, and which, ever ready to devote itself to the comforting of the neighbor, is a most certain antidote against the arrogance of the age and the immoderate love of oneself, a virtue whose offices and divine traits St. Paul has described in these words: 'Charity is patient, is benign; * * * it does not seek its own interest; * * * it suffers everything; * * * it bears everything.'" (I Cor., xiii, 4-7.)

The grandeur, the importance, the opportuneness, the interest of the Papal act were pointed out by **publicists and statesmen** of all shades of opinion. To unbelievers as well as to Catholics the publication of this Encyclical was an event. The civilized world entered upon a new social phase. The Church does not fail in her mission as an enlightener, as a guide of the nations. Leo XIII. lit up the signal tower that was to shed immortal light on the destinies of mankind. Non-Catholics were struck with a mingled feeling of astonishment and admiration, which was manifested as soon as the document appeared and kept on increasing as time passed. This feeling was common to socialists, Liberals and Conservatives alike, and to those of all countries. We could fill many pages with these tributes, did space permit. Let two of the most characteristic suffice, and from these the reader learns the tenor of the rest. One of the greatest of modern French writers and observers, M. Anatole Leroy-Beaulieu, said it was "something more and better than **an economic programme**; it is a kiss of Christ to His poor and the embrace of the people by the Church. It is an act, the act of a father throwing himself in the midst of his children, zealous to remind them of their mutual duties of love and condescension. The Pope saw modern society cut into two hostile armies, and he came between the combatants in battle array, and between the two camps planted the cross * * * * * **The Pope is right.** God alone could give us social peace; to His Christ alone it belongs to speak to us the *Pax vobiscum*. All the art and all the science of men would fail in this. Nothing less is needed than divine intervention, and it is for that reason that the condition of our societies is so serious. A philosopher has said that God had outstaid his time and that the hour had come to lead Him back to the gate of our cities, for the modern world had no more service to receive from Him. Madman! Never has society had more need of God and of the Gospel." No one will accuse the London *Times* of undue friendliness for the Catholic Church or for the Holy See. Yet it was forced to admit that the Encyclical abounded in incidental remarks worthy of attention, and that it breathed **a Christian charity**

and a good will which, if imitated and shared by many, would almost solve the industrial questions of the time. Clear, logical, written with the skill of a statesman, such are the epithets it thought it could apply to this document. The Tory and the High Church organs were far more unreserved in their praise, which was eloquently echoed by the Anglican bishop of Manchester. A member of the British House of Commons, Sir Bernard Samuelson, having gone to Rome, asked that he might present his homage to Leo XIII., to whom he spoke these words: "Holy Father, permit a Protestant member of the British Parliament to unite his **gratitude** with that **of the whole world** for your sublime Encyclical on the labor question."

As if a new watchword had come down from Heaven, the Catholics of all countries entered upon what has been called **the Catholic social movement.** The condition of the toilers became everywhere the object of sympathetic examination, and social improvements were set in motion. In France, Belgium, Germany, and the United States the Pope's words led to the organization or remodeling of many workingmen's societies. The efforts of the Catholics in the social field were in the tentative stage, and the encouragement of Christ's Vicar developed the activity of men of action. **Catholic workingmen's circles**, clubs, congresses, and conferences were seen starting up almost everywhere. The press received a fresh impulse. The clergy understood that their part was to be changed to meet the new needs of the present time. The Encyclical, indeed, created for them or reminded them of a new duty, that of working incessantly and in all ways to better the condition of the humble, of those who toil for wages. Mankind, like the stars, is ever in motion, nations have their evolutions requiring reform of the methods of teaching and action of the preceding ages. For different aspirations and different evils opportune advice and appropriate remedies are needed. Cardinal Richard and the bishops of the Paris province having addressed to Leo XIII., on June 29, 1891, a joint letter of adhesion to the teaching of the Encyclical, the Holy Father said in answering: "We are happy to know that you have no other thoughts than ours on **the best means of solving the difficult problem** whose solution is disturbing the masses everywhere, and making many men, not without good reason, dread popular disturbances and uprisings. * * * * You have especially given us great consolation by your eagerness in making known to us that you were ready to take part in the work." As might have been foreseen, however, the Encyclical gave rise to **varying interpretations.** Each person sought to see in it a confirmation of his own social views. In Belgium especially two parties were formed. One, exceeding the teaching of the Encyclical, favored the workingman to such an extent as to be unjust to the employer. The other, taking a narrow view of the Pope's teaching, strove to maintain the social doctrines in vogue at the beginning of the century. The great debate bore especially on **the nature of wages.** Anxious

to bring peace between the two camps Cardinal Goossens, archibishop of Mechlin, consulted the Holy See on the three most burning questions. The Pope did not answer officially, but turned the matter over to an eminent Roman theologian, Cardinal Zigliara. The circumstances lent great importance to this consultation, the result of which was as follows: "In the Encyclical it is said: 'Let employer and employed agree upon as many and such conditions as they please, let them agree especially on the amount of wages; above their free will there is **a natural justice** higher and older, namely, that wages must not be insufficient to enable the workingman to live soberly and honestly.' It is asked: 1, By natural justice are we to understand commutative justice, or rather natural equity? Answer: Commutative justice. 2, Does the employer sin who pays wages sufficient for the support of a workman, but insufficient to support his family, whether the latter comprises a wife and several children, or be but small? Answer: He does not sin against justice, but may sometimes do so either against charity or against natural equity. 3, Do employers sin, and for what reason, when, without using violence or fraud, they pay wages less than is merited by the work furnished and which is not needed for an honest support, and that because many workmen present themselves who are satisfied with the small wage or have freely consented to it? Answer: Properly speaking, they sin against commutative justice." The answer to the second question left in suspense what has been called **the doctrine of family salary,** at least according to many interpreters. But the lawfulness of the family salary, when the conditions in which the employer finds himself make it suitably possible, seems to follow naturally from the Encyclical. This opinion was that of Cardinal Manning and very many contemporary theologians. An eminent Belgian economist, Charles Périn, published a book in which he advocated the moderate family salary, and the *Civilta Cattolica,* in reviewing it, praised him highly for having so understood and solved the question. His salary must be such as to permit the toiler to have a wife and children, but it cannot be required that he set up as a reason the number of his children, no matter how great it may be. The true basis is a moderately sized family.

The annual medal which the Pope, in accordance with custom, has struck on the occasion of the feast of St. Peter, represented in 1892 **the social action exercised** in favor of the working classes **by the Encyclical.** On one side it bore the image of Leo XIII., and on the other, in the centre of an allegorical group, a representation of religion with the right hand of the figure holding the Encyclical and the left the cross, whose extremity is crushing the head of a hydra with a voracious mouth, the emblem of the unbridled greed for lucre. At the bottom, to the left, two elegantly dressed wealthy persons are offering their treasures to religion. At their feet is a poor woman holding a child emaciated by hunger. It is the working

class reduced to destitution, the representatives of the poor. To the right, a workman, of a more comfortable class, robust and holding in his hand the implements of his calling, extends a look full of hope towards religion, from which he expects his best support.

ERE long **the Catholic workingmen of France** showed their appreciation of the Holy Father's teachings. In the autumn of 1891 they organized a grand pilgrimage, so as to express their gratitude to His Holiness in person. Twenty thousand toilers went in succession to ask his blessing. The first group was received in solemn audience on September 19. Again did Cardinal Langénieux, accompanied by the great philanthropist, **Léon Harmel**, and the great orator, the Count de Mun, introduce the pilgrims to the Holy Father. "In this year of grace 1891," he exclaimed, "which will be for us the blessed year of the Encyclical on the condition of the laboring classes, it is gratitude that brings us to the feet of Your Holiness." M. de Mun read, to the same effect, an eloquent address that was most warmly applauded. The Pope answered in French with a thrilling and fatherly discourse. After having expressed his joy, renewed the teachings of his Encyclical, reminded his hearers that it is in the influence of the Church, combined with the resources and efforts of the public authorities and of human wisdom, that we must seek **the solution of the social problem,** he urged his hearers to action. "If there still exist, in regard to application, as is inevitable in problems so complex, obscure phases and doubtful points, it is proper to let time and experience throw light on them. But meanwhile let the people realize in the facts what in principle can no longer be a subject of controversy without wasting time in barren discussion." The Holy Father then spoke of the sanctification of Sunday, of labor, of the Christian spirit, of the danger of associating with socialists, of the necessity of societies, and of the moral and Christian education of the young. The second group of pilgrims attended Mass said by the Holy Father, on the morning of the 26th, in the Vatican basilica. Then they formed in line for the audience, in sections, each with a banner. Smiling on the workingmen, the Pope had an affectionate and an encouraging word for each. The ceremony lasted four hours, which were sweet to the hearts of both the father and his children. The international pilgrimage of Catholic youth arrived on September 27, at the same time as the third group of French workingmen, for the celebration of the third centenary of St. Aloysius Gonzaga. On this occasion **a most imposing display** took place on September 29, in St. Peter's. All the pilgrims and the representatives of the Catholic societies of Rome had been invited to a Mass celebrated

by Leo XIII. at the Confession altar. The number of those attending, according to the Italian newspapers, was 80,000, and the ceremony, by its character and splendor, caused deep emotion in the Eternal City. Crispi's organ, the *Italie,* reported the affair in these terms: "Scarcely had His Holiness appeared when all those in attendance took to clapping their hands or to waving handkerchiefs. It was a truly beautiful moment, and the emotion was really catching. Silence was gradually restored, and the Mass was begun amid the greatest calm. The Mass ended, the Sovereign Pontiff turned towards the innumerable multitude, whose eyes were all fixed on him. Then, in a rather firm voice, drawing himself up still more, he pronounced the ordinary formula of the Apostolic Benediction. At the first words those 80,000 persons prostrated themselves, as if urged by one and the same movement, moved to the bottom of their hearts by the sight of that old man calling down on them the blessing of Heaven." If this impression of the respect and devotedness of a whole people to the Papacy was so keenly felt by the enemies of the Holy See, one may form an idea of what it was in the hearts of the Romans, naturally smitten with what elevates the soul. Accordingly, profound sympathy was spread in Rome between the French and the Italian workingmen, between French and Catholic ideas. The adherents of Freemasonry and of the Triple Alliance at once resolved upon finding a way to break the spell and **excite the howling mob** against the Papacy and France. Victor Emmanuel's tomb was in the Pantheon, one of the most beautiful monuments of ancient Rome, which had become a Catholic church. A register is there placed on a table in front of the tomb, in which visitors are invited to inscribe their names. Protests against the part played by him who was the usurping king of Rome were often recorded there. Some thought this act could be repeated, especially on October 2, the anniversary of the fraudulent plebiscite that had annexed Rome to the kingdom of Italy. A veteran was the habitual guardian of the tomb; but on that day he was replaced by a former companon of Garibaldi's who had been wounded at the siege of Rome in 1849, notoriously anti-French in his feelings.

Let us now hear **the story of the facts** as reported in the "Official Memoir" by the directors of the workingmen's pilgrimage, at the request of the Holy Father. About noon on October 2, some young men belonging to the international pilgrimage visited the Pantheon. A rather large crowd of Italians and foreigners entered the monument. Suddenly a noise was heard in front of the tomb. The veteran on guard was notified by a lawyer and an officer of marines, who had followed three Frenchmen ever since they had entered the building, that language insulting to the late king's memory and to the present king had been written in the register. The young men were at once seized and beaten. The noise spread to the outside. Without waiting for an explanation, or even examining the register, those who were

interested in exaggerating the incident rushed around exclaiming, "a bloody outrage has just been committed; French pilgrims have spat on the king's tomb, have insulted the father of the country, and have written in the register, 'Down with Italy! Death to Victor Emmanuel and King Humbert!'" The excited multitude burst into vociferations, rushed upon and maltreated the accused Frenchmen, whom they tried to wrest from the soldiery. The young men were dragged through the maddened and ever swelling crowd, overwhelmed with outrages and blows from fists, sticks and stones, and taken to the nearest police station, where they were incarcerated. All at once, as if in answer to a preconcerted signal, regularly formed bands of men rushed from all parts of the city. Printed handbills of every size and color were distributed profusely, announcing "The Provocation of the French," "Italy Insulted," "The King Outraged." These documents were couched in language breathing ferocious hatred against France and the Church, and appealing to the lowest passions of the rabble. The wildest excesses followed. Carried away by these false rumors, crowds gathered in front of the houses at which the French were stopping, uttered threats, threw stones, and exclaimed: "Down with France!" "Down with the Pope!" "Long live Sedan!" Even pistol shots were fired at the windows of the French seminary. For a whole hour the tumult grew before a single agent of the public authorities appeared to clear the streets and protect the menaced French. That same afternoon the workingmen's pilgrimage from Rennes arrived. The coaches conveying it were stopped, and the pilgrims insulted, struck, and spat upon in the face. Now, **what had happened in the Pantheon,** what outrage had been committed? Some one had merely written in the register, "Long live the Pope!" and that was all; the other rumors were pure fiction. The Italian government took good care not to acknowledge and publish the truth at once, a course that would have stopped the anti-French and anti-religious movement, which soon spread all over Italy and lasted three whole days. The events of October 3 were no less scandalous than those of the day before. The acts of violence were repeated with menacing gravity at various points. On the 4th, as if to give sanction to their triumph, the revolutionary sects took possession of the Pantheon, where, for two hours, an ever increasing and furious mob hurled the most odious outrages against the Pope and France. They grew weary of **blasphemy and invective** only when they had sworn not to regard their victory as complete until the Papacy had been destroyed and France crushed. But while calm was being restored in Rome, excitement was gaining in the provinces, where the Pantheon incidents were recorded with wild exaggeration. Scenes of riot and insult against the French followed at Naples, Pisa, Turin, Genoa, &c. The organizing committee hastened to suspend every new pilgrimage. **A strange thing then happened in France.** The minister of worship, M. Fallières, on October 4, sent

the following circular to the bishops: "You are aware of the regrettable incidents that have just occurred in Rome during the French workingmen's pilgrimages. You have the interests of the nation too much at heart not to think, as I do, that all the authorities of the country should avoid being compromised in manifestations that may easily lose their religious character. I have consequently the honor to invite you to abstain, for the present, from all participation in these pilgrimages." As M. de Mun afterwards remarked in the tribune of the Chamber of Deputies, the ministerial document not only called in question the wisdom and patriotic prudence of the prelates to whom it was addressed, and in that very way was a direct insult to them, but besides it made the very serious mistake of seeming to impute to the pilgrims wrongs they had not committed, thus justifying, in a certain sense, those who outraged them. Twelve bishops publicly took up the gauntlet and became the champions of episcopal honor in letters of protest. Among them were several of the ablest men in the French hierarchy. One of these, Mgr. Gouthe-Soulard, archbishop of Aix, for the manly boldness of the language he used was summoned into court, where, before the court of appeals in Paris, he embraced the opportunity to give an accurate account of the Pantheon incident and the consequent rioting. Nevertheless, he was **condemned to pay a fine** of 3,000 francs and costs. This curious illustration of religious liberty in France, as the occasion of it had been for Italy, placed a fresh aureola around the already glorious prelate's brow. His noble and energetic words to his judges had conveyed sovereign truths far and wide. For the Catholic Church it was a triumph. As for the fine, Catholics contended for the honor of collecting the amount by subscription and presenting it to him.

JOACHIM.

(Answer to Joseph, p. 104.)

Yea, while the spirit rules these weary limbs,
Shall I, with sighs heaved from my inmost heart,
And bitter tears, strive to undo my guilt:
But thou, secure and blest with heavenly light,
Look on me, bowed with years, broken with cares;
And from thy sky behold thy brother here,
So long oppressed with tempest, ah! so long
Wearied with storm and stress and battling waves!

RATIFYING to the reader, as to us, must it be to leave these painful incidents for a really pleasing episode of our story. "Nowhere am I Pope more truly than in America," Pius IX. had said. "We hold in high esteem and deep affection the American nation, so powerful in its youth, a nation in which we discern hidden germs, not only of prosperity, but also of Christian grandeur." So we read in the introduction of Leo XIII.'s Encyclical to the hierarchy of the United States; and a little farther on in the same document the Holy Father exclaims: "Wise men are agreed in saying that **America is reserved for high destinies.** Now, we wish that the Catholic Church participate in and contribute to that greatness which men foresee for her." These sentiments animated him from the time he was enthroned on St. Peter's chair. "I am a debtor to all men," he says with the Apostle, as he thinks of his children beyond the ocean. The United States especially engaged his zeal. The Church in the United States had a jubilee, **the centenary** of the founding **of its hierarchy,** soon after he himself had celebrated his golden jubilee as a priest. From the one bishop, thirty priests, and forty thousand faithful of 1789, it had grown in a hundred years to have nearly eighty bishops and vicars apostolic, divided between thirteen provinces, with ten thousand priests and not far from, if not quite, eleven millions of the faithful. It was truly remarked that this was one of the most astonishing facts of contemporary history. It was no wonder, then, that the Holy Father took such a glad interest in the great American ecclesiastical event of 1889, in which he was represented by a special envoy.

Before undertaking to tell its story, however, record must be made of another occurrence of capital importance. With a view to promoting the interests of religion in the United States, the Holy Father, in 1883, invited the American archbishops to Rome, to confer with him on the interests of their flocks. As a result of this long conference held in the Eternal City in the winter of 1883-84, it was deemed opportune and resolved to convene **a national council** of all the bishops in the United States. The subjects to be studied and discussed and the nature of the conclusions to be reached were indicated by His Holiness, who himself prepared their *schema.* In accordance with his desire and order, **the Third Plenary Council** of the United States was called to meet in Baltimore, the primatial see, on November 9, 1884. The incumbent of that see, the Most Reverend James Gibbons, D. D., had been appointed Apostolic Delegate, and as such it was his privilege to preside. Eighteen years had elapsed since the holding of the second such council; and during that interval important questions had arisen. There had been an enormous increase in the hierarchy, the number of priests had trebled;

religious communities, colleges, schools, and institutions of charity had prospered marvelously.

The great assembly received **a most hearty welcome** from all the public officials, both State and municipal. In St. Mary's Seminary, where its sessions were held, a postoffice was installed and served daily by five clerks. On its part the secular press were unanimous in paying homage to the magnificence of the opening procession, and to the superior character of the eminent men composing the assembly. In the inaugural solemnity there took part fourteen archbishops, fifty nine bishops, four administrators of dioceses, six mitred abbots, thirty one provincials or superiors of religious orders, eleven rectors of theological seminaries, and the most eminent theologians in the country. Twelve committees were appointed and, though the subjects on which they were to deliberate had received a year's study, the council prolonged its sessions for a month. **Important decisions** were reached there, among them that to establish a Catholic university, to prepare and publish a uniform catechism for the whole country, to establish uniformity of discipline in regard to mixed marriages, and to have, wherever possible, a Catholic school in each parish. The closing work of the council, in addition to the issuing of a pastoral letter, was a letter to the Sovereign Pontiff, submitting to him all that had been done. "It is for you indeed," said the prelates, "to revise, correct and approve the **acts and decrees** of our council, for you are the Vicar of Jesus Christ. It is you who must crown our work, as it was you who gave it initiative and direction." The Pope looked over the "Acta et Decreta" with keen satisfaction, and appointed an extraordinary commission, with Cardinal Simeoni, Prefect of the Propaganda, at its head, to examine them. They were approved the following year, and, with this approval, published at Baltimore in 1886. The decision reached by the Council to establish a great **Catholic university** in Washington had been received with great favor and general sympathy by the American press and even by that of Europe. Bishop Spalding, of Peoria, had announced during the Council that Miss Mary G. Caldwell, the daughter of a Kentucky physician, had pledged a subscription of $300,000 for the purpose of providing an institution, like that of the Laval University of Quebec, for the higher intellectual training of the clergy. The bishops of the United States sent out a pressing appeal to the devotedness of their priests and of the relatively wealthy Catholics of the United States. The Right Reverend John J. Keane, D. D., resigned from the see of Richmond to take charge of the movement, and to become the first rector of the new institution, of which the archbishop of Baltimore, **elevated to the cardinalate** on June 7, 1886, was made chancellor. Bishop Keane carried on his new work so earnestly and energetically that in 1887 he had purchased a site in the District of Columbia, a large tract of land adjoining the city of Washington at the northeast, on which the cornerstone

1. Card. Gibbons.
2. Abp. Ireland.
3. B'p. Keane.
4. Abp. Ryan.
5. Mgr. Satolli
6. Mgr. Martinelli
7. Mgr. Falconio
8. Divinity Hall 9. Hall of Philosophy

CATHOLIC UNIVERSITY, WASHINGTON, D. C.

of the first building was laid the same year. By November, 1888, he had collected over $800,000, had the property paid for in full and the **Hall of Theology** well on towards completion. The board of trustees, whose plans Leo XIII. had blessed, then solicited **canonical institution** for their undertaking. They sent Bishop Keane to Rome with a code of statutes. The Holy Father, by brief dated March 7, 1889, granted to the new university at Washington all the rights, powers, and privileges which the Holy See can confer, without any reservation or limitation whatever, an honor that is generally granted to universities only after they have proved their case by actual work and satisfactory results. At the same time he presented to the university **a superb painting** that had been an ornament of the Vatican Exposition, a portrait of himself. "I had intended it," he said, "for the Vatican gallery, but I prefer it to go to the Washington university." The solemn opening of this theological faculty was an incident of the centennial celebration to which reference has already been made. These festivities were carried out with **extraordinary pomp** in Baltimore. The world had then a vision of the actual strength of Catholicism in the young republic and foresight of the development that it was destined to assume in the future. The evening parade with which the celebration closed created a sensation. Long lines of men, from six to eight abreast, with soldierly tread, passed through the streets of Baltimore. The turnout of societies and parish bodies took over three hours to pass a given point. The suggestive banners and the lighted candles which the men carried made a deep impression. Sixty bands of music filled the air with their "Hosannas." Mounted police formed an escort of honor, while ornamented and illumniated carriages, in which sat the spiritual directors of the societies, added to the solemnity of the scene. Private houses were everywhere illuminated. To the whole population the solemnity and splendor of the occasion seemed incomparable. Thus in the heart of free America could such a display be made without encountering any obstacle—how different from the condition of affairs in Freemason-ridden France and Italy! This good will of the American people and of their public officials taught **a most pointed lesson**, then, to some of the so called Catholic countries of Europe.

Archbishop Ryan, of Philadelphia, in his truly eloquent sermon at the Pontifical Mass with which the celebrations were begun in the Baltimore cathedral on Sunday, November 10, brought out most admirably the influence which the Catholic religion was called upon to exert in the United States, even from the political point of view. History will tell, he said, that the marvelous unity and catholicity of the Church have been of the greatest assistance in perpetuating our Union. The greater the difference of the elements making up a country and a Church, the greater should be the forces that keep them united. In other words, religious unity and catholicity are **two things necessary** to maintain the unity and catholicity

of the body politic. And this is why, it may be added, republics to which this religious unity and catholicity are wanting are devoid of the only element capable of surely giving them the cohesion necessary to every well regulated State, but even more necessary to the republican form, the natural tendency of which is decentralizing—centrifugal one would say in scientific language—and consequently opposed to cohesion. At the solemn vespers in the evening another remarkable sermon was preached by Archbishop Ireland, of St. Paul.

At **the first Catholic lay** congress of America, held on the two following days, the 11th and 12th, a resolution was adopted in favor of the liberty of the Holy See. From among six formulas proposed the following was chosen: We cannot conclude without solemnly recording our thorough conviction that the full liberty of the Holy See is absolutely indispensable to the peace of the Church, and at the same time to the well-being of mankind. We ask, then, in the name of humanity and justice, that that liberty be scrupulously respected by all secular governments. We protest against the right of any government whatever to undertake to injure the interests or to fetter the action of our Holy Father the Pope, no matter by what form of legislation, or by no matter what public act disapproved by him. To our worthy Pontiff Leo XIII., into whose hands the Almighty has entrusted the guidance of the bark of Peter, amid the storms of these troublous times, we promise and guarantee the sincere sympathy and unlimited aid of all his spiritual children, in claiming that liberty which he justly demands as a sacred and inalienable right.

On the 13th took place the **solemn inauguration of the new university's** theological faculty. The centre of interest was accordingly transferred to Washington. There were present eighty six bishops, six hundred priests, Benjamin Harrison, President of the United States, and members of his cabinet, and Mgr. Francis Satolli, the special representative of the Holy Father. Cardinal Gibbons blessed the university building. Solemn Mass was celebrated by Mgr. Satolli, and Bishop Gilmour of Cleveland preached. The inauguration of the courses of study then took place amid great enthusiasm. At the grand banquet which brought together the prelates, authorities, and invited guests, President Harrison proposed the health of the Holy Father, in whose name Mgr. Satolli responded. Then Cardinal Gibbons proposed the United States and their President. It is worthy of remark that Mr. Harrison, in responding to the Catholic hierarchy, concluded: The students of this new institution will learn to strengthen the country by their numbers, to enlighten it by their wisdom, and, if need be, to defend it with their courage. The new university made rapid progress. As Leo XIII. said afterwards in his Encyclical to the American people, "all erudition would be incomplete that did not contain a knowledge of the modern sciences. In that ardent competition

of minds, at a time when the desire for knowledge, praiseworthy and honorable in itself, is so widespread, it is proper that Catholics take the lead, and do not follow." God, man, nature, is the normal order and the cycle of the human sciences. To the Hall of Theology was soon added **that of Philosophy**, which owes its existence to the generosity of a New York pastor, Father McMahon, whose name it bears and who devoted to it an estate of $400,000. This handsome building was completed and occupied late in 1894. Its founder, having resigned his pastoral charge and been made a Monsignor, took up his residence at the university, where he died a few years later. **Several other schools**, conducted by various religious orders, have also been established within the grounds. Among them is even a women's college, in charge of the Sisters of Notre Dame de Namur. Science and literature, as well as philosophy and theology, are now taught at the university, whose courses are open to the laity as well as to the clergy. As regards the merits of the professors, Leo XIII. in the Encyclical already referred to, paid them this tribute: "We have learned that the teaching of theology is represented by remarkable men in whom the merit of talent and knowledge is united with unflinching fidelity and unreserved obedience to the Apostolic See."

Mgr. Satolli's mission to the United States in 1889 was of a temporary character only. Three years later he was to come on another such errand, as will soon be mentioned in detail; but while here for the second time, late in 1892, he was entrusted with a higher duty, that of organizing, and being the first head of, **a permanent Apostolic Delegation** specially representing the Holy Father in the United States. By this act Leo XIII. as it were made his presence perpetual in the Great Republic and gave its completion to the American Catholic hierarchy. The Papal delegate, already well known here, was most cordially received, all recognizing in his person the authority of the Pontiff who had sent him. He was specially honored by the municipal authorities in New York. The clergy and faithful everywhere received him with great solemnity and cordiality. Archbishop Corrigan tendered to him an ovation that received extensive and flattering notice. To crown all, the Catholics of the Republic presented to the Holy See a handsome house in Washington as the residence of its representative and his staff.

The progress of the Church in the United States should not make us overlook the fact that there is and has long been a strong influence of hostility to her. It has been exerted chiefly in the **management of the common schools**, which, in America as elsewhere, foster indifferentism and naturalism. It is now plain to all thinking men that the rising generations brought up in them are becoming ever more and more ignorant of the religious truths. The Protestant sects themselves have taken alarm and are declaring against the neutral school, which the Catholic Church has always condemned, not so much on account of what it teaches

as what it fails to teach. Our State school laws may be summed up in these few words: There is complete freedom of education in the United States; but in order to get State support, the schools must be subject to the management of a school board elected by the people, and all religious teaching must be eliminated from the course of studies. To rescue Catholic children from **the pernicious effects** of this system, the Third Plenary Council of Baltimore ordered that Catholic parochial schools be established wherever possible. After having shown that purely secular education tends of its nature to become irreligious, as experience has proved, the Fathers of the Council directed the founding of a school in every parish that had not one already, and that this must be done within ten years. They declared that the pastor who negligently delayed this work might be removed from his charge. In addition, they made it obligatory on parents to send their children to Catholic schools, unless there was the very best reason for not doing so, and of this reason the bishop only was to be the judge. As a consequence there has been an enormous increase of parochial schools since 1886, and Catholics make great sacrifices to equip and support them.

On account of the general understanding of this law, there was great surprise at a **course adopted by Archbishop Ireland,** of St. Paul, in 1891. He signed a contract with the civil authorities by virtue of which the schools at Faribault and Stillwater should be subject to the State laws as regards the course of studies and inspection. At once a loud protest arose from all parts of the Union, and agitation soon reached a dangerous height, especially when the metropolitan of Minnesota, on December 14, declared that the civil authority was supreme in all that regarded the teaching required by its own curriculum during all the time set aside for it, and that consequently the school must be managed during class hours in accordance with the laws and regulations of the school board in regard to teachers and pupils. In spite of the respect due to ecclesiastical authority, it was declared that he had **sacrificed principles,** trampled on the decrees of the Council, and that the future of the school movement was compromised forever. Even Protestants severely censured the prelate for the course he had taken. Yet the case was not quite as bad as at first represented. **The circumstances** were as follows: Resources were too limited for the support of the schools and the other Catholic needs at the same time. In these circumstances the archbishop sought a way, by subjecting the Faribault and Stillwater schools to State inspection, to derive aid from the public funds. The neutrality of these two schools, he thought, would be merely apparent, and in any case inoffensive. He had handed the schools over to the authorities only after obtaining assurance that the Sisters in charge of the classes would be retained there. Outside of class hours they could teach the children their prayers and the catechism. Pictures of Christ and the Blessed Virgin, &c., must not re-

main in the school as religious emblems, but they could be retained as works of art, as reproductions of masterpieces.

Was the arrangement adopted by Archbishop Ireland prompted by sufficiently grave reasons, or should it be condemned? Newspapers became excited for and against, and the opinions of the bishops were neither unanimous nor harmonious. Archbishop Ireland then **submitted his conduct to the tribunal of the Holy See,** and a special commission of cardinals was assigned by the Pope to examine the whole subject. Its verdict was given on April 21, 1892, in this form: "The decrees of the Baltimore Councils in regard to parochial schools remaining in full force, the agreement made by Archbishop Ireland may, all the circumstances being considered, be tolerated." The St. Paul metropolitan then wrote to Cardinal Ledochowski, Prefect of the Propaganda, giving him an interpretation which the latter thought to be faithful. But the storm had not entirely subsided, however, and on July 31, 1892, Cardinal Ledochowski asked through a circular that a close study be made of the means for providing for the religious needs of Catholic children who, outside of the parochial schools, attend in very large numbers, which is a fact, the public schools. **A meeting of the archbishops** of the United States was held in New York on November 16 following, and Mgr. Satolli, the Pope's delegate in America, was present at it. The school question was examined from all points of view. On behalf of the Holy Father, Mgr. Satolli submitted **fourteen propositions** which he had formulated. They were intended only for the bishops. But, having been divulged through indiscretion, they were at once published broadcast, discussed all over the country, and even violently attacked. It is true that the archbishops themselves held varying views in regard to them; yet Mgr. Satolli and they were agreed on the fundamental points. At the session of November 18 the following resolutions were unanimously adopted by the prelates present: 1, Be it resolved that we promote the erection of Catholic schools so that accommodation be provided for a much larger number of, and if possible for all, Catholic children, in conformity with the decrees of the Third Plenary Council of Baltimore. 2, Be it resolved that, as far as regards the children who do not now attend the Catholic schools, the necessary provision be made for their religious instruction in Sunday schools, or by instruction given some other day of the week, and also that parents be asked to teach their children the Christian doctrine at home. These Sunday or weekday schools should be under the direct supervision of the clergy, aided by intelligent lay teachers, and, if possible, members of the teaching religious orders. These wise conclusions were solemnly approved by Leo XIII. in a brief addressed to Cardinal Gibbons on May 31, 1893. This letter, moreover, makes known officially what had taken place on the occasion on which Mgr. Satolli submitted his fourteen propositions. "These propositions of our delegate,"

said the Holy Father, "having been published inopportunely, fresh and more animated discussions arose, and consequently incorrect interpretations and malign insinuations, circulated in the newspapers, have assumed a more painful and more general character. It was then that several bishops of your country, tolerating interpretations given to some of these propositions or fearing the sad consequences to the welfare of souls that might be derived from them, addressed us confidently and stated their uneasiness to us. Remembering that the salvation of souls is the supreme law that we must follow and desiring to give you a fresh testimony of our good will, we wished that each of you, in separate letters, freely express his thoughts to us, and this, moreover, you lost no time in doing. These letters have demonstrated to us that, in regard to a certain number among you, the propositions contained **nothing that could inspire any dread**; while to some it seemed that they partly abrogated the provisions of the law in regard to schools enacted by the Baltimore Councils." The Holy Father reminds them that Mgr. Satolli had himself expressed his admiration for the zeal of the Baltimore Fathers in the great cause of the education of Catholic youth, and concluded by saying: 1, The decrees of the Council of Baltimore, in so far as they furnish a general rule, must be *faithfully* observed. 2, Cases may happen in which it is permitted to attend the public schools. 3, Without condemning the public schools altogether, energetic efforts should be made to the effect that a much greater number of Catholic schools be supplied and that they be thoroughly equipped. All the metropolitans of the United States gave their adhesion to this letter at a meeting held in Chicago on October 31, and the expression of these sentiments was sent to His Holiness by Cardinal Gibbons. In principle harmony had been restored.

Contemporary with this controversy, another had arisen in regard to **immigrants from Europe** not speaking the English language. The St. Raphael Society, established in Europe to protect them, after having reached an agreement at a meeting held in Luzern in April, 1891, had sent to the Holy See a report signed by **Mr. Cahensly,** general secretary of the society for Germany, and by the Marquis Volpe Landi, president of the same society for Italy. Now, this report asserted that Catholicism ought to have 26,000,000 adherents in the United States, on account of Catholic immigrants and their descendants. Catholicsm, then, down to the present time, had suffered a net loss of 16,000,000 in the great Republic. As causes for this state of affairs the report mentioned the lack of protection of emigrants both on departure and on arrival, insufficiency of priests, frequently excessive pecuniary sacrifices required of the faithful, public schools, an insufficient supply of associations for the laboring classes, and the need of representatives of each nationality of immigrants in the hierarchy. "It is desirable," said Mr. Cahensly, "that **the Catholics of each nationality** have in the hierarchy of the country into which immigration

takes place some bishops of the same origin as themselves. It seems that in this way the organization of the Church would be perfect. Each immigrant people would be represented and its interests and needs protected in the assemblies of the bishops and in the councils." This appeal to the Pope to have German or Italian bishops appointed, so as to **prevent the Americanization** of the peoples, by perpetuating the petty rivalries of races, seemed to be a violent assault on American patriotism. It has been asked whether Catholicism had lost very many immigrants, said Archbishop Ireland. "I estimate at a million, or a million and a half at most, the number of those who, comprising their descendants, have lost the Catholic faith, for want of priests in the regions through which they were scattered. Let us double this number, and say three millions. It would be infinitely more than the reality. As soon as the Church is organized, there are no losses; on the contrary, a constant increase due to immigration, to the natural growth of Catholic families, and to the current of conversions which, while not remarkable, still exists. **The future of the Catholic Church in America** is therefore very bright and very encouraging." The late Senator Cushman K. Davis, of Minnesota, a Protestant, protested vehemently in the United States Senate, in 1892, against Mr. Cahensly's plans to denationalize American institutions. And he paid homage to Leo XIII., "the greatest statesman who has sat in St. Peter's chair for the past hundred years," for having rejected the proposal as soon as it had been presented to him. A letter from Cardinal Rampolla to Cardinal Gibbons had indeed acknowledged that the Holy See regarded Mr. Cahensly's measure of procuring national bishops for immigrants as "**neither opportune nor necessary.**" A circular from Cardinal Ledochowski, Prefect of the Propaganda, dated May 15, 1892, asks that no modification be made in the discipline in force in the United States in regard to the appointment of bishops, where factions have sprung into existence during some time past for the purpose of having bishops of a special nationality elected; as if it was necessary to provide for private interests, and not for the utility of the Church, by the election of a deserving pastor. The choice of bishops in the United States is made in this way: The leading priests of each diocese assemble and name three candidates. Then the bishops of the province convene, and either approve or modify the list submitted to them as they see fit. Both lists are then sent to the Pope, and he makes the appointment. If there is question of an archbishop, the other archbishops of the country are consulted. In this way America has promoted to its episcopal sees prelates of exalted views and apostolic souls. What a happy day it would be for Catholic France and Italy when they enjoyed freedom of choice in the selection of their bishops. In their annals it would be the inauguration of a new era.

Attention was soon diverted from these controversies, canonical questions and

juridical issues, by an event of an entirely different order. We mean the celebration of the fourth centenary of the discovery of the new world. On this occasion Leo XIII. resolved to make **a special manifestation** of his sympathy for American Catholics. In 1888 he had already written to Cardinal Gibbons, in reference to President Cleveland: "We wish you to assure the President of our admiration for the Constitution of the United States, not only because it has enabled the enterprising and industrious citizens of America to attain such a high degree of prosperity, but also because, under its protection, your Catholic fellow-citizens have enjoyed a liberty that has greatly favored the prodigious development of their religion in the past, and will, we hope, permit it in the future to be also most advantageous to civil society." A universal exposition was to be held in Chicago in honor of the centenary of Columbus' discovery. The Pope bestowed warm praises on this idea. Then the secretary of state to the Washington government, John W. Forster, officially asked the Holy Father, in President Harrison's name, that he send to the exposition **souvenirs** having reference to the discovery of America that might be **found at the Vatican.** The Pope hastened to announce that he would send the Vatican Columbian relics, two extremely valuable geographical charts. One of them was the map on which Pope Alexander VI., with his own hand, drew the line of demarcation that was to separate in America the territories of Spain from those of Portugal, and is **the first map of the New World** that was made. Begun in 1494, it was completed in 1524, and Cardinal Borgia bequeathed it to the Vatican Library. It is called Diego Ribera's Map. The Pope announced besides that he had resolved to be represented at the demonstration to be held in honor of the great Genoese, and that for this high office he had chosen a personage no less distinguished for his qualities than for his rank, Mgr. Satolli, archbishop of Lepanto. Another act of good will was solicited of the Holy Father. Mr. Edison, the famous electrician, requested him to **consign to a phonograph,** which he had specially prepared for this purpose, a speech intended to be repeated at the opening of the World's Fair in Chicago. The Holy Father consented, and invited a few members of his court to be present at that curious sitting. When the phonograph was put to work the astonished Pope and his court heard a message from Cardinal Manning, beginning with the words, "Beatissime Pater," then a discourse by Cardinal Gibbons, and a speech by Mr. Gladstone. The Holy Father had prepared a Latin discourse, which he read slowly and in a very distinct voice in front of the phonograph. The sitting lasted ten minutes. It was **the Holy Father's message** to the New World, and was published by phonograph at the opening of the Chicago Exposition immediately after the President's address.

But the Pope furnished a more distinguished mark of his interest in America. On July 16, 1892, he issued an **Encyclical on Christopher Columbus,** which was

specially addressed to the bishops of Spain, Italy, and the two Americas. It put the whole Catholic world in festal mood on the anniversary of the greatest of geographical discoveries. Christopher Columbus, as the Holy Father says in this Encyclical, is ours indeed. **To propagate the Catholic faith** was the determining reason that led him to set out for the conquest of unknown seas. This is proved abundantly by the whole history of his enterprise. When for the first time he entreated Ferdinand and Isabella, the rulers of Spain, not to hesitate to undertake the project, he explained the matter in full, saying that their glory would grow even to immortality, if they would decide to carry the name and doctrines of Jesus Christ into countries so remote. And these wishes having been soon realized, he bears witness that what he asked of God was that, by His divine aid and His grace, the Spanish sovereigns would continue to wish to make the Gospel enter new countries and land on new shores. To Pope Alexander VI. he hastens to ask for missionaries, in a letter in which we find this declaration: "I am confident that, with God's aid, I will one day be able to spread as far as possible the Holy Name of Jesus Christ and the Gospel." And we think he was filled with joy when, having returned from the Indies for the first time and landing at Lisbon, he wrote to Raphael Sanchez that it was his duty to make to God immortal acts of thanksgiving, for the goodness with which He had given him such favorable success, that Jesus Christ must rejoice and triumph on earth as in Heaven, on account of the approaching salvation of innumerable peoples who had been rushing to perdition. But if he prevailed upon Ferdinand and Isabella to permit only Catholics to go into the New World and enter into commercial relations there with the natives, he gives as a reason that by his enterprise and his efforts he sought nothing else but the increase and **honor of the Christian religion.** Moreover, whence but from a motive higher than human considerations could he have derived the constancy and strength of soul necessary to bear what he was obliged to endure and to suffer until the end—contradictions from the learned, refusals from princes, tempests from the raging ocean, constant watchings in which more than once sight was to fail him? To these must be added combats against the barbarians, unfaithfulness on the part of friends and companions, wicked conspiracies, acts of perfidy from the envious, calumnies from detractors, and chains with which, though innocent, he was loaded. The circumstances of the time in which the discovery took place wonderfully complete the glorifying of that enterprise. Columbus, in fact, discovered America at a time when a great storm was soon to beat against the Church. As far, then, as man is permitted to appreciate the march of events, it was truly through a design on the part of God that that man seemed to be born, to compensate for the disasters that would be inflicted in Europe on the Catholic Church. When on the point of embarking on the ocean, he took care to purify his

soul; he prayed to the Queen of Heaven that she watch over his enterprise and direct his course; he invoked the august Trinity before unfurling his sail. Soon carried out on the deep, the raging sea and the creaking craft, he kept his soul tranquil because his dependence was in God. The names which he gave to strange islands of themselves indicate his design; and when he had reached a new one he suppliantly adored the omnipotent God and took possession of it only in the name of Jesus Christ. On each shore he approached he had nothing more at heart than to plant first the holy cross; the sacred name of the Redeemer, which he had so often chanted in mid-ocean, to the accompaniment of the murmuring waves, he made resound on the new islands; and when the first Spanish colony was founded, he wished to begin with the building of a church and to have religious ceremonies precede the festivities. The Pope then ordered that the centenary of the great discovery, September 12, 1892, be celebrated with religious solemnities. They were also a sort of public rejoicing.

The World's Fair, inaugurated on May 1, 1893, by President Cleveland, then in office for the second time, was celebrated with extraordinary splendor, in the presence of at least 100,000 persons, and assumed the proportions of a national event. Leo. XIII. was represented there by his Delegate Apostolic to the United States, Mgr. Satolli, and Archbishop Corrigan, of New York, was invited to deliver a religious discourse at the opening of the exposition palaces. American Catholics took occasion of this event to hold **another lay congress** under the guidance of the hierarchy represented by Cardinal Gibbons. Each diocese sent one delegate for each 5,000 of the faithful, and universities, seminaries and different works were also represented there. This convention was followed by the famous **Congress of Religions,** to which had been invited representatives of all denominations. It created quite a stir even in Europe, where an attempt to imitate it proved a failure. At its opening Cardinal Gibbons spoke, and in a distinct and clear voice recited the Lord's Prayer in English in the presence of thousands of listeners of all shades of belief. There are things that do not happen a second time, because once is sufficient to show their futility. Such an event was this famous congress. All it brought out was the hopeless divisions, shiftings and uncertainties of the religious world outside the Catholic Church and her infinite superiority over the best of other religions. The natural expectation of this result justified her prelates in taking part in it, for this once, to oppose, and not to expose, their Church to the self-contradictory views of the other "religions." As a non-Catholic gathering it was not indeed a congress of religions at all, as such would be impossible, but merely a conference of more or less religious men. So strongly did it bring out the contrast between the Church and the sects that the experiment has never been repeated.

SERIOUS misunderstanding having arisen as to the scope of the Delegate Apostolic's jurisdiction, and the Holy Father wishing to show once more his esteem, solicitude, and affection for the American people, another great act remained to be performed by him. He had long been preparing it in his heart, and it may truly be said that it was an event of considerable importance. We mean the **Encyclical to the hierarchy of the United States,** dated January 6, 1895. "In heart and thought we are crossing the vast spaces of the ocean," said Leo XIII., who, like a father, desired to converse soul to soul with his children. He recalls the relation that existed from the beginning between the Church and the American republic. The latter had scarcely come into existence, was, so to say, still crying in its cradle, when the Church, stretching out her arms to it, took it to her bosom. The first favor that Columbus asked as the fruit of his voyage and toils was to open through new seas and new lands a way for the Christian name. "The new names given to most of your cities, rivers, mountains, lakes, themselves tell and attest clearly that the Catholic Church has engraved its impress deep on the beginnings of your nation." At the same time that popular suffrage called the great Washington to the presidency of the Republic, the Apostolic authority appointed the **first bishop of the United States.** The friendship and good relations that existed between both seem to be a proof that these confederated commonwealths should be closely united by harmony and affection with the Catholic Church. The Pope pays glorious homage to the progress of the Republic, to its marvelous prosperity, due to the genius of the American race and its laborious activity, and he acknowledges that the Catholic religion is in a flourishing condition here. This condition is due to the virtue, zeal and prudence of the bishops and the clergy, and as well to the faith and munificence of the laity. "In this way, thanks to the energetic efforts of all classes of society, it has been possible for you to found innumerable works of piety and utility—churches, educational establishments for the young, institutions for the higher intellectual training, asylums of hospitality for the people, hospitals for the sick, convents." This is due, to a very large extent, to the fact that the Church, being hampered by no legal trammel, possesses her **full liberty of life and action.** Yet the Pope remarks it would be an error to conclude that the best condition for the Church is that of which America offers an example, and that it is useful everywhere to separate Church and State. The fecundity of the Church would produce still more admirable fruits "if, besides liberty, she enjoyed the favor of the laws and of the patronage of the public authorities." After these general considerations, he calls to mind that he has two ends in view, in the measures of his government in

relation to the Church in the United States, namely to develop studies and to make more complete the administration of Catholic interests. To develop studies, he had instituted **at Washington,** the Federal city, **a university** for young men desiring higher education. Previously he had amplified, by supplying it with a regular constitution, dated October 25, 1884, the college founded at Rome by Pius IX. for the education of young clerics from the United States. In the third place, he sanctioned with his authority the acts and decrees of the Third Plenary Council of Baltimore, which have already produced such abundant fruits, strengthened discipline, stimulated the vigilance of the clergy, and developed the Catholic education of the young. With the aim of strengthening the bonds that unite the Church in the United States with the Holy See, the Holy Father established here a **permanent delegation.** Some, it is true, have entertained a fear lest the Apostolic Delegate's power be in opposition to that of the bishops. We wish, he says, that the rights of the bishops remain in all their integrity. "This is why, the Apostolic Delegate's role and functions, with whatever power he be vested, being to interpret the will of the Pontiff who sends him, even though he derogate somewhat from the ordinary power of the bishops, he will on the contrary be to that power a cause of strength and a support." Thereby the union of the bishops, so salutary and so much to be desired, resting especially on harmony in thought and actions, will be encouraged. In the third part of his Encyclical Leo XIII. touches on **some important questions of discipline,** such as divorce and civic duties. "What is not permitted in private life is no more so in public life." In the last place the Pope treats of workingmen's associations. Workingmen have certainly a right to unite in associations; but on no occasion nor in anything whatever can there be any deviation from justice. Nay more, and this is a very important point for the preservation of the faith, Catholics should associate in preference with Catholics, unless necessity obliges them to do otherwise. In addition, "it is a most important duty to respect the rights of others, to leave each person free in his own affairs so that no one prevent him from selling his labor where he pleases and when he pleases. * * * * To this end newspaper and other writers can contribute powerfully." As Archbishop Ireland has said, one might as well expect to see the waters of Niagara flow back into Lake Erie as to see the people of to-day, especially in America, do without reading. "It is necessary, then, to strive by all means to increase the number of those who fill **the mission of writing** with capacity and the proper spirit, having religion as their guide and honesty as their companion." The necessity for this is more obvious in America, because Catholics there are in constant relations and live with non-Catholics, which obliges them to be extremely prudent and especially firm of soul." Journalists "do a bad and injurious work every time they dare to measure by their own private judgment the resolutions and acts of the bishops, and, for-

getful of the respect which they owe to them, vilify and censure them. They do not understand what disturbance of order and how many evils result from such conduct." Newspapers intended to be circulated everywhere fall every day into the hands of the first comer, and may seriously affect the opinions and morals of the multitude. The Holy Father closes his letter with an effusion of heart, an appeal to non-Catholics, who number at least five-sixths of the population of the great Republic. We must, he says, attract them to the Church by gentleness and the greatest charity. There still remain in the darkness of idolatry Indians and Negroes living within the confines of the Union. He calls for workers to enter this field still uncultivated. What a multitude of men to enrich with the good things brought by Jesus Christ!

Towards the end of this year, 1895, **Mgr. Satolli** was raised **to the dignity of the cardinalate,** with the insigna of which he was solemnly invested in the Baltimore cathedral on January 5, 1896. This promotion ended his office as Delegate Apostolic, but he remained here for some months yet as Pro-Delegate. His successor, **Mgr. Sebastian Martinelli, O. S. A.,** having arrived in the autumn and been installed, he returned to Rome, sailing from New York on October 17. A short time before his departure a change was made in the office of **Rector of the Catholic University** in Washington. On September 28 Cardinal Gibbons placed the following letter in the hands of Bishop Keane:

"To our venerable brother, John Joseph Keane, Bishop of Ajasso:

"Venerable Brother, Health and Apostolic Benediction: It is customary that they who are appointed to preside over Catholic universities should not hold the office in perpetuity. This custom has grown up through wise reasons, and the Roman Pontiffs have ever been careful that it should be adhered to.

"Since, therefore, venerable brother, you have now presided for several years over the University at Washington, in the first establishment and subsequent development of which you have shown laudable zeal and diligence, it has seemed best that the above-mentioned custom should not be departed from and that another, whose name is to be proposed to us by the bishops, should be appointed to succeed you in this honorable position. In order, however, that in your resigning this office due regard may be had to your person and your dignity, we have determined to elevate you to the rank of archbiship.

"Being solicitous for your future welfare, we leave it to your own free choice either to remain in your own country or, if you prefer it, to come to Rome. If you choose the former, we will destine for you some archiepiscopal see by vote of the bishops of the United States. If you prefer the latter, we shall welcome you most lovingly and place you among the consultors of the Congregation of Studies and the Congregation of Propaganda, in both of which you could do much for the inter-

ests of religion in the United States. In this latter case we would also assign you a suitable revenue for your honorable maintenance.

"Confidently trusting, venerable brother, that you will accept this, our administrative act, with hearty good will, we most lovingly bestow upon you the Apostolic Benediction as a pledge of our paternal affection.

"Given at Rome, from St. Peter's, this fifteenth day of September, 1896, in the nineteenth year of our pontificate.

"LEO XIII., Pope."

The very next day Bishop Keane mailed the following reply to the Holy Father:

"The Catholic University of America, Washington, September 29, 1896.

"Most Holy Father: His Eminence Cardinal Gibbons yesterday handed me the letter in which Your Holiness has made known to me that my administration of this university now comes to an end and that another rector is to be appointed.

"Without a moment of hesitation I accept the will of Your Holiness in the matter as a manifestation of the providence of God, and from this instant I resign into the hands of His Eminence, the chancellor, the office of rector, with all rights thereto attaching.

"Thanking Your Holiness for the freedom of choice granted me, I choose to remain in my own country, and, moreover, without any official position whatsoever, in tranquility and peace.

"Your Holiness' most humble son in Christ.

"JOHN J. KEANE, Bishop of Ajasso."

On October 5 the institution's first **Rector bade farewell** to the faculty. The scene and the exercises, which took place in the Divinity chapel, were most affecting. At their conclusion he was accompanied to the train by several of the professors, and was soon on his way westward, intending to spend the winter in California. But ere long the Holy Father called him to Rome, made him titular archbishop of Damascus and consultor of the Congregations of Studies and the Propaganda. In 1900 he was sent back to the United States to work in behalf of the university's funds. While he was engaged in this task the metropolitan **see of Dubuque** became vacant by the death of Archbishop Hennessy, and, on December 17, 1900, he was chosen to fill that important vacancy. During the week between his resignation and his departure from Washington **tributes of the warmest character** were bestowed on him not only by his old associates, but by all who knew him, the deepest regret being felt everywhere at his leaving. Cardinal Gibbons, at the Mass of the Holy Ghost celebrated on October 4, on the occasion of the resumption of studies at the University, said he had always admired and respected Bishop Keane, but that his conduct on this occasion edified him deeply and inspired him

with an affection for him deeper than ever. He had read many pages on **obedience and submission,** which are virtues easier to preach than practise. But this single example was worth more than a hundred volumes written on the subject. They might have many rectors who would shine in the annals of the University, but they would never have one more remarkable for zeal, devotedness, and especially disinterestedness and forgetfulness of self than John Joseph Keane. Again, at the installation of the new rector, Very Rev. Thomas J. Conaty, D. D., of Worcester, Mass., on January 19 following, he said, speaking of the University, the name that naturally came first to his lips was that of Leo XIII. The University could claim **two founders,** its first and chiefest being the Pope then reigning. From the day of its inception until the present hour the Holy Father had taken an active part and a personal, nay paternal, interest in its prosperity and development. They were most thankful to His Holiness, they blessed him for having remained, in the time of trial as well as in the happy days, in spite of defamation and praise, the faithful and unalterable friend of that home of knowledge. He loved it with all the affection of a Jacob for his Benjamin, the last offspring of his old age. After the Holy Father's, what name could he more appropriately mention than that of Bishop Keane? At the time of his appointment to the office of rector the ground on which the University is built had not yet been purchased; these lands, then a vast solitude, they now saw transformed into symmetrical plots, they admired there buildings that would do honor to any centre of learning in the world. He ran over the country in all directions, from New England to Louisiana, from the Atlantic to the Pacific, preaching the cause of higher education. Generous offerings answered his appeals. With an attentive eye he surveyed the intellectual world, in Europe as well as in America, he called into his halls men of tried erudition in theology and philosophy, in science and in literature; it is through his efforts that the University now has masters who compare favorably with the best professors in this country. It was with all his heart that he congratulated Dr. Conaty on his selection as Rector of the University, accompanied by signs so favorable. It was by the unanimous vote of the trustees that he had been chosen for that high station. Such was the cardinal's tribute to both the old and the new rectors. **Dr. Conaty,** in the course of a remarkably able address, said that he had chosen as his motto, "Deus lux mea," "God is my illumination," and he pledged himself to be devoted to the interests of the University, faithful to its best traditions, and unreservedly obedient to him who was Christ's Vicar on earth, the illustrious and holy Pope Leo XIII. He was soon made a Monsignor of the first class, and afterwards a titular bishop. At the meeting at which he had been elected it was decided that the term of office should thereafter be six years. During the autumn and winter, before this choice had been made, wild rumors and animated controversies had been carried on

in the press. In consequence, on December 3, 1896, Cardinal Rampolla, the Papal Secretary of State, sent to the Delegate Apostolic in Washington, Mgr. Martinelli, the following dispatch: "The Holy Father has learned with great sorrow of the agitation carried on in the United States on account of pretended correspondence and dispatches from Rome announcing measures against eminent prelates and distinguished professors of the Catholic University. Your Excellency is authorized to contradict these reports, which are due to reprehensible machinations."

The Pope's interest in the University continued until the end. He showed it again in a letter which he wrote to Cardinal Gibbons on June 13, 1901. This brief furnished a new proof of the fatherly solicitude with which the founder of the institution followed its development; but even a stronger one was yet to come. Bishop Conaty's term of office expired in January, 1903, and soon afterwards he was entrusted with the ruling of an important diocese. On the occasion of the appointment of his successor in the person of the Right Rev. Mgr. Dennis J. O'Connell, D. D., formerly Rector of the American College in Rome and afterwards an official in the Vatican, His Holiness sent to Cardinal Gibbons another brief of significant bearing. This document announced the transfer of the superintendence of the University from the Congregation of the Propaganda to that of Studies, of which Cardinal Satolli, the first Delegate Apostolic to the United States, was prefect. In addition, before leaving Rome to enter upon his new duties, Mgr. O'Connell received in private audience from the Holy Father special instructions as to the relations to be maintained between the University and the Pope himself.

THE HOLY FAMILY.
(1892).

Jesus, the Light of realms above,
Sole Hope to mortals given,
Whose childhood crowned domestic love
With glories caught from heaven:

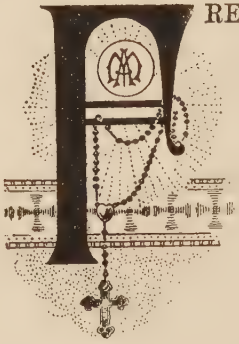
Ave Maria, full of grace,
Above archangels blest
To hold thy Son in sweet embrace
And feed him from thy breast:

Joseph, of patriarchs alone
The Virgin's chosen guide,
Whose heart the joy supreme hath known
When Jesus "Father" cried:—

Springing from Jesse's noble root
To share a Work divine,
Prosper your clients' lowly suit
Uttered before your shrine.

Now seeks the sun his western bed,
And fades the splendorous day:
Behold, we bow a reverent head
And heartfelt homage pay.

What grace and power of love made sweet
The House of Nazareth—
Such may our hearts and homes repeat
In birth, and life, and death.



FRESH occasion for controversy was the publication by the Abbé Klein, a professor in the Catholic Institute of Paris, of a French translation of the **"Life of Father Hecker,"** founder of the American order of the Paulist Fathers, the author of which was the Rev. Walter Elliott, of the same congregation. The work appeared in Paris in June, 1897, with an introduction by Archbishop Ireland and a preface by Father Klein. It had a large sale, several editions having been called for in a few weeks. The original had appeared with the approbation of Father Hewit, Superior of the Paulists, and with the *Imprimatur* of Archbishop Corrigan. On April 14, 1898, Cardinal Gibbons wrote to Father Elliott, giving his opinion of Father Hecker, saying that the latter was indisputably an instrument of Providence for the diffusion of the Catholic faith in the United States; that he had done an immense amount of good; that the Paulist congregation has continued the work to which he devoted his life, the winning of souls to the Catholic Church, in which work, with God's blessing, they have been wonderfully successful; that he had learned with pleasure that Father Hecker's apostolic career was every day more and more appreciated since his "Life and Writings" had been published and circulated there. Yet that "Life" soon gave rise to lively controversy. A Paris priest, **the Abbé Maignen,** virulently attacked it in *La Vérité*. Then these newspaper articles were republished in book form, and Cardinal Richard, archbishop of Paris, after consulting Sulpician and Jesuit theologians, refused his *Imprimatur;* but the author went to Rome and obtained that recognition from Mgr. Lepidi, master of the sacred apostolic palaces. Effervescence of minds was now carried to its fullest development on this subject in France, and even in America, where an English translation of the Abbé Maignen's work was published. The Roman congregations, on the one hand, and on the other the archbishops of the United States, were showing a disposition to discuss the questions raised when **the Holy Father** announced that he himself would **pass judgment** on the dispute. He gave his instructions in the form of a doctrinal letter to Cardinal Gibbons. "It is as a testimony of good will," His Holiness began, "that we send you this letter, of that good will which, during the whole course of our long Pontificate, we have never ceased to express in your regard, as well as in that of your episcopal colleagues and of the whole American people. It often occurs to us to fix our attention admiringly on the happy character of your nation, whose wide-awake mind is ever ready for great things and apt to obtain results which exalt human civilization and the splendor of the State." Then he takes up **the beginning of the controversy,** the broaching of new opinions on the Christian life made in the French version of the "Life of Father Hecker." The

fundamental principle of those holding them is that, in order to bring more easily to the Catholic Church those who are separated from her, it is well to make concessions to modern tendencies, to leave in the shade certain elements of doctrine some of which even form a part of **the deposit of faith.** To show that there is reason to disapprove of these opinions, Leo XIII. reminds us that the doctrine of faith, as the Vatican Council has declared, is not, after the manner of a philosophical concept, proposed to human intellects as a perfectible thing; it is a divine deposit confided to the Church of Christ to guard faithfully and interpret infallibly. The meaning of the sacred dogmas, once declared by our holy mother the Church, must be perpetually upheld. Nothing must be passed over in silence. All the truths embraced in the Christian belief have but one and the same author and master, the only Son who is in the bosom of the Father. As regards **the rule of life given to Catholics,** it suits all sorts of temperaments by reason of times and places. But it is to the Church, and not to individuals, that belongs the duty of judging how it ought to adapt itself to circumstances. The directing authority of the Church is of divine right and cannot abdicate under the pretext that a greater political liberty is at that moment the foundation of civil society. Under the pretext that the Holy Ghost sheds more abundantly than of old His gifts on the souls of the faithful, the Holy Father does not mean that people reject external direction as superfluous and even burdensome to those who wish to rise toward **Christian perfection.** Who would dare to assert that the first ages of the Church were less favored than ours with the effusion of the Holy Ghost? Are not the warnings and impulses of the Holy Ghost felt most of the time by the assistance and as it were by the preparation of an external mastery? God has decided that those whom He calls to a higher degree of holiness must be led to it by men, so that, as St. John Chrysoston says, we are instructed by God by means of men. When Saul, after his conversion, asked Christ Himself, "Lord, what will you have me do?" he was sent to Ananias in Damascus. "Enter into the truth and there you will be told what you must do." This doctrine has been unanimously professed by all those who in the course of ages have excelled in wisdom and in holiness. Those who would reject such an opinion cannot do so without temerity and peril. The natural virtues, His Holiness says further, should not be put above the supernatural virtues. Would nature, aided by grace, be weaker than if it were abandoned to its own strength? Moreover, we have a supernatural destiny, for which even the natural virtues must be accompanied by grace. We must **not divide the virtues into active and passive.** All the virtues are active. The saints of the past ages were powerful in work and word, on account of having acted in conformity with Christ, the Master and Model of all sanctity. Now, Christ does not change in the course of ages, but He is the same to-day as He was yesterday and as He will

be forever. The new opinions tend also to disdain of the religious life. Those holding them say that vows are entirely contrary to the character of our age, in so far as they confine the limits of human liberty, that they are better adapted for weak than for strong souls, and that they may even injure Christian perfection and the welfare of mankind.

The Holy Father continues: "That these assertions are false is evident from the **usage and teaching of the Church,** which has ever warmly approved of the religious life. Those active and devoted soldiers of Christ who, not satisfied with following the ordinary precepts and performing the ordinary duties, enter upon the path of the Evangelical counsels are not to be regarded as weak souls. Those who thus league together under religious vows are so far removed from losing their liberty that they enjoy a much more complete and exalted freedom, that 'by which Christ has made us free.' The same praise must be bestowed on the religious orders which lead the active life and those that, hungering for retirement, give themselves up to prayer and mortification. As regards the services which the latter have rendered and are still rendering to mankind, no man surely doubts, unless he be ignorant, that the just man's constant prayer is powerful, especially when it is united with mortification, but that these services appease and move the power of God. If some, then, prefer to live in community, without binding themselves by any vow, let them do so. It will not be a new fact in the Church, nor a line of conduct deserving blame. Let them be careful, however, not to boast of this mode of life as preferable to that of the religious orders. On the contrary, **mankind being more prone to pleasure than to good,** we must hold in the higher esteem those who have given up everything to follow Christ. Again it is asserted that we must abandon the way and method hitherto followed by Catholics in order to bring dissenters to the faith. It suffices for us to call to mind that prudence forbids the abandonment of a system recommended by its antiquity and long experience and based on the apostolic teachings themselves. If, among the various ways of announcing the word of God, that be deemed preferable which consists in **preaching to non-Catholics,** not in the churches, but in some private hall that is not objectionable, not by discussing, but by conversing in a friendly way, that is a method which is not to be criticised, provided, however, that the authority of the bishops designates for that ministry priests of whose learning and virtue they have previously satisfied themselves. In conclusion, from what we have said it follows that we cannot approve of those opinions which collectively sometimes go by the name of **Americanism.** If by that word are meant to be understood certain intellectual qualities that distinguish the peoples of America, if that term is applied to the constitution of your States, to your laws and your manners, there is certainly no reason for us to conclude that that name must be rejected. But if it

be used not only to designate, but also to exalt the teachings mentioned above, can there be any doubt that our venerable brothers, the American bishops, before all others, will repudiate and condemn it as most injurious to themselves and their whole nation. It leads one to suppose, indeed, that there are among you men who represent to themselves the Church in America as different from the universal Church, and who would wish it to be so. The Church is one, thanks to the unity of its government, and since God has decreed that she should have as the centre and foundation the Chair of Blessed Peter, she is properly called Roman. Indeed, 'where Peter is, there is the Church.'" The Pope in closing renewed his expression of affection for the United States. "Just as in the past it has deserved well of religion, so it is called upon to do it in the future still greater and more numerous services, with God's blessed aid."

This letter to Cardinal Gibbons was published in Rome on February 22, 1889. **Archbishop Ireland,** then in the Eternal City, at once wrote to the Holy Father that as soon as he had finished reading His Holiness's letter, he hastened to thank him for that act of **esteem and love for the Catholics of the United States,** as well as for the whole American nation. The archbishop said that, with all the energy of his soul, he repudiated and condemned all the opinions which the apostolic letter repudiated and condemned, all those false and dangerous opinions to which, as the Holy Father said, certain persons give the name Americanism. He repudiated those opinions without any exception, and with so much the more eagerness and heartfelt joy as never for a moment had his Catholic faith and his understanding of the teachings and practices of Holy Church permitted him to open his soul to such extravagances. The author of the French preface, the **Abbe Klein,** wrote to the Holy Father: "If, without meaning or knowing it, I have ever fallen into the errors which Your Holiness condemns, I eagerly and gratefully embrace the opportunity which is offered to me to repudiate them all as I do here with all my heart, without any exception, reserve or subtlety whatever, but completely and in the natural meaning in which Your Holiness has condemned them." At the same time he announced to the Pope that he had withdrawn from the market his French edition of the "Life of Father Hecker." Father Deshon, Superior of the Paulists, writing from New York on February 28, 1889, expressed to Leo XIII. the same sentiments of **absolute submission,** and thanked His Holiness for having deigned to declare that the errors censured by the Holy See must be connected with the interpretations given to Father Hecker's opinions rather than to those opinions considered in themselves. He pledged himself besides not to sell or to put in circulation any copy of the book until it had, in conformity with the judgment of the Holy See, been completely revised. Cardinal Richard published the Holy Father's letter in Paris, as well as his own solemn adhesion to it.

Here we may close our record of Papal acts bearing on the Church in the United States, leaving for later treatment a question giving rise to long negotiations between the Washington and Vatican governments. Archbishop Martinelli's term as Delegate Apostolic was, besides, drawing to a close. At a secret consistory held on April 15, 1901, the Holy Father raised him to **the dignity of cardinal.** In the Baltimore cathedral, on Wednesday, May 9 following, the new prince of the Church received the red biretta with the usual imposing ceremony, in the presence of an enormous congregation in which were many prominent non-Catholics. The special ablegate for the occasion was Mgr. Marchetti, the new auditor of the apostolic delegation in Washington. Cardinal Gibbons officiated, and Archbishop Ryan, of Philadelphia, preached one of his characteristically able as well as eloquent sermons. Not only did he discuss the dignity of the cardinalate, but in connection with it the peril of the false tendencies of the age, the relations of Church and State, the necessity of the Temporal Power, the religious orders, the propagation of the faith, and the way to Christian unity. Cardinal Martinelli remained another year in this country as **Pro-Delegate,** and during all this time was the recipient of the most flattering honors and attentions. When he left our land, sailing from New York on Saturday, May 10, 1902, he could not but carry away with him the keenest appreciation of the exalted character of our people. Some time elapsed before the appointment of his successor. When this was made known it was found that **the third Delegate Apostolic** was a naturalized American citizen, having taken out his papers in New York in 1872. The recipient of the office and the honor was Mgr. Diomede Falconio, O. F. M., lately, since 1899, performing the same functions in Canada, where he was succeeded by Mgr. Sbarretti, who was connected with the Washington delegation from its organization until his appointment as bishop of Havana in 1898. During his later student life and in the early days of his priesthood, **Mgr. Falconio,** then an humble Franciscan friar, was a professor in St. Bonaventure's college, Allegany, N. Y., where he was ordained. He was afterwards a most faithful mission worker in Harbor Grace, N. F., and in the parish of St. Anthony of Padua, New York City. He was then recalled to Italy, where he assisted in the management of the mother-house of his order. He arrived in Washington on November 21, 1902, and at once assumed charge of his new duties.

ANADA had also been a subject of solicitude to Leo XIII. That confederation has twenty-five dioceses and one prefecture apostolic divided among six provinces. Fully half the total population of the Dominion is Catholic. As early as 1889 the Pope had signified his interest in Canada, on the occasion of the settlement of **the Jesuit estates** question in Quebec. When Clement XIV., by his Apostolic Letter of July 21, 1773, known as "Dominus ac Redemptor," suppressed the Society of Jesus, he decided, in an Encyclical dated August 18 following, that each bishop, acting in the name of the Holy See, should retain possession of all the houses, colleges and property of the Jesuits. Nevertheless, in Lower Canada, through the action of the civil government, these decrees were not carried out to the letter, and Mgr. Briand, then bishop of Quebec, left during their lives to the Fathers of that Society the administration of its property situated in the diocese. On the death of the last Jesuit, in 1800, the civil government seized all the property of the Jesuits in Canada and devoted it to public instruction. This state of affairs was continued even after the restoration of the Society of Jesus in 1814 by Pius VII., nay, as late as 1888. At this time the Quebec government offered to the Holy See, in compensation for the Jesuit property that had been held by the State, the sum of $400,000 and the estate known as La Prairie, situated near Montreal. Leo XIII. accepted this compensation and, after a thorough examination, the Congregation of the Propaganda made the following distribution: The Society of Jesus received La Prairie and $160,000; the Laval University of Quebec and its Montreal branch, $140,000; the archdiocese of Montreal, $10,000; the prefecture apostolic of the Gulf of St. Lawrence, $20,000; and the remainder was divided between the suffragan dioceses of the Quebec and Montreal provinces, which received $10,000 each.

A few years later, the Liberal government in **Manitoba** having enacted a **school law** that was unacceptable to the Catholics, great agitation arose throughout the whole country. The bishops had taken a courageous stand in the debate and declared publicly that the school law was contrary to the rights of Catholics as guaranteed by the Dominion constitution. A group of Liberal senators and members of the lower house then, in October, 1896, sent a petition to His Holiness protesting against the pretended interference of the bishops in politics. With a view to bringing peace Leo XIII. then sent as delegate apostolic to Canada Mgr. Raphael Merry del Val, for the purpose of obtaining by diplomacy, if possible, a better arrangement of the school question. At last he himself spoke in an **Encyclical to the Canadian bishops**. It appeared at Rome on December 24, 1897. In it the Pope first denounced the detriment caused seven years before by the new school law

in the Manitoba province, in violation of the acquired rights of the Catholics, to whom it was necessary to have instruction given by sincerely religious teachers, with books and study courses approved by the bishops. He praised the hierarchy for their firmness and harmony, and showed that something had been done to amend the law, but in an illusory and insufficient manner. The Catholics were right in asking more. Seeing the excellence of their cause, the Pope hoped they would obtain the realization of their wishes. This Encyclical made a favorable impression in all political circles. Sir Wilfrid Laurier, the Liberal leader of the Dominion, called it **a message of peace.** Thanks to the intervention of the new archbishop of Montreal, Mgr. Bruchesi, and of the archbishop of St. Boniface, the administration then introduced amendments into the Manitoba school law.

Some months earlier the Holy Father, wishing to renew and codify all the privileges granted by his predecessors to the dioceses and jurisdictions of **Latin America,** on April 18, 1897, granted certain privileges for thirty years to all that region. These regulations put an end to many difficulties arising from legislation that was doubtful here, had fallen into disuse there, and elsewhere was still in force. Since the celebration of the fourth centenary of the discovery of America, the Pope was concerned as to finding some effective means for giving a fresh impulse to the Christian religion there. He decided on the convoking of **a plenary council** of all the bishops **of Latin America,** representing more than half the area of the new world. Among so many peoples united by affinity of race, there was question of promoting unity of ecclesiastical discipline at the same time as holiness of morals. Preparations for the council were made in Rome during the space of seven years. Leo XIII. had appointed a special commission entrusted with elaborating its programme. This body consulted all the former delegates apostolic to the various States of Latin America and drew up 1,100 articles that were to be the subject of the future assembly's deliberations. These articles were communicated to all the bishops concerned and submitted to them for remarks and requests for modification. The Vatican printing office brought out these documents in two volumes that were the **basis of the deliberations** of the council. One saw there face to face the original programme of the Roman commission, the opinions and proposals of the bishops, and the answers of the consultors to these opinions. Among the consultors were eminent theologians, of whom we need mention only the illustrious Capuchin, Joseph Calasanz de Llevaneras, on whom Leo XIII. bestowed the cardinalitial purple while the council was in session. The preparatory work offered the advantage that people knew in advance the opinions of all the bishops, even of those who were absent. Sounded as to **the place where the assembly could be held** to the greatest advantage, most of the prelates mentioned the city of Rome. The Pope gave his hearty approval to this view, as a striking mark of attachment to the Holy See, and

the 104 archbishops and bishops of Latin America were, on December 28, 1898, called to meet in **council at Rome** towards the end of the following May. Fifty-three prelates attended not only on their own account, but bearing proxies from those unable to come. There were four archbishops and nine bishops from Mexico; two archbishops and nine bishops from Brazil; one archbishop and three bishops from Chili; one archbishop and five bishops from Colombia; one archbishop and six bishops from Argentina; one archbishop and four bishops from Peru; one archbishop from Ecuador, and one from Uruguay; two bishops from Venezuela; one from Guatemala, and an archbishop and a bishop from Hayti.

The council was opened on May 28, Trinity Sunday, with Cardinal di Pietro presiding as the Pope's representative, and was continued until July 9. One of the consultors whose influence carried most weight there was a man already named, whose thorough competence was admired by all the bishops, the Capuchin Father Joseph Calasanz, thereafter to be so favorably known as Cardinal Vivès y Tuto. The **vast programme** was discussed and exhausted in six weeks, thanks to the long and minute preparation that had been made, the perfect harmony, the ardent zeal, and the wise understanding of the fathers of the council. They had in view the application to their American dioceses not only of the decrees of the Council of Trent, but also of all the most recent disciplinary decisions, what is called the *jus novissimum*. They drew up then a codification of the actual ecclesiastical law embracing all the most general and newest provisions. In the history of the Church in the nineteenth century that act was as important as it was full of promise. The last session, held on Sunday morning, July 9, was presided over by Cardinal Agliardi, in the Pio-Latino American college. After Mass celebrated by the archbishop of Lima, **the final decisions** were promulgated, with mention that they would be submitted for ratification to the Sovereign Pontiff. The closing ceremony took place in the evening in solemn form. Cardinal di Pietro, the delegated president of the council, took his place on the throne in cope and mitre with Cardinal Vivés at his side. All the bishops were also in cope and mitre. The promoter asked the president to have the decrees of the council signed by all the Fathers. At that moment the book containing them was placed on the altar in the presence of the Most Holy Sacrament. All the Fathers came one by one to bear witness to the Lord by their signature that they meant to observe faithfully what had been decreed. The bishop of San Carlos de Ancud, who was ill, had asked that he also be permitted to sign the decrees. A master of ceremonies, attended by two secretaries and two notaries, went to the invalid's room, and there he joyfully signed. The Promoter then asked the Fathers to **close the council,** if they saw fit. The *placet* vote having been unanimous, Cardinal di Pietro announced the decree for closing. Then all the Fathers approached and embraced him, as did also Cardinal Vivés

and the acting president of the council, Mgr. Tovar, archbishop of Lima. This farewell ceremony caused deep emotion among the Fathers, some being moved to tears and others radiant with smiles. At this moment the sublime notes of the "Te Deum" announced in song the **gratitude and hopes of the American bishops** who, filing in procession to the college cloisters, stopped to admire two commemorative slabs engraved in memory of the council. Having returned to the chapel, the Fathers resumed their places, and Mgr. Plancarte, bishop of Cuernavaca, entered the pulpit. There he chanted the acclamations that are usually the crowning of council gatherings, to which all responded. The last acclamation, however, was new, and received a unanimous ovation. It asked for the defence of the Latin races, the highway of the faith of the world. Where the Protestant nations have set a foothold faith diminishes; to defend the Latin races is therefore to defend the faith. This was the last watchword before the "Procedamus in pace!" Next day the Holy Father received in audience all the Fathers of the Council, who were introduced by Cardinal Vivés. After a cordial conversation, the Pope wished to embrace them all; and, when Mgr. Fontecella's turn came, he having said that he was from the same country as the invalid, Mgr. Jarra, the Pope with great tenderness embraced him a second time, saying: "Take this kiss from the Pope to Mgr. Jarra." **The council of Latin America** was the realization of a great and fruitful thought. The powerful breath of union had passed over the bishops of ten different nations. Having become closely acquainted with their colleagues in Rome, they learned to appreciate one another, to come to a more perfect understanding. They had been enabled to observe the customs of the Roman Church, to see its canon law in practice, and, above all, they had strengthened the indissoluble bonds attaching them to the See of Peter. These results of the council were already very remarkable, while awaiting those that its decisions could not fail to produce. It **marks an epoch** in the annals of the Church in America, and even in those of the whole world. The decrees of the council were promulgated by a letter of the Pope dated January 1, 1900.

For a long time Leo XIII.'s solicitude had been turned towards **Brazil.** An Apostolic Letter dated July 2, 1894, reawakened piety among the people there. The ancient discipline was again put in force in all that concerned the training of the clergy, and better support was given to the zeal of many religious orders. When the Brazilian revolution had driven out Dom Pedro, abolished the empire and proclaimed a republic, the bishops rallied to the new regime and to the policy of **common law for the Church.** Leo XIII. encouraged them in this movement, and, in concert with Mgr. Arcoverde, archbishop of Rio Janeiro, tried to organize the Church of Brazil on the basis of the new order. From this point of view, too close study cannot be given to the Holy Father's letter to the archbishops and bishops of

Brazil, dated September 18, 1899. In it he reviews all that, in the new condition of affairs, could promote the vital interests of religion. The Pope's first concern was the **organization of the seminaries.** Youths intending to enter the priesthood later on must be brought up in separate buildings and follow a special rule of life. Houses reserved for these students were to retain the title of seminaries. Institutions intended to train young men for civil careers were to be called episcopal colleges. Daily experience has indeed proved clearly that mixed seminaries do not answer sufficiently the intentions of the Church. Life in common with the laity most of the time turns clerics away from their sacred purpose. This same anxiety in regard to ecclesiastical students shunning danger should keep their directors from letting them return at will to take their nightly rest with their families. Young men are often exposed to bad example on farms on which there are agglomerations of laborers. Lastly, they must aim to guarantee a livelihood and a common rule to the young clergy. The Holy Father then approaches the **question of the press,** and asks the bishops to watch zealously over the editing and circulation of Catholic newspapers. It is painful, he says, to see well-meaning persons abandon those weapons which, handled by the impious with deceptive charm, are preparing a deplorable ruin of faith and morals. Catholic writers, then, should sharpen their pens and appeal to literary culture, so that falsehood may have to recede in the presence of truth and that prejudiced minds may gradually come to obey the voice of reason and justice. He asks that Catholics open for themselves a way into public affairs and the legislative assembly. It did not seem to him inopportune that occasionally men in Holy Orders should become soldiers and sentinels of religion there and there defend the rights of the Church, But they must take care not to seek such positions from ambition and party spirit. The Papal letter closes with a discussion of the means by which the Brazilians might provide for the prosperity of their Church and find pecuniary resources to meet the wants created by the suppression of the State allowances.

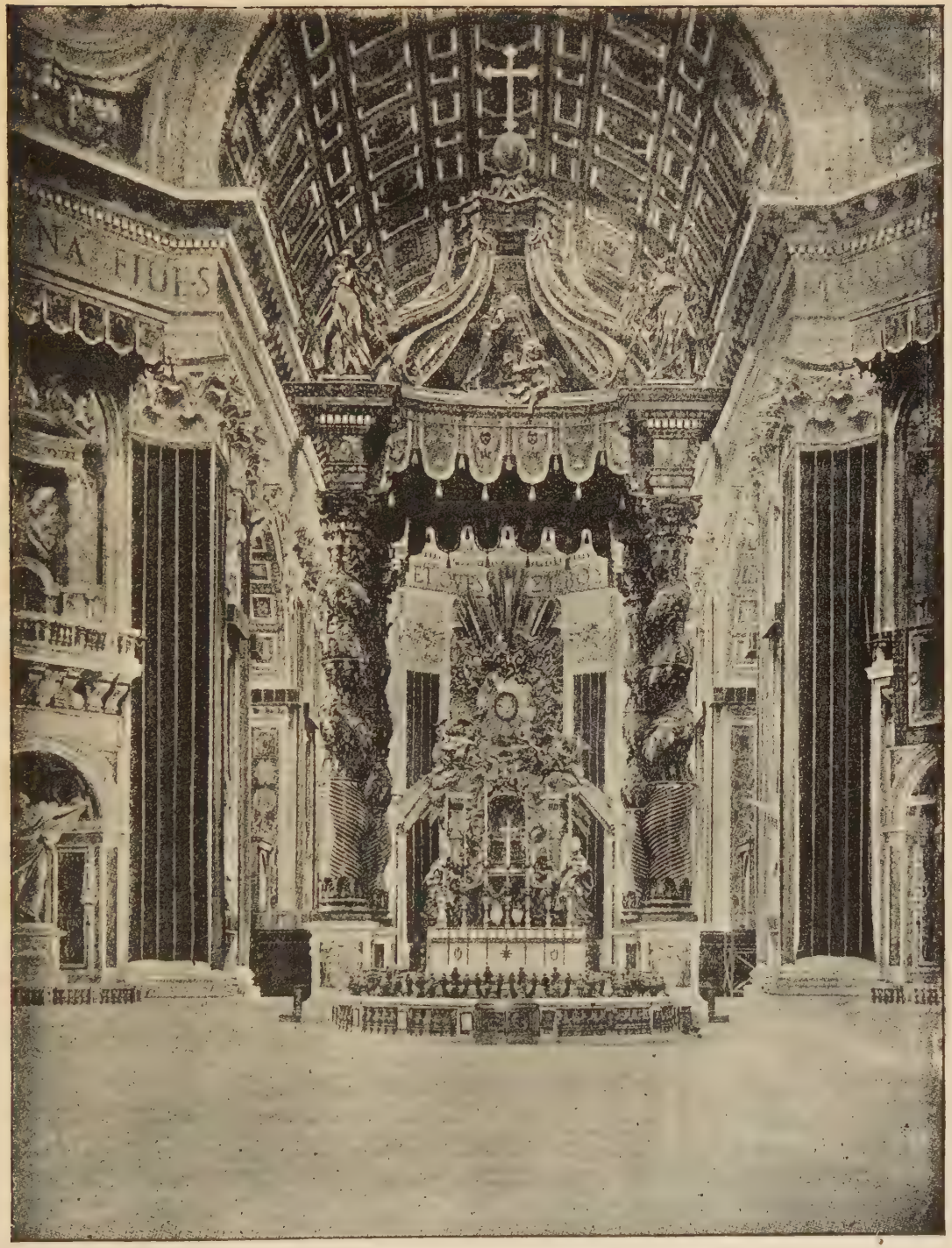
AVING completed this ramble over the Western world, let us again return to the centre of unity. The education of the young and the sanctification of family life are the two poles of the Christian social organization. Of old the people of Rome came to recognize three kinds of Popes—scholars, statesmen, and men of piety. This biographical history has failed in its purpose if it has not shown that all three of these merits were **combined in Leo XIII.** Yet the reader would not form a correct idea of his pontificate if the fact be overlooked that it was piety that gave the impulse to the multifarious and varied manifestations of his activity. We have on several occasions called attention to documents bristling with this deep piety; but it is incumbent on us to call special attention to it here again. He did much for the **revival of piety,** the very soul of Christianity. We might, indeed, easily extract from his Encyclicals a treatise on the spiritual life as complete as it would be practical. Though our plan does not permit us to dwell on furnishing the proof of this, yet we think it well to mention a few more points that bring out the tenderness of Leo XIII.'s devotional character. Therefore we go back a few years to narrate, as far as possible in chronological order, the facts of a religious nature that we have had to overlook while grouping together those of a correlative nature. The first of these is the **Encyclical on St. Joseph,** dated August 15, 1889, in which the Pope first explains the necessity of having recourse to God, the Blessed Virgin and the saints, at a time when the powers of darkness seemed to be trying every expedient of hostility against the Christian name. "Faith is effaced from many souls, charity is becoming cold, youth is being corrupted in morals and opinions, the Church and the Papacy are being attacked by force and fraud, the foundations of religion are shaken." The evil is such, in a word, that it is beyond human remedy. It is necessary, therefore, to have **recourse to the Divine power.** In the first place, the Pope recommends devotion to the Blessed Virgin. Mary will aid the Church, as she has done so often, if we pray to her in common humility and constancy. "She will aid her so much the more admirably the more persistenly earnest prayers are addressed to her as she wishes." We must also appeal to St. Joseph and contract the habit of praying to him with faith. The reason that led Pius IX. to proclaim St. Joseph patron of the universal Church, and that inspires the Church with so much confidence in his aid, is that he was the spouse of Mary and the foster-father of Jesus Christ. Whence his dignity, his holiness, his glory. Assuredly the dignity of the Mother of God is so exalted that none more so can exist. There is no doubt, however, but that Joseph approached more closely than anyone else to her perfection. As the chaste spouse of the

Mother of God, as the companion of her life, as the guardian of her honor, he must have **shared in her dignity.** On the other hand, St. Joseph was the only person who was appointed guardian of the Son of God, and who saw the Divine Word modestly submit to him, obey him, respect him, as children respect their father. From that twofold dignity there devolved upon St. Joseph duties analogous to those of fathers of families. He was therefore the provider and natural protector of the Divine household over which he presided. By his toil he earned subsistence for Jesus and Mary. It was he who rescued them from Herod's threats of death, who aided and consoled them in the sufferings of travel and exile. "Now the Divine household, which Joseph ruled as vested with the paternal power, contained the beginnings of the nascent Church." Mary, Mother of Jesus, became the Mother of Christians in the sorrows of Calvary. Jesus is the first-born of those who are His brothers by adoption and redemption. Such is also the reason for which St. Joseph takes specially under his protection the multitude of Christians constituting the Church, over which, as spouse of Mary and supporting father of Jesus, he has an almost paternal authority. It is proper, then, that he protect the Church of Christ as of old he did the family of Nazareth. This truth is confirmed by comparison with **the elder Joseph,** son of Jacob, whom the Fathers and sacred liturgy itself regard as the figure of St. Joseph. Appointed by the king to rule over his whole kingdom, Jacob's son provided so successfully, during a famine, for the wants of the people of Egypt and the neighboring nations that the king gave him the title of savior of the world. So must we believe that the second Joseph will protect the Church, the true House of the Lord and Kingdom of God upon earth. Each condition has special reasons for recommending itself to the patronage of St. Joseph. Fathers of families have in him the model of paternal solicitude; husbands will ask him for union and fidelity in marriage; virgins for virginal integrity; the noble, for dignity in misfortune; the rich, for desire for real riches. "But the proletarians, the laboring classes, the poor, have, it seems, a special right to have **recourse to St. Joseph,** and should find in him more points for imitation. That man of royal blood, indeed, united by marriage with the holiest of women, that man who was regarded as the father of the Son of God, yet spent his life in toil, by manual labor procured what was necessary for his own subsistence and for that of those depending on him. The truth is, then, that the condition of the lowly is not abject; and not only is the work of the toiler not dishonoring, but he may greatly ennoble himself by virtue. Joseph, content with the little that he had, bore with greatness of soul the difficulties of his situation, after the example of Jesus who, though Master of all things, voluntarily embraced poverty." May this example encourage the poor and the toilers. If it be permitted them to seek to better their condition, they are forbidden to upset the order established by God. To have re-

course to violence and sedition is one folly more, which ordinarily aggravates the evils that people seek to avoid by these means. The Sovereign Pontiff then encourages the pious practice of devoting **the month of March** to St. Joseph. He recommends the celebrating of that great saint's feast as if it was of obligation. In closing he adds to the Encyclical a prayer enriched with an indulgence of seven years and seven quarantines, and orders that it be recited after the Rosary on all the days of **the month of October.** This prayer, having become popular, is as it were an appeal from the heart addressed by the Pope to St. Joseph, and repeated by the Christian people, to obtain the assistance of the holy spouse of Mary, amid the difficulties of all sorts in which the Church and each of her children are now placed.

With devotion to Mary and Joseph is connected that to **the Holy Family.** Though the august members of this pre-eminently holy Family are the chief objects of the Church's worship, yet she has not hitherto seen fit to honor the Holy Family with a special solemnity. Cardinal Bausa, archbishop of Florence, speaking for a large number of the faithful, wrote to the Holy Father asking that the devotion to the Holy Family take rank in the liturgy. Having heard the opinion of the Sacred Congregation of Rites, the Holy Father replied in a letter dated November 20, 1890, that "the devotion to the Holy Family should be retained in the state in which it had been approved by the Holy See, without any new form being introduced into its practice." He used this decision as a text to recommend the **association of the Holy Family,** approved by Pius IX. on January 5, 1870, nothing being better adapted to sanctify the family and make harmony, charity, patience in adversity and purity in morals reign in its midst, to the great advantage of domestic and civil society. To Leo XIII.'s letter were added a formula of consecration of Christian families to the Holy Family and a prayer to be recited every day in front of its picture. Again, in 1893, the Holy See established a special feast in honor of the Holy Family. The hymns of exalted Christian poesy used in the office of this solemnity are the work of His Holiness himself.

A few days after the publication of the great Encyclical on the chief duties of Christians ("Sapientiæ Christianæ"), on January 26, 1890, a great festival gave joy to Catholic Rome. This was the **beatification of Pompilius Pirotti.** Born on September 29, 1710, he devoted his life to the spiritual assistance of the poor in teaching and preaching, and was one of the most zealous apostles of the Congregation of the Pious Schools. He especially evangelized the Italian provinces from Ancona to the Abruzzi and from Lugo to Naples. He died in 1766. Many miracles attested his sanctity. On February 9 following, the servant of God, **John Juvenal Ancina,** in his turn received the glory of the altar, beatification. Born in the diocese of Fossana in 1545, he first studied and then taught medicine in



HIGH ALTAR OF ST. PETER'S.

the university of Turin. But attracted ere long towards the priesthood, he made his ecclesiastical studies at Montpellier and Mondovi. His theological studies were continued at Rome, under the direction of Cardinal Bellarmin. He was assisting the famous Baronius in compiling the Annals of Church History when the latter made him acquainted with St. Philip de Neri, in 1575. Ancina then decided to follow the holy man of God, and entered the Congregation of the Oratory. Sent to Naples by his superior to devote himself to the apostolate, he there produced most abundant fruits of salvation and contributed especially to the erection of the splendid chapel in honor of St. Januarius which people admire there. Taken with the beauties of religious music, which he cultivated as an artist, he merited to be called one of the **reformers of sacred chant,** and at the very time, too, when the immortal Pier Luigi de Palestrina flourished. Clement VIII. appointed him bishop of Saluces in the same consistory in which St. Francis de Sales was selected for the see of Geneva. Thus were intimate relations established between the two saints. The bishop of Saluces, writing to the prince-bishop of Geneva, said to him one day in allusion to his name: "Tu es sal terræ—Thou art the salt of the earth." To this came the answer, in allusion to the see of Saluces, which Ancina honored: "Tu es vere sal et lux—You are indeed salt and light."

A few months later a decree of the Sacred Congregation of Rites extended to the whole Church the feasts of three saints already inscribed in the Martyrology, namely, St. John Damascene, the famous adversary of the Iconoclasts, raised thenceforward to the rank of Doctor of the Church; St. Sylvester, Abbot, founder of the Sylvestrine Congregation of the order of St. Benedict; and St. John de Capistrano, of the order of St. Francis, famous for his sanctity and his zeal in defence of religion. His prayers obtained at Belgrade the defeat of a numerous army of Turks infuriated against the Christian name.

On the very day of the glorification of the Blessed Ancina, a cruel sorrow was inflicted on Leo XIII.'s heart. He lost his brother, **Cardinal Joseph Pecci,** who during his whole life had been especially attracted towards piety and the study of philosophy. Ordained to the priesthood in 1837, he was assigned to the duty of teaching. The Jesuits in Rome having been dispersed in 1848, in 1851 he joined his brother in Perugia. Here he became professor of philosophy in the seminary, and devoted his whole zeal unreservedly to the higher training of the clergy. It was at his instance that his brother founded the Perugia academy of Thomistic philosophy in 1859, an institution that was the model for that which Leo XIII. afterwards founded in Rome. Perugia having been detached from the Papal States in 1860, Professor Pecci went to Rome, where Pius IX. gave him the chair of philosophy in the Sapienza. He left here in 1870, because he would not take the oath proposed by the Italian government. The senior Cardinal Pecci having as-

cended the Papal throne as Leo XIII., his brother, by being promoted to the Sacred College in the manner we have already described, received the proper reward of his merits, in spite of his own opposition to such promotion. The Pope was determined to have his way and that of all the cardinals; accordingly he had the notification of his brother's promotion laid on the latter's table just as the cardinal-elect returned from celebrating Mass. Then Joseph yielded. As cardinal he continued to lead his former simple life and to study St. Thomas. **Never** would he consent to have **his photograph taken.** "I have never sat, and I never will. Does the whole world want to know what I look like?" One morning, however, a famous painter went with a friend to Cardinal Pecci's to beg permission to make a sketch of the family mansion at Carpineto. Now, while the friend was chatting with the cardinal, the painter was adroit enough to copy the scholar's lineaments with rare accuracy. In 1888 he suffered a first attack of apoplexy that seriously endangered his life. On recovering he exclaimed: "The few days that God leaves me to live I must spend in preparing for death." He gathered together all his manuscripts, the fruits of long labors, and wanted to see them burned. For a moment regret then seized him, but ere long his gayety resumed the upper hand, and he urged destruction. **His private fortune** amounted to about $40,000. He took to the Holy Father all the money in his possession, entreating him to set a first part of it aside for Requiem Masses, a second for the benefit of charitable works, and a third for pensions to be given to his servants. In regard to **his valuable philosophical library,** he expressed a wish that it be given to the Roman Academy of St. Thomas Aquinas. Having asked in prayer, and received in the affectionate manifestations of Catholics and in their many solemn expiatory ceremonies, the only consolations worthy of his faith and piety, for his dearly beloved brother's death, Leo XIII. also wished, on that sad occasion, to express his feelings in the most touching form, that most in harmony with his genius and at the same time best adapted to perpetuate the memory of that brotherly sorrow. He wrote a Latin ode, a real masterpiece not only of elegance and good taste, but also of inspiration and holy thoughts. "Beyond the Tomb! Forward!" The tones of a great poet Leo XIII. had in his soul; at the loss of his well-beloved brother, he is stirred to fresh labors for Holy Church. From whatever point of the horizon a holy work presents itself to be performed, he encourages it, blesses it, and makes it serve the higher interests of the faith.

It was thus he urged on the celebration of the solemn festivities on the occasion of the thirteenth centenary of the election of **St. Gregory the Great** to the Papacy. "It is proper that the faithful celebrate and bring into light the remarkable events that contribute to the glory of the Church. Besides, it is most opportune, in the present time, when it is necessary to strengthen souls by examples of

fortitude and constancy. Again, it is no less proper for the dignity of Rome that she glory in that man to whom she gave birth, whose mortal remains she guards and honors, after having received the paternal attentions and succors of his supreme ministry, whose brilliant merits won for him an increase of honor and favor among all nations." St. Gregory, said Leo XIII., received from his contemporaries the surname of Great, a tribute of immortal praise and a testimony confirmed by the admiration of posterity. **By his efforts,** indeed, the nations were rescued from their errors, dissident kingdoms were brought into the true fold. While the Roman empire was being broken up into fragments and the power of the Barbarians was dominant in Italy, he knew how, amid the great turmoil and the dreadful calamities of the times, to become the consoler and defender of all. In a solemn audience granted to the Sacred College on March 2, 1891, Leo XIII. referred to the points of resemblance between the age of St. Gregory and the present time. "Then, as now," he said, "the Church and the Papacy had to fight bitter enemies. The Lombards and other Barbarians long tried the patience and constancy of St. Gregory; but perhaps he had to endure keener sufferings on account of other enemies, from within, less ferocious but more pernicious and shrewd. **In our day** the number of these enemies is greater than ever, but their perfidious artifices, ambushes and assaults will not prevail against the rock on which the Church is divinely founded. St. Gregory was most solicitous for all the peoples on earth. While he gave his attention to the Eastern Church, he was sending to England apostolic men who made of that nation a land of saints. We also have a most absorbing interest in the illustrious churches of the Orient, and, with the most ardent desire, are hastening the moment when the consoling progress of the Catholic faith in England will attain the wished for end. St. Gregory was, besides, the savior of Rome, the mainstay of the Italian people. And so the history of his time confirms what we have never ceased to repeat, namely, that the Church and the Popes are the most distinguished benefactors and **the best friends of Italy,** and that to combat them and treat them as enemies is not only impiety, but genuine political insanity. In the last place, by his work and words St. Gregory combated slavery. As for us, we have omitted nothing to make one of the great works of faith and civilization prevail, especially in Brazil and Africa."

The **solemnities of the centenary** in the Papal city were conducted on a grand scale, from the religious, charitable and scientific points of view. Many foreigners who had come to Rome for the Easter festivities prolonged their sojourn to witness them. The religious ceremonies were carried out in the great patriarchal basilicas on and after April 9, 1891. In St. Paul's on the Ostian way a lamp is kept burning by reason of a legacy of St. Gregory; in St. Peter's of the Vatican the Pope was buried; in St. Mary Major's St. Gregory established supplications to the effect

that the Rome of his time be delivered from the plague; in St. John Lateran's he obtained, during an invasion of the Barbarians, that those who took refuge there would have their lives spared; and in St. Gregory's on the Cœlian hill there was also a solemn service because in the monastery attached to it the Pope had dwelt. It was there that, practising all the virtues, but especially charity towards the poor, he was rewarded with one day seeing an angel taking its place among the monks. In all these famous sanctuaries the ceremonies were enhanced by the rendering in plain chant of **the Gregorian melodies** by alternating choirs. On April 15, in the hospice of St. Mary in Capella, faithful to the examples in charity of the holy Pope whom they wished to honor, the youth of the Catholic societies of Rome served at table several hundred poor, who were afterwards sheltered for the night in the house. Lastly, many academic sessions were held at which the deeds of St. Gregory's pontificate were commemorated in important works of literature, history, liturgy, archæology and sacred music.

June 21 following brought the third centenary of the death of **St. Aloysius Gonzaga.** Accustomed since his most tender youth to venerate with special devotion that angelic young man, Vincent Joachim Pecci had at the age of fourteen written a remarkable Latin poem in his honor. Faithful in St. Peter's Chair to the sentiments of his youth, Leo XIII. published an Apostolic Letter, dated January 1, 1891, for the purpose of promoting throughout the whole world the solemn celebration of the centenary. "It would be impossible to set up for the imitation of youth a model more perfect than St. Aloysius Gonzaga, possessing in a higher degree the virtues that would form in it the most desirable ornament." On the day of the solemnity, June 21, the Pope delivered a discourse in which he lauded the young saint with the eloquence and ardor of his youth. "The Church," he said, "aims to propose for the imitation of the young exemplary models adorned with virginal spotlessness and innocence. Among them has shone for three centuries past, with the aureola of an immortal glory, the dear countenance of St. Aloysius Gonzaga, the genuine prototype and guardian angel of Catholic youth." The Pope had chosen that day for promulgating the decree acknowledging the heroic virtues of the **venerable servants of God,** Nunzio Sulprizio and Francis Fasani, a Franciscan. The former, a young workingman, from his tender childhood had taken St. Aloysius as his model, and sought to imitate him in the spirit of mortification, penance, humility and prayer. Thus rich in merits, and quite young like himself, he slept in the Lord in the odor of sanctity.

About the same time imposing solemnities were held in France on the occasion of the eighth centenary of the birth of **St. Bernard.** "It is not only the place of his origin," Leo XIII. wrote to the bishop of Dijon, "it is the whole Church that the rays of St. Bernard's piety and the monuments of his wisdom have forever

adorned. Accordingly, we are happy to see his memory revived and his glorious merits recalled, for this is a worthy subject of gratitude for future generations. And this homage paid to the great doctor is not only a duty; the centennial commemoration of his birth seems to us eminently useful and opportune; it revives his authority and his voice, that voice which was of old regarded as the voice of the Lord breaking the cedars, that is, the brows of the proud, and quenching flames of fire, that is, all the questions that divided and set unfortunately at odds the men of his time against one another. It is quite proper, then, that your diocese, which has had the glory of giving such a man to the world, should enthusiastically bestow upon him the most magnificent honors."

WE are now approaching another period of splendid declarations on **the devotion of the Rosary.** The Pope's Encyclicals on this subject manifest in a still more striking manner the spirit of piety that vivified his pontificate. They are masterpieces of restrained emotion, tender and delicate devotion, and at the same time solid asceticism. We would regard it as a reproach against ourselves were we not to give at least an analysis of these beautiful and useful letters. On September 22, 1891, appeared the **Encyclical "De Mariæ Virginis Rosario."** It begins with a picture, often drawn already, of the evils from which the Church is suffering and of the sorrow felt by all good men at the incessant attacks that are made upon her. It also points out the spectacle of so many souls being lost by apostasy, religious indifference, and the lukewarmness of so many Catholics. We also see the nations, blinded by a just judgment of God, abandon and even persecute the Church, which alone could save them. Circumstances therefore require ever more and more imperiously that people pray incessantly, not only in private, but in public. Leo XIII. admired the efficacy of this continual prayer, which more than anything else sustains the Church on her laborious way through a world powerful in wealth, arms and genius, in preserving to the Spouse of Christ strength, peace and calmness in the midst of trial. This is why the Church has ever increased her prayers in proportion as persecutions and calamities increase, following therein the example of Jesus Christ, her Divine Founder. "When at the approach of His last hour, His soul filled with great bitterness, Jesus fell into mortal languor, not only did He pray, in the Garden of Gethsemane, at that supreme moment, but He prayed long (Luke xxii, 43). And he did not do that for Himself, who as God had nothing to fear or to hope, but for us, for His Church, whose future prayers and tears He made fruitful from that moment, col-

lecting them in Himself." After this touching description of Christ's prayer, Leo XIII. explains **the new order** brought upon earth by Providence in the alliance which the Eternal Son of God made with mankind. This alliance was not brought about "before the full free consent intervened of the Mother whom He had chosen and who in a certain sense represented the human race." We may assert, then, that, "by the will of God, nothing is granted to us but through Mary." The Pope admires this arrangement of Providence, so well adapted to encourage human frailty, by giving to it an advocate "eager, benign and most indulgent," most beloved of God, and most eager to assist those sunk in deepest despair, to intercede with a Saviour who is infinitely good no doubt, but who is also an inexorably just Judge. Mary was created by God to be the Mother, and the Mother entirely filled with love and indulgence. Jesus proclaimed her such by making Himself her Son, and by giving her from the cross as the Mother of mankind in the person of John. In the last place, Mary received **the inheritance of her dying Son,** by bestowing her maternal care without delay on all men. That is what is taught by the doctrine of the Church and the consent of all ages; "that is what is proclaimed by a most clear voice escaping from every Christian heart. It is undoubtedly divine faith alone which brings it to pass that we are drawn towards Mary by a most powerful impulse," so as to confide to her our works, our joys and our troubles, our prayers, our innocence or our repentance, in a word, all that pertains to us, to make more agreeable to God what our wretchedness would make far from worthy of Him. The Pope, while showing **how consoling these doctrines are,** deplores the misfortune of those who do not know them and of those Christians "who dare accuse the good of honoring Mary with an exaggerated and too lavish worship." All this establishes the evident necessity of having recourse to Mary with a doubling of fervor in our troublous times. Now, among the practices to be recommended to this end, the Holy Father sets **the Rosary in the front rank.** The Encyclical shows how the use of this devotion tends to the increase of faith by the knowledge of its mysteries, and to the strengthening of virtue. In the recitation of the Rosary, indeed, the soul contemplates with great sweetness the indescribable work of the Redemption, and, all inflamed with a desire for the celestial blessings promised by Christ to those who would imitate Him, it recites admirable prayers, the work of the Lord Himself, of the Angel Gabriel, and of Holy Church. He then recalls the **origin of the Rosary,** introduced by St. Dominic at a time resembling our own in its hostility to the Christian name. It was the weapon handed to him by Mary to triumph in the struggle; and the triumph was not long in coming. The impious and murderous sect of the Albigenses, a daughter of Manicheism, was overthrown by her who has conquered all heresies. Such examples of the efficacy of the Holy Rosary are frequent in the history of the Church.

Accordingly Christian people have been seized with a deep love for that devotion. And when occasionally it is relaxed, it is not long in being revived, under the influence of necessity and the threat of public catastrophes. Then "the devotion of the Rosary was, with common accord, restored to honor in preference to the other religious practices, and began again to be extended with salutary vigor." This has been shown even in our own time, and during the pontificate of Leo XIII., so full of painful trials.

The Pope refutes, in terms worthy of being made the subject of meditation, the objection of those who are discouraged because they do not see peace return. Let them begin by **making their prayer powerful** by the practice of the virtues; let them then reflect that it is not for us to fix for God the time and manner for Him to hear us. The Lord always hears the prayers which people make to render God propitious to the Church, "whether they have as their object the supreme and immortal blessings, or refer to blessings that are less and temporal, but yet useful to obtain those essential blessings." These prayers derive their efficacy from the merits of Jesus Christ, from whom prayer—and it is faith that so teaches us—can experience no refusal. "But if we consider the power of the Church's enemies, we may be astonished at not seeing them succeed in completely satisfying their malice, and at seeing the Church, on the contrary, ever perform her mission with the same extension and the same glory, though in different forms. That is **one effect of the prayer of the Church,** which of its nature is most powerful to obtain the realization of the plans of Providence." The eye of man does not succeed in catching the arrangement of these divine plans. But a day will come when all will see what efficacy prayer has had in the Providential economy of human things. "They will see that it is on account of it that so many Christians amid the corruption of a perverse age, showed themselves honest and free from all stain of body and soul, performing their sanctification in the fear of God; that others, on the point of yielding to vice, suddenly mastered themselves and, in consequence of the danger and temptation itself, began to make **progress in virtue**; that others again, having already fallen, felt in their soul a certain impulse which made them rise and cast themselves into the arms of a merciful God." It was with these touching reflections that Leo XIII. combated the distrust of those who might be tempted to doubt of the efficacy of their prayer. Then he besought them to persevere in prayer, in asking especially eternal salvation and the welfare of the Church. Then he showed them, in the holiness of life and that spirit of penance which is so closely connected with the spirit of prayer, the true means of making their prayer more agreeable to God. "Prayer enables the soul to strengthen itself, to prepare for great deads, to rise to divine things; penance brings it to pass that we have command over ourselves, that we especially master our body,

which in consequence of original sin is the great enemy of reason and of the law of the Gospel." So much do these two virtues elevate man, "by giving him as it were **a heavenly intimacy with God,**" so much does the soul, awakened by the passions, become removed from things celestial. The prayer of such a soul is but a cold and languid voice, unworthy of being heard by God. The Pope proposed to the enfeebled people of our time the spectacle of **the penance of the saints,** which gave a miraculous efficacy to their prayers. He shows them to us subduing their passions, submitting humbly and unreservedly to the doctrines of Christ and of the Church, seeking only the glory of God, "treating their body severely and without mercy, and abstaining, by love of virtue, from pleasant though lawful things. It is clear," he continues, "that all neither can nor ought to equal them; but the order of Divine justice wishes that each correct his life and his morals by **a proper penance,** for to that justice we must render strict satisfaction for faults committed; and it is better to do so in this life by voluntary penances that at the same time merit the reward due to virtue." The spirit of Christianity, moreover, teaches us to do penance, not only for our own sins, but also for those of others. Then, exhorting the bishops to make the **devotion of the Rosary** flourish everywhere, the Holy Father exclaims: "How admirable it will be to see in the cities, in the towns, and in the villages, on land and on sea, as far as the Catholic name extends, hundreds of thousands of the faithful, uniting their praises and their prayers, saluting Mary with a single heart and with a single voice, imploring Mary, placing all hope in Mary!" It is with this unanimous prayer that Catholics will obtain the return to Christ of the nations that are astray, the salvation of the world and the peace of the Church.

Not satisfied with this great utterance, which is a treatise as solid as it is complete on the devotion of the Rosary, Leo XIII., in his Letter of October 5, 1892, took up the same subject again under new forms still more tender, perhaps, and more poetic. We confine ourselves to pointing out the **homage** which he pays **to Mary in his own name,** in these words full of emotion: "Holy piety towards Mary, absorbed by us, so to say, along with our mother's milk, was wonderfully developed in proportion as we grew in age and was consolidated in our soul. It was indeed ever more clearly apparent to our mind how worthy of love and honor was she whom God Himself was the first to love, and loved in such a manner that, after having elevated her alone among all creatures to the most sublime greatness and having adorned her with the most precious gifts, He took her to be His Mother. The many splendid evidences of her goodness and kindness in our regard, which we recall with the deepest gratitude, and not without shedding tears, have increased in us that piety and powerfully inflamed it. During the long, busy, and dangerous days through which we have passed, we have ever had recourse to Her, ever have

we directed towards her our anxious and attentive looks; placing in her bosom all hope and all fear, every joy and every sorrow, our constant care has ever been to supplicate her to assist us unceasingly with a Mother's kindness and to grant us the great grace of being able to show her the devoted feelings of a son." It was especially on assuming the burden of the Supreme Pontificate that Leo XIII. had recourse to Mary. "Our hope, we are pleased to proclaim," he continues, "has never failed throughout the whole course of our life, and especially in the exercise of the supreme apostolate, to obtain through the succession of events the desired favor, or at least a comfort. That is why this hope now rises in us so far as to ask **more numerous and greater things,** under the auspices of Mary and through her intercession, for the happy increase of the salvation of the Christian people and of the glory of the Church." Piety and prayer, prayer to God through Mary, was, then, the real secret of Leo XIII.'s so powerful influence on the Church and on the world. The Encyclical closes with reflections marked with a sort of religious sadness, and at the same time with a supernatural calmness that, on the lips of that old man mastering from his lofty station all the things of this nether world and interrogating with his look those of the Great Beyond, seem **a foretaste of eternity.** Attributing to prayer the grace granted to him of seeing the fiftieth anniversary of his episcopal consecration approach, he exclaimed: "It is certainly a great event, if we consider the length of that time spent in the pastoral ministry, and especially the period which we have filled in the concern of the government of the whole Christian people. In that space of time, as it happens in human life, and in the mysteries even of Christ and of His Mother, the causes for joy have not failed us, but more numerous and harsh causes of sorrow have been mingled with them; and the opportunity to glory in Christ has no more been wanting. We have striven to make everything turn equally to the welfare and honor of the Church, bowing our mind to God in the feeling of gratitude. The rest of our life will be spent in the same manner, and if fresh joys smile upon us, if fresh sorrows threaten us, if any new lustre of glory may be granted to us, faithful to that same spirit and desiring from God only Heavenly glory, we will repeat these words of David: 'May the name of the Lord be blessed: not to us, O Lord, not to us, but to Thy name give glory' (Ps. cxii, 2; cxii, 1)." Words truly moving when we refer them to the struggles, reverses and triumphs of that pontificate which astonishes the world for so many reasons, and stirred up at the same time so much enthusiasm, so much opposition, and so many various agitations! It is most edifying to see the Pontiff's soul, amid all these movements, **disabused of all human glory** and indifferent to everything that is not for the glory of God and the service of the Church, follow with immovable constancy the way which it had marked out under the inspiration of the Holy Ghost. There is where we must

seek the motive for that unchanging resolve which characterized the conduct of Leo XIII. Leaning on the reasons of eternity, it borrows from eternity the qualities that distinguish it.

In the summer of 1893 the Holy Father, receiving in private audience Mgr. C. de T'Serclaes, rector of the Belgian College in Rome, said he did not yet know whether he would publish an Encyclical on the Rosary that year. He thought the preceding Encyclicals had almost exhausted the subject. It is true, he added after a pause, that when there is question of Mary, there is **always something to be said**! The Encyclical of September 8, 1893, was to verify these words in a striking manner. Indeed, if it differs from those preceding by the way in which the subject is there looked at, it equals and surpasses them perhaps in its practical, individual and social bearing. The **special object of this Encyclical** was to bring out prominently certain precious advantages that flow from the saying of the Rosary. Three causes, said the Holy Father, are weakening morals and compromising public order in modern society. These causes are: aversion to a humble and laborious life, a horror of everything that causes suffering; and forgetfulness of future advantages, the object of our hope. The effects flowing from the first of these causes are depicted in the most striking manner. Listen to these strong words: "Whence, around the domestic hearth, that obstinate resistance of children to the obedience which nature itself imposes on them, and that impatience in bearing the yoke of education unless it be easy and effeminate. Whence, with the workingmen, that striving to shirk and shun all laborious toil, that discontent with his lot, those aimings at a higher station in life, those inconsiderate aspirations towards an equal sharing of property, and other ambitions of the same kind, which make people desert the country and go and plunge into the tumult and enjoyments of the great cities. Whence that breaking of the equilibrium between the different classes of society, that universal instability, those hatreds and bitter jealousies, those flagrant violations of law, those incessant efforts of all the disappointed to disturb public peace with seditions and riotings and to attack even those whose mission it is to protect it." Against a state of affairs so deplorable Leo XIII. sets up meditation on **the Joyous Mysteries**: "Behold us in the presence of the house of Nazareth, the domicile of divine and earthly holiness. What a perfection of common life! What a complete model of domestic society! There reign candor and simplicity; a perpetual harmony; an order ever perfect; a mutual respect and a reciprocal love, a love that is not false and deceptive, but real and active, which, by the assiduity of its good offices, delights the eyes even of mere beholders. A foreseeing zeal there provides for all the needs of life; but that, 'in the sweat of the brow,' after the manner of those who, knowing how to be satisfied with little, strive less to increase their property than to diminish their

poverty. Above all, what one admires around that domestic hearth is peace of soul and joy of spirit, the twofold treasure of every good man's conscience." Meditation and the constant remembrance of so sublime a spectacle will bring about a salutary change in thoughts and habits of life, and will make them conformable with that divine model. "And if these changes of the individual man are extended to families, to cities, to peoples and their institutions, one can easily see what immense advantages the entire public will derive therefrom."

The second social evil deplored by Leo XIII., an evil which ever goes on increasing to the detriment of souls, "is the wish to shirk sorrow, the violent struggle against adversity! To the great majority of mankind, the reward of virtue, of faithfulness to duty, of continued toil, of obstacles overcome, no longer consists, as it ought to do, in peace and liberty of soul; what they pursue as the final perfection is a chimerical state of society in which there would remain nothing to be endured, and in which one would enjoy at one and the same time all the good things of this earth." This unbridled desire for pleasure must necessarily sully souls, or at least weaken them. Against it Leo XIII. sets up contemplation of **the Sorrowful Mysteries.** In the presence of the sufferings of Jesus and of His Mother, the Christian is inflamed with a desire to imitate these great models: "Let the earth present itself to him covered with its maledictions and producing naught but brambles and briars; let his soul be oppressed with trouble and anguish, and his body undermined by diseases; there will come no suffering to him, whether from the wickedness of men or from the wrath of demons, no adversity, whether private or public, over which patience will not finally triumph. Whence the proverb, 'to act and suffer is the characteristic of the Christian;' for whoever wishes to have a right to this name cannot dispense himself from following Jesus Christ." This Christian patience is not the vain ostentation of stoicism; it is the disposition of a soul that, to imitate Christ and "having asked God for the aid of His grace, declines no suffering, but rejoices thereat, and, no matter what it may be, regards it as a gain."

In the last place, the Pope describes in these terms the third social evil: "The men of our day, though nourished on Christianity, pursue to such an extent the perishable things of the present life that they would like not only to forget, but, by an excess of degradation, efface even the memory of a fatherland better in the eternal beatitude, as if St. Paul had warned us in vain that we have no permanent home here below, but that we are seeking a future habitation (Hebr., xiii, 14)." One of the chief causes of this aberration is that people pretend that "concern for the future things extinguishes love of our earthly country and turns to the detriment of the State's prosperity." But that is a calumny contradictory of the teaching of Christ Himself. "The use of the things of the present life, indeed,

and the honest enjoyment that is connected with them, when virtue finds in them a stimulus or a reward, as also the splendor and civilization of the terrestrial city that magnificently adorn human society, present nothing in contradiction with human reason or the Divine counsels, when they imitate the splendor and magnificence of the Heavenly City; for God is at one and the same time the Author of nature and of grace, and He does not wish that one injure the other, nor that they contend against each other, but that, united in a fraternal alliance, both of them lead us the more easily to that immortal beatitude for which we mortal men have come into this world." Unfortunately it is not thus that voluptuaries and those wrapt up in themselves understand it. They rush so deeply into the base and perishable things that they thereby lose sight of eternity, and, by a terrible judgment of God, "they fall into the very last stage of the most abject degradation." The Christian is preserved from this misfortune by contemplating **the Glorious Mysteries,** which teach us to see in death only the passing from one life to another, to desire Heaven, and to remember "that there will be a time when God will dry every tear from our eyes, when there will be no more sorrow or lamentation, or any suffering, when we shall be always with the Lord, like unto God, because we shall see Him as He is, charmed with the torrent of His delights, fellow-citizens of the saints, united in a most happy communion with our great Queen and Mother, Mary." It is in this way that we learn how to prefer Heaven to earth, and at the sight of eternity to despise the transient tribulations of time. "In reality, there only, as it ought to be, is the secret of uniting time with eternity, the terrestrial city with the celestial, and of forming noble characters. If these characters are the majority, society will be protected in its dignity and its grandeur; people will see the good, the true and the beautiful flourishing there, after the image of Him who is the foundation and the inexhaustible source of all truth, of all goodness, and of all beauty." The Pope in closing bestows a eulogy on the confraternities of the Holy Rosary and earnestly exhorts the faithful to propagate them.

This Encyclical of 1893 on the Rosary of the Blessed Virgin has **an importance all its own.** It may be regarded as the ascetical and spiritual complement of the Encyclicals on the duty of the Christian citizen and on the condition of the working classes. Catholics who use their activity in the difficult field of political and social undertakings would do well to meditate on its teachings.

OING abroad once more, we will first take up the composite empire-kingdom of **Austria-Hungary,** in which the emperor of the former half of this loosely-jointed union bears the title of apostolic king of the latter. For many years these realms had been skilfully undermined by Judaized Freemasonry and **Josephism,** the latter designation taking its name from the son of Maria Theresa, whom Frederick the Great of Prussia sneeringly designated as "my brother the sacristan," meaning the complete subordination of Church to State. The emperor-king contemporary with Leo XIII. was Francis Joseph, whose piety and devoted respect for the Holy Father, as well as the Catholic decorum of the institutions and the prestige still held by religion over a part of the population, did not prevent that supreme power of the time being, the press, from passing wholly into Jewish hands, schools from being laicized, the religious influence of the secular clergy and of the religious orders from being gradually weakened into insignificance. In an **Encyclical, "Quod multum,"** dated August 22, 1886, addressed to the bishops of Hungary, Leo XIII. most clearly pointed out the evils and the remedy for them. After having recalled the time-honored affection of the Popes for Hungary, and the benefits which the Catholic religion had conferred on the people and their princes, the Pope pointed out the necessity, now more pressing than ever, of religious influence in an age when socialism is disturbing States and threatening them with all sorts of catastrophes. Whoever loves his country and the public welfare should leave to the Church the full liberty which she needs to extend her beneficent influence. It was most desirable, then, that Hungary should eliminate from her legislation everything that was not in keeping with the rights of the Church, was shackling liberty, and was in opposition to the profession of the Christian faith. The Holy Father declared against mixed marriages and neutral, mixed and lay schools. He asked that paramount importance be attached to the training of the young clergy in the seminaries and to the regular and holy life of the clergy in general.

There were **many reforms** to be brought about in the Benedictine and Franciscan convents of Austria. To this end the Pope used the full power of his authority. By his orders a general chapter of all the abbots and priors of the Benedictine order was held at Salzburg, with the delegate of the Holy See, Cardinal Serafino Vannutelli, presiding. The most urgent reforms had been pointed out in the letter of convocation, namely, strict observance of poverty, common life extended to the table and to the religious exercises, dismissal of servants who were not religious, the introduction of lay brothers, &c. The assembly was a very solemn one.

It grouped all the Austrian abbeys into two congregations, St. Joseph's under the presidency of the abbot of Salzburg, and the Immaculate Conception under that of the abbot of Gothweig. On June 7, 1889, in answer to the abbots of the order asking him to approve the new rules, the Pope wrote: "Your deliberations and your acts lead us to hope that the general discipline of the order will increase, which will be salutary not only to each of its members, but also for the glory and welfare of the whole order." The reform of the Franciscan convents stirred up a noisy opposition in the Jewish press; but this did not discourage Leo XIII.

The religious crisis became acute in Austria-Hungary in 1890. The Hungarian minister of worship, Czaki, issued an order that in case, rather frequent in the kingdom, a Catholic priest should baptize a child born of a mixed marriage, within eight days he must send a record of the baptism to the Protestant minister. In addition, a Hungarian law hostile to the Catholic Church decreed that a child born of a mixed marriage should be brought up in the religion to which the parent of its sex belonged. This was dooming children baptized in the Catholic Church to a Protestant education. The Catholic pastors refused to obey Czaki's decree. Then the government summoned the offenders into court. One of them, named Molnar, was condemned by the royal civil tribunal of Comorn to forfeiture of his parish and to a month's imprisonment. In the beginning, unfortunately, some bishops were to be found who, regarding the above-mentioned act as a mere civil formality, asked the clergy to comply with it. The latter, less subservient to the authorities, resisted, and the bishops, at last awaking to the truth, entered upon **the proper course.** The Hungarian hierarchy feeling on this occasion that they should consult the Holy See, a letter was addressed by the Cardinal Secretary of State to the primate of Hungary reminding him of the condemnation of mixed marriages by the Church. But Freemasonry succeeded in driving its friends into power, and the latter entered upon **an active war against Catholics,** reviving all the laws invented of old by persecution. The Hungarian hierarchy rose up like one man. Cardinal Vaszary, primate of Hungary, and all the Catholic bishops of the kingdom, on March 2, 1893, sent to the emperor an address in which they said: "The government has addressed the country with a politico-religious programme the realization of which would ruin the time-honored institutions of our land, would expose millions of Your Majesty's faithful subjects to dangers and troubles without end, and would shake to its foundations a pillar of the State, namely, the Catholic Church. * * * * The politico-religious principles proclaimed would so offend the religious convictions of the Catholic population confided to our care and forming the larger portion of the Hungarians, and would so disturb their moral sense, that the government would not be in a position to oppose **the devastating movement** that would alienate them from the

Church, and that would at the same time sap the most solid foundation of fidelity to the throne, love of country. This is why we take the liberty of respectfully addressing Your Majesty, entreating you to deign to eliminate these dangerous innovations from our Church and from our country." The emperor, faithful to his personal convictions, stopped the Wekerle ministry's attacks against the Catholics; but the hubbub raised by the Jewish press, after having been restrained for a short time, soon gave the **signal for fresh struggles**. Leo XIII. then directly addressed the Hungarian people, so as to awaken their faith and valor. He combated particularly that human prudence which amounts to defection, or at least to indolence. "Nothing could be more **advantageous to the enemies of religion** than inaction and divisions on the part of Catholics. They nearly always end, indeed, in a free field for worse enterprises. People must, no doubt, on all occasions, use prudence and moderation, and the Church wishes that the truth be defended in accordance with the rules of wisdom; but nothing is more foreign to the laws of genuine prudence than to let religion be persecuted with impunity and the salvation of the people compromised." Leo XIII.'s sacred appeal was heard. A holy crusade was organized for deliverance from religious oppression in congresses in which were revealed strong souls worthy of the Christian name. The magnates demonstrated that they had still in their veins the blood of heroes; but the emperor Francis Joseph, through weakness, was prone to allow his ministers to introduce their most hostile bills.

The **Encyclical "Constanti Hungarorum"** addressed to the bishops of Hungary bears date September 2, 1893. The Pope, after having recalled the many edifying examples of faith furnished by Hungary, regrets to state that the present laws of the kingdom are not in harmony with the laws of the Church. Whence arises on the part of pastors the imperative duty of warning the faithful not to transgress the Divine law, but to claim their rights. The annual assemblies of the Catholics would be of powerful assistance. The faithful should use all their efforts to elect to public office men of tried virtue, to turn the people away from dangerous reading, to give to children a thoroughly Christian education in the primary schools, as well as in those of the secondary and higher grades. As regards the clergy, they must watch with extreme care over their early training. By their learning and virtues they must be in a position to attract the sympathies and esteem of the people to religion. It is their mission to avoid taking too prominent a part in public affairs and to administer with zeal and wisdom the treasury of the churches. Cardinal Verga, Prefect of the Congregation of Bishops and Regulars, in a letter to the Hungarian primate and his suffragans, dated December, 1895, drew up **a programme for the Hungarian Catholic party**. Four points of action should be especially observed by the Magyar hierarchy, namely,

complete agreement between the primate and the bishops on politico-ecclesiastical questions, an understanding between them and the Catholic notables on the subject of bills that might be in opposition to the Church, the bishops should see to the election of Catholic deputies and make their wishes known to them, and they should come to the assistance of the people with all sorts of material and moral aids.

As the Hungarian hierarchy has the right to assemble periodically in national council, along with the abbots of monasteries and learned theologians, there was occasion now to hold one. The last had been held in 1822, under Primate Dindnay. Provincial councils had also assembled at Gran and at Kolocsa. Pius IX., in his Encyclical "Singulari," of November 5, 1855, warmly recommended the holding of frequent assemblies. But the renunciation of the Concordat by Austria and the anti-religious legislation of 1866 put an obstacle in the way, and the discipline and union of the Austrian hierarchy were relaxed. Leo XIII., in 1891 and 1893, had already renewed the appeal addressed by Pius IX. to the Austrian hierarchy.

In May, 1896, Hungary celebrated with solemn national rejoicing the **millennial anniversary** of its founding as a kingdom. On this occasion a remarkable letter from Leo XIII. was addressed to its bishops and through them to the whole nation. The Pope referred to the close relations that existed from the earliest times between the people of Hungary and Holy Church, called up the memory of Hungarians famous for their faith, and the privileges that had been granted to the kings of Hungary, especially the title assigned to them by an ancient tradition and confirmed by Pope Clement XIII., namely, that of "apostolic kings." The Hungarian millennial solemnities were carried out on a grand scale; but their most remarkable feature was the religious solemnity celebrated with great pomp in the Mathiaskirche, or church of St. Mathias, in the presence of the king, queen, princes and princesses, magnates and dignitaries, vested in their brilliant and picturesque costumes. What lent incomparable, supreme interest to the ceremony, however, was the powerful and **thrilling address** delivered by the cardinal-primate, Claudius Vaszary, archbishop of Gran. The effect produced on those attending, as the Jewish press itself testified, was extraordinary. "The former Benedictine with ascetic features, the old man with ordinarily bowed head, stood there, with raised brow, as if illuminated, as a veritable prince of the Church. The emperor and empress of Austria listened with the closest attention. All present observed the strictest silence and seemed to hold their breath, so as the better to hear each word of that marvelous discourse." He gave stern warnings as to the politico-religious situation, and to these warnings lent a poignant emotion. The kingdom of St. Stephen, indeed, seemed at that moment to have entered upon an

anti-Christian course, quite different from that followed by the predecessors of the present legislators; and many princes and magnates must have felt ill at ease on hearing that appeal from the representative prelate of the Church that had made Hungary. If they felt remorse, yet it could not have been deep, for Hungarian politics kept on its **anti-religious course**. Leo XIII. thought it was his duty to make a supreme effort to save that nation that had been so closely united with the Holy See since its origin. By his orders an **Apostolic Instruction** was addressed to the bishops and clergy of Hungary. It pointed out the reforms or rather the efforts to be made to revive the Christian spirit in the clergy and in the people. When this document was published by the Vienna *Vaterland,* it made a deep impression throughout the whole kingdom. It filled the Catholics with joy and the Jewish and Freemason press with rage. In this age of ours, when the Catholic religion runs up against so many obstacles, there are many valiant and zealous bishops and priests; but there are others who recoil before difficulties, and are afraid of effort and struggle, men who do not understand the necessities of the present times; then the faithful no longer find in them enlightenment and the advice which they need; they remain inactive, and the enemy gains one position after another without striking a blow. This Instruction points out the practical means of remedying the evil. It reminds the prelates of the obligation of requiring from their priests the strict observance of the canon laws in their daily life, of training for the priestly life, in truly clerical morality, the young men preparing to enter the priesthood, and especially of keeping away from the sanctuary men without vocation, who regard the ecclesiastical state as a means of satisfying their cupidity or ambition. The document then recommends priests to approach frequently the tribunal of penance, to give a few days every year to the exercises of the retreat, to devote themselves to study, especially that of theology, and to perform carefully the pastoral duty in all that regards the visiting of the sick, the teaching of the catechism to children, the organizing of confraternities and associations, &c. The bishops must see to it that Catholic circles are formed in various places, and that good preaching and appropriate publications are propagated. All the things that concern **the apostolic means of action** in the parishes and in the establishments of secondary and higher education are enumerated in detail. In the last place, the instruction points out as being of sovereign utility the diffusion of Catholic newspapers edited in such a way as to bring the truth within the reach of all intellects, the founding of a Catholic university in Pesth, and the regular visitation of the dioceses by the bishops. With this simple and wise plan of religious reorganization in force, the Judaeo-Masonic newspapers thought they saw the nation on the point of escaping from them, and so they raised loud clamors. This was evidence that the Pope's words had had their effect.

N Prussia the days of the Kulturkampf were already afar off, and when the year 1890 opened great events were in preparation that were to belie all forecasts. Among these must be noted the **resignation,** or rather the ministerial disgrace, **of Prince Bismarck** (March 20, 1890). The prime minister and chancellor who had so long held in his hands the reins of government of his country, and in a certain sense the destinies of Europe, the Richelieu of the nineteenth century, who loved the title of Iron Chancellor, found he had lost his feet of clay. A great statesman he had been, but his clearsightedness, which he thought infallible, had led him into at least **two grave errors;** he had thought he would annihilate Catholicism in Germany by skilful and violent persecution; instead, the German Catholics had become preponderant in the empire by the organization of the Centre party; he had thought he could hold the young emperor in leading strings, but the young emperor made himself his own lord and master. The old lion had to withdraw into his solitude at Varzin and not growl too much behind the garlanded fences of his manor. During this time the work of removing **the last traces of the Kulturkampf** was going on. A fund of twenty millions, made up of the suspended ecclesiastical payments, had accumulated. What was to be done with this money? General Count von Caprivi, Bismarck's successor, seemed disposed to peace, but the bill introduced into the Chambers by the minister of worship, Herr von Gossler, proposed to turn that money over to the State, whence its annual income would pass through his office to the Prussian Catholic dioceses. By that law the minister would practically remain administrator of what belonged to the Catholic churches, and the income offered, as Herr Windthorst said in the Landtag, would be but disguised robbery. After many mishaps, some quite unexpected, the ministerial bill came to naught. The State at last proposed **to restore the twenty millions,** *pro rata* among the fifteen dioceses that had a right to it; the bishops were to supervise its distribution among the ecclesiastics to whom the funds rightfully belonged; the eventual balance left would be disposed of to Catholic institutions. The Protestants, however, became excited on reading this honest proposition (1891). The bill was finally adopted, however, and the State proceeded to carrying it into effect. From the parliamentary point of view, it was a glorious as well as a great victory due to the firm and persevering tactics of the Centre and to the energetic spirit of discipline among the Catholics. But their valiant leader, **Ludwig Windthorst,** was, alas! no longer there to enjoy that triumph, which, nevertheless, he had foreseen, after having prepared the way for it in long and severe conflicts. Catholic Germany had resolved on giving him a

great feast on the occasion of the eightieth anniversary of his birth (January, 1891). The manifestations of respect, admiration, and general affection, as spontaneous as they were touching, went to the old athlete's heart. He took advantage of them **to endow his country** with a splendid new Catholic church. A few weeks later, when death struck him down, he was worthy of himself. After having asked for and received the last sacraments, and arranged his family affairs, he awaited the dread summons with the beads in his hand and the crucifix on his lips. He went to sleep in eternal hope on March 14, 1891, while repeating the divine words of the dying Saviour: "Into Thy hands, O Lord, I commend my spirit." **Almost royal funeral honors** were bestowed upon him. During his last illness Emperor William resolved to visit him who of old had been called the enemy of the State; and he sent a representative to the funeral, to which all those in exalted authority felt bound to go and express their regret at the loss of the incomparably good man who had departed. In a letter to the leaders of the German Catholic Centre, dated March 19, Leo XIII., in his turn, exalted **the rare virtues** of the illustrious statesman, who was in many respects superior to Bismarck. "In times seriously perilous to social and Christian interests," said the Holy Father, "he valiantly defended the cause and rights of the Church; and once he had taken in hand the defence of justice, he continued to serve it courageously until he thought he had attained the end of his constant efforts. Accordingly you are perfectly justified in taking pride in the fact that you had him as leader of your party, him who never retreated a single step before the forces of his adversaries nor the waves of popular excitement, him who so loved his country and evinced the submission due to his sovereign that he never separated those duties from zeal for religion, and who so well fought his adversaries by the weight of arguments and the force of solid eloquence that it was easy to see that the love of truth and not desire for personal advantages or honor drove him to combat. * * * * Walk courageously in his footsteps and maintain among you that close harmony which he constantly and carefully enforced in the party of which he was the leader."

In recommending **concord and union** to the Centre, the Holy Father emphasized the cause of its strength in the past and hope for the future. In the spring of 1893, however, there was reason to fear a serious schism in the party. In the vote on a new military bill, twelve eminent and most prominent members of the Centre separated from their colleagues to support the government. Windthorst's invincible Macedonian phalanx was broken. There was a great excitement. The elections having taken place in the meantime in consequence of the dissolution of the Reichstag, in a few districts former deputies belonging to the Centre were seen in conflict with the traditional Catholic party. The battle was spirited, but only two of the separatists were elected; **union was soon again effected,** and, under

the leadership of Dr. Lieber, the Centre was able to resume its course and continue the series of its successful struggles, especially on the question of recalling the religious orders.

On his part the Emperor William II. paid to the Pope a fresh **royal homage of respect and sympathy,** by making a second visit to him in the Vatican, in the spring of 1893. Humbert I., king of Italy, and Queen Margaret of Savoy were celebrating the silver jubilee of their marriage. The emperor of Germany took advantage of this occasion to go and see his ally and also visit the Holy Father. The ceremonial adopted for the former visit had been agreed to by William II. At half an hour after noon on April 23 he arrived at the Prussian legation to the Vatican. After His Majesty had been introduced by the Prussian minister, Herr von Buelow, Cardinals Ledochowski and Mocenni, and Mgrs. Segna and de Montel, a lunch of sixteen covers was served. The empress of Germany reached the legation at two o'clock; the prelates were introduced to her, and then the German court equipages, brought expressly from Berlin, **set out for the Vatican.** The cortege comprised, in the first place, the cardinals and prelates who had breakfasted at the Prussian legation, then the Prussian minister, Herr von Buelow, the members of the imperial escort in full uniform, and the court ladies in waiting on the empress. The imperial carriage came last. It was a magnificent gala eight-springed vehicle, all adorned with gildings, drawn by four superb black horses with coachman and lackey in full livery, preceded by a pikeman and escorted by courtiers as scouts. The emperor in rich hussar uniform, the empress in full black dress adorned with lace, had taken their seats in it. The Italian troops formed the guard line, and the multitudes massed behind them loudly applauded Their Majesties. The imperial carriage entered the St. Damasus court of the Vatican, where Prince Ruspoli and several honorary chamberlains greeted the illustrious visitors. Escorted then by the majordomo of His Holiness, by the prelate sacristan and other prelates and officers, the emperor and empress were introduced into the hall next to that of the Throne. It was there Leo XIII. was awaiting them. There had been erected a canopy under which were three armchairs all alike. Leo XIII., clad in white cassock and wearing his cloak, advanced towards Their Majesties, who bowed profoundly while His Holiness saluted them with great affability and invited them to be seated. This first part of the audience lasted twenty minutes. The Pope presented to the empress a magnificent mosaic that had come from the Vatican workshops and represented St. Peter's basilica and piazza. The emperor presented to the Pope a painted photograph representing the imperial family group, consisting of the emperor, the empress, and all their children. "I will have it placed," said the Pope, "alongside the portrait of His Majesty Emperor William I., which the Empress Augusta

sent to me after his death." The empress, before taking leave of His Holiness, introduced to him the ladies and other personages of her escort, after which the emperor remained alone with the Pope for almost an hour. Then the emperor's escort were introduced to the Sovereign Pontiff. William II. then took leave of His Holiness, who accompanied him to the yellow room. On leaving he seemed satisfied and was smiling. Meanwhile the empress had visited the Vatican and St. Peter's basilica. Their Majesties re-entered their carriage after having remained two hours at the Vatican, and went, in accordance with ceremonial, to the Prussian legation. There the emperor distributed rich decorations to Cardinal Mocenni, Herr von Buelow, &c. For Cardinal Rampolla, Papal Secretary of State, he reserved the decoration of the Black Eagle, the highest Prussian order. As for Cardinal Ledochowski, on whom of old the Kulturkampf had laid a heavy hand, William II., in making him a present of a superb gold snuff-box, said: "Your Eminence, at this moment **the past is forgotten.**"

ENEROUSLY concerned about the politico-religious situation in France, Leo XIII. had long been maturing a deep thought and design. M. Grévy, president of the French republic, in his answer to the Pope's letter of May, 1883, and M. de Freycinct, in a speech in the French Senate, had laid the **responsibility for the troubles of the Church** in France on the belligerent attitude of the clergy and of the Catholics allied with the enemies of the Republican regime. How was this cause of conflict, whether it was real or only a pretext, to be made to disappear? By releasing the Church in France from the old monarchical parties to place it on a higher level, and in that very way set it above political quarrels. That had been **Leo XIII.'s policy** in Spain. On this subject he conversed with the French bishops and developed his views especially to Cardinal Place in April, 1890. In October following Cardinal Lavigerie went to Rome and told the Holy Father of the inactivity of the monarchists and of the grave condition of the Church in France. His Eminence showed that the only practical means for remedying the Church's troubles "would be the union of French Catholics on the constitutional basis, by declaring themselves disposed to accept republicanism as henceforward established and consolidated in France, and in regard to which there was no prospect of a change." The Holy Father entered so much the more easily into these views as they were in conformity with his own. But it was not yet the time for him to make a declaration in regard to them; and we know that one of his many reasons was that he took into account

the respect due to so many excellent French monarchists who were faithful to their traditions and convictions. But if there was in France a bishop capable of impressing opinion with the salutary character of that movement, that man was certainly the cardinal-archbishop of Algiers, who, always active and broad-minded, had become more popular than ever by his campaign against African slavery. On that occasion **Cardinal Lavigerie** said to the Pope: "Holy Father, I am a missionary, and have founded innumerable works in Africa; I would draw down considerable difficulties on my apostolic and other works." "Certainly," said the Holy Father, "there are difficulties, but we must have courage!" The cardinal then asked that consultation be had with Mgr. Livinhac, superior of his missionaries, and Father Toulottie, his assistant, who were in Rome. The superior said to him: "Would it not be better that this be done by a French bishop? In Africa Your Eminence will be too far away to answer the attacks that will certainly be made." "But the Holy Father wishes that I do it," the cardinal merely said. "Then, Your Eminence, you have only to do what the Pope tells you, and pay no heed to us. There will come out of our works whatever God wishes. It suffices that it be the Pope's wish, and for the good of the Church." The Holy Father's word was an encouragement. Now, as for Cardinal Lavigerie, such as he is known to us, the Pope's encouragement was a command, and he took it as such. Whence the expressions of submission, obedience, and filial devotedness from him, which we must understand in this sense. But, whatever the sacrifices foreseen and bravely accepted were to him, it was with full conviction and free determination that he made himself the mouthpiece of the Pope's policy.

The cardinal returned to Algiers, reflecting on what method he would adopt to make the solemn declaration he wished to address to France. On November 12 following, he gathered at a banquet sixty persons, among them the highest representatives of the navy, the army, the government, the magistracy, the colony and the squadron. At the end of the repast he arose and, announcing **a famous toast** to the French navy, explained his ideas and those of the Holy Father. On that occasion he said especially: "The Church does not ask us to renounce either the memories of past glories or the feelings of fidelity and gratitude which honor all men. But when the will of a people has been clearly asserted, when the form of a government, as Leo XIII. lately proclaimed, has nothing in it of itself contrary to the principles that alone can make Christian and civilized nations live, when, to rescue one's country from the abysses that are threatening it, unreserved adhesion to that form of government is necessary, time has at last just declared the trial made, and has ordered us to put an end to our dissensions, to give up all that conscience and honor will allow, and to make a sacrifice for the welfare of our fatherland. This is what I am teaching around me; this is what

I wish to see taught in France by all our clergy, and in speaking thus I am certain I shall not be disavowed by any authorized voice. Outside of this resignation, of this patriotic acceptance, nothing is possible indeed, either to preserve order and peace, or to save the world from the social peril, or to protect that very religion whose ministers we are. It would be folly to hope to hold up the columns of an edifice without entering the edifice itself, were it only to prevent those wishing to destroy everything from accomplishing their work of folly, especially to besiege it from without, as some are still doing, in spite of recent disgraceful acts, giving to the enemies who are watching us the spectacle of our ambitions or of our hatreds, and throwing into the heart of France that discouragement which is **the precursor of final catastrophe.**" No approval and no applause marked the delivery or the conclusion of this toast. Admiral Duperre, sitting opposite the cardinal, sat in silence, and Cardinal Lavigerie was obliged to say to him: "Admiral, do you not answer the Cardinal?" Then the commandant of the squadron arose: "I drink to His Eminence and to the clergy of Algeria," which the telegraph completed by prefixing these words: "I thank Your Eminence in the name of the navy, whose sentiments you have just expressed." When the authorities were leaving, the cardinal ordered the trumpet corps of his Apostolicals to play the "Marseillaise."

A few hours later Cardinal Lavigerie's declaration had been telegraphed to all parts of the world. The Holy Father learned of it through the *Osservatore Romano,* and said to his chamberlains: "What harm would it be for the Catholics of France to imitate in that respect the primate of Africa?" In regard to the playing of the "Marseillaise" the Pope exclaimed with a smile: "Ah! as for that, I said nothing about it to His Eminence." **Throughout all France there was deep emotion.** Public opinion hesitated for a moment. Had the cardinal spoken in his own name, or under the influence of an exalted inspiration? It was soon known that he had been the mouthpiece of Leo XIII.'s wishes. The royalist camp raised a howl of indignation and unchained a storm. All their hopes were menaced; was not the "Marseillaise," which the cardinal had ordered to be played, a war-cry against all the adherents of royalty? Agitation soon reached its height in the minds of all, and dissent became intensified from day to day. The Pope was watching, however. A letter from Cardinal Rampolla, Secretary of State to His Holiness, to the bishop of St. Flour, dated November 28, 1890, pointed out to the Catholics of France the lines which they should follow. "The Catholic Church, whose divine mission embraces all times and all places, has," said His Eminence, "**nothing** in her constitution or in her doctrines that is **repugnant to any form of government** whatever, for each of them may establish and maintain an excellent state of society if it uses its power justly and wisely. The Church, then, rising

CHURCH OF ST. MARY MAJOR AND CONVENT OF ST. ANTHONY

above the changing forms of government, as above party rivalries and passions, looks above all to religion and the salvation of souls. * * * * The same solicitude for the welfare of religion that guides the Holy See in the management of affairs and in the keeping up of good relations with the heads of States must also guide the faithful in the acts not only of their private life, but also of their public life. * * * Now, as regards the Catholics of France, it is not to be doubted but that they are doing an opportune and salutary work, if, considering the condition in which their country has been placed for so long a time, they determine to enter on the way that will lead them more readily and more effectively to the noble end which I have pointed out." The impression produced by this letter was considerable. Some weeks later, on January 16, 1892, the five French cardinals **prepared a statement**, explaining the condition to which the Church was reduced in France, and telling the Catholics of the obligations that were imposed on their consciences at that time and on the patriotism of all. They wrote: "Respect for the laws of the country, except in cases in which they conflict with the demands of conscience, respect for the representatives of power, frank and loyal acceptance of the public institutions, but at the same time firm resistance against the encroachments of the secular power on the spiritual domain, are **the duties of the present hour.**"

Many minds were already turning towards the pole pointed out by the Holy Father; but dissensions remained very acute, hindering the common action necessary for the defence of religion and the pacification of the country. Leo XIII. then addressed **to France the famous Encyclical** of February 16, 1892, "Amid the solicitudes," which may be called one of the most important events of the age. After having once more declared his affection for France, his reasons for uneasiness and for hope in her regard, the Pope invites all Frenchmen to union for the pacification of the country. Indeed to retain in a nation the religious sentiment and morality, all citizens are bound to act together. All forms of government are good in theory, and the Church is indifferent to them; but all lawful power has a right to acceptance and to obedience, even when new forms of government are imposed by a social necessity. That is the safest and most salutary line of conduct for all Frenchmen in their civil relations with the Republic, which is the actual government of their nation. Far from them be those political dissensions that divide them; all their efforts should be combined to preserve or elevate the moral greatness of their country. But this Republic, it is remarked by some, is animated with **feelings so anti-Christian** that honest men, and much more Catholics, could not conscientiously accept it. That is what has especially given rise to dissensions and has aggravated them. These regrettable disagreements would have been avoided if people had known how to take carefully into account the important dif-

ference that exists between **constituted powers and legislation.** Legislation differs so much from the political powers and from their form that, under the regime whose form is most excellent legislation may be detestable; while on the other hand, under the regime whose form is most imperfect, excellent legislation may be found." Without revolting against the constituted powers, and laying aside all political dissent, the well disposed should unite as a single man to combat bad legislation by all lawful and honest means.

Leo XIII. then approaches **the question of the Concordat.** Among the enemies of the Church, the more violent wish it abolished so as to leave to the State full liberty to molest the Church of Jesus Christ, while the more astute wish it to be maintained so that the State may take advantage of the concessions which the Church has made to it, without performing on its part its engagements towards her. In these circumstances the Pope entreats Catholics not to provoke schism on a subject which it is the part of the Holy See to deal with. He also raises his voice forcefully against the theory of the **separation of Church and State.** "To wish the State to be separated from the Church would be to wish, as a logical consequence, that the Church be reduced to permission to live in accordance with the law common to all citizens. This condition, it is true, exists in certain countries. It is a mode of being which, if it has its many serious inconveniences, has some advantages also, especially when the lawmaking power, by a happy inconsistency, is inspired only with Christian principles, and these advantages, though they cannot justify the false principle of separation, or authorize its being defended, yet make worthy of toleration a condition of affairs which in practice is not the worst of all." But in Catholic France the Church cannot accept this precarious situation, that is, the absolute indifference of the government in regard to the interests of Christian society and of the Church, and the ignoring even of its existence. The ideal of many of those who dream of the separation of Church and State would be "return to paganism." The State would recognize the Church only in those circumstances in which it believed it to its interest to persecute her.

On the publication of this **momentous document,** which was destined to mark an epoch in the history of the Church and of the nations, there was great astonishment. It was indeed an act with far-reaching consequences. The Czar Alexander III., after having read the Encyclical, exclaimed: "I see now that the republic in France is neither a utopia nor a danger." The French cardinals and hierarchy, in unanimous concert, issued a solemn address in which they gave their **adhesion to Leo XIII.'s letter.** He took advantage of this to complete the statement of his thoughts and to congratulate himself on the close union that bound the bishops of France, and especially the cardinals of Holy Church, to the See of Peter. We must repeat, the Pope exclaims in his reply, "so that no

one can be mistaken in regard to our teaching, that one of the means of bringing about the union necessary for the salvation of religion and of France is to accept without reserve, with that perfect honesty which becomes the Christian, the civil power in the form in which it exists in fact. Thus was accepted in France the first empire, on the morrow of a frightfully bloody anarchy; thus were accepted the other powers, whether monarchical or republican, that have come in succession down to our own time." On the religious ground thus understood, the Pope says further, "the various conservative parties can and should **act in harmony.** But those men who would subordinate everything to the previous triumph of their party, even though under the pretext that it seems to them best adapted to the defence of religion, would henceforward, by a fatal reversal of ideas, prefer the politics that divides to the religion that unites. And it would be their fault were our enemies, using these dissensions as they have but too often done, at last to succeed in crushing them all." We have been accused, says the Holy Father, of assuming in France an attitude different from that which we maintain in Italy. Yet on both sides we have spoken only in the name of **religious interests.** The independence of the Holy See in Italy is pre-eminently a religious question.

Mgr. Perraud, bishop of Autun, in his "Reflections on the Encyclical of February 16," eloquently shows that there is no parity between the Pope's situation and that of the other temporal sovereigns. The question of **the Pope's temporal sovereignty** is not a national, but an international one; all peoples have as much interest as the people of Italy in the independence of the head of the Church. It is even a supernatural question, and remains essentially a reserved question, in regard to which the governments of this world are incompetent. Nay more, according to the Encyclical, the Church herself has no power to renounce the conditions of true liberty and of the sovereign independence with which Providence has endowed her in the general interest of souls. Yet the parallel action of the monarchical parties and of Freemasonry, which saw the ruin of their influence in adherence to the Pope's directions, thwarted these teachings more or less openly. Opinion in both these parties was stirred up **against the Pope's instructions,** sometimes on one pretence, sometimes on another. In consequence of a resolution adopted by a congress of French young men held at Grenoble with the bishop of that see, Mgr. Fava, presiding, the latter sent an account of the proceedings to the Holy Father. In his answer, dated June 22, 1893, the Pope explained and emphasized his previous teachings to France. "There are men who, we regret to state," he said, "while boasting of their Catholicism, think they have a right to be refractory against the directions given by the head of the Church, under the pretext that the question is one of politics; well! in view of these erroneous pretentions, we uphold in all their integrity each of the acts previously emanating

from us, and we say further: No, certainly, we do not seek to direct politics; but when politics is **closely connected with religious interests,** as is now the case in France, if anyone has a mission to determine the conduct that can effectively protect the religious interests in which the supreme end of things consists, it is the Roman Pontiff." A noble example of compliance was furnished by one of the most eminent representatives of the Royalist party, the **Count de Mun.** As a knight of old would have given his sword to his king, he bowed to the teachings of the Sovereign Pontiff as laid down in the Encyclical. In an eloquent speech he delivered at Lille in June, 1892, he clearly outlined the new programme. The Holy Father's course was approved in like manner by many publicists and statesmen of widely varying shades of opinion. "Once at the helm of the mystic bark," M. Leroy-Beaulieu wrote, "Leo XIII. has boldly steered it towards new shores; fearing neither the fogs of the deep nor the dangers of the coast, nor allowing himself to be stopped by the timidity of a portion of his crew, the venerable pilot has made a dash across the bar towards Democracy and the Republic. This is an important fact whose bearing he is uneasy to measure." "In the whole course of universal history," Emilio Castelar exclaimed, "I know of few political documents to be compared with this letter of Leo XIII. We should lay it to our hearts as if it were a letter from St. Paul. In it reigns the peace of the 'Gloria in Excelsis' and the holy kiss of the Mass."

True, the union of minds desired by the Pope has not been fully effected. He wrote on this subject to the bishop of Autun, who was soon to be made a cardinal: "If we are happy to know that **the twofold duty of obedience and love** is performed in a truly filial disposition by many of your fellow-countrymen, and if we love to congratulate those who, by their writings and their acts, cheerfully second our exhortations, we cannot conceal the fact that we feel a certain pain that others, in too large numbers, openly reject our counsels or make no account of them. Thus they form for themselves the great illusion of believing that they have the required filial devotion for our person, even when they throw off the now necessary duty of submission. Nevertheless, the happy beginnings of this undertaking give us reason to hope that God will give it fresh increase, especially if, as you yourself have done, the bishops take advantage of favorable opportunities to exhort the faithful to the same effect. When all minds show themselves faithful to our directions, your France will certainly escape many calamities, and will again find prosperous and glorious days." **Leo XIII.'s policy,** in its broad outline, is clearly explained in a statement made by the Abbé Lemire, a Deputy from the Nord department, published by the *Monde* on May 4, 1895. He had just returned from Rome, where he had had an audience with the Holy Father. "In reference to political questions, and especially to acceptance of the Republic by French Cath-

olics, the Holy Father," he said, "reminded me that his attitude and his letter had been dictated by his great affection for France and his concern for making it easier to do good. **The Church should not be tied to any form of government,** no more to monarchy than to the republic. She is of all times and of all countries: eternal and Catholic, she cannot therefore chain herself to changing and contingent things. Now, since the French have a republic, there is no reason why hostility to the republican form be an occasion for persecuting Catholics by putting them outside the pale of the common law. * * * * Without entering into the question of excessive taxation of the Congregations, the Pope made a pointed remark to me on which those should meditate who call his policy a capitulation: 'Never does the Holy Father approve of injustice.' He judges everything from the serene heights of doctrine, and thus he masters all questions of facts."

Has the Pope's policy failed? On February 15, 1896, M. Spuller, a former cabinet minister, published a rather remarkable article in the *Revue de Paris,* in answer to the above question. "Some think," he says, "that Pope Leo XIII. is following a contingent policy, one of only actual bearing and of immediate application. It is rather the contrary that seems to be true, if we only take the trouble to go to the bottom of the subject. He does not write and act with a view to what is going on at the present moment, but with a view to **preparing for the future,** as far as it lies in his power, and within the limits of his prudence and his authority. This future is that of the Church, which is, in his estimation and according to his faith as a Christian and a priest, as supreme pontiff and infallible teacher, the only government assured of not perishing among men. * * * * In the Catholic world Leo XIII.'s policy is making its way slowly, surely, by degrees conquering intellects and winning hearts. Assuredly there are resistances, which the Pope knows better than anyone else and which come to him whence he should not have expected them, did he not know, great politician as he is, that parties never disarm, and that they struggle as it were in desperation, until they fall from exhaustion under the all-powerful influence of time and facts. Leo XIII. will be called upon to disappear some day or other in the near future, but **the policy** which he has outlined for the Church **will not perish** with him. In no period of its history has the Papacy enjoyed a greater prestige or a higher authority than to-day. All, friends and enemies, acknowledge that the old man Leo XIII. is at the summit of human greatness. Nor is it to his dogmatic infallibility that he owed this privilege, but to the policy that he has inaugurated and that has as its object the elevating of the Church, by bringing her into closer touch with the nations, by turning her into the open channel of modern conditions, a channel whose current is carrying them along without moral direction and which the Church alone feels and says she is capable of controlling."

While extending his hand to democracy in the name of the Church, did Leo XIII. do anything wrong? Was not **the ascendancy of democracy** foreseen, was not its coming observed by the most enlightened minds? May not this political transformation bring into light a fresh demonstration of the Divine origin of the Gospel, by developing a fresh application of its fecund social principles to the ages to come? This development had been foreseen by many of the most eminent among Catholic writers. "I believe **the future belongs to Democracy,**" Louis Veuillot had written; "that the Church will discipline democratic barbarism, as she disciplined the other barbarisms; that she will baptize and instruct it; that she will organize it into a regular body politic, and that in the end there will be **a Holy Roman Democracy** as there was a Holy Roman Empire. Then perhaps it will be found that at bottom they are one and the same thing." In closing his "Memoirs" Chateaubriand says: "Far from having reached the end of its mission, the religion of the Liberator is scarcely entering upon **its third period, the political.** * * * * When Christianity shall have attained its highest point, the clearing away of the darkness will have been completed; liberty, crucified on Calvary with the Messiah, will descend therefrom along with Him; it will give back to the nations the New Testament written in their favor. * * * * * One might say that the old world is ending and that the new is beginning. I see the reflections of an aurora of whose sun I shall not see the rising. It remains for me only to sit on the bank of my trench; after that, I shall go down boldly, with crucifix in hand, into eternity." Frederick Ozanam keenly felt the same illumination in his soul. "What I know of history gives me reason to believe," he said, "that democracy is **the natural end of political progress,** and that God is leading the world to it. But I acknowledge that He is leading thither by rough paths, and that, if I believe in democracy, it is in spite of the excesses that might naturally disgust well-meaning men with it." In his funeral oration on O'Connell, Father Ventura de Raulica exclaimed: "If kings, allowing an essentially despotic pagan element to enter into their being, renounce the Christian, an essentially Christian, element, because it is all charity, the Church would do well to dispense with them. She will **turn towards democracy**; she will baptize that wild heroine; she will make her a Christian; she will impress upon her brow the seal of divine consecration; she will say to her: Reign; and she shall reign." "I see before me," said Montalembert, "and I see everywhere the popular waves piling up; I see that deluge rise, rise ever still higher, until it reaches and covers everything; as a man I would easily be frightened at this, but as a Christian I am not at all so, for at the same time as the deluge **I see the rainbow.** On that immense Ocean of Democracy, with its abysses, its whirlwinds, its rocks and shoals, its dead calms and its hurricanes, the Catholic Church bears the future of

the world. You may remain in this vessel without distrust, without fear; it will never be overwhelmed. The Catholic Church alone has the compass that never varies and the pilot who never fails to do his duty. She has **the eternal youth of the Papacy.**" With these master thinkers and many others of almost equally high order, Leo XIII. believed the future is with democracy and that the Church must prepare for its baptism. The hour for that baptism, no doubt, did not strike as soon as he had expected. But what is a delay of a few years in the life of the Church which has the promise of an eternal duration?

ONG before the time we have now reached in our foreign excursions another landmark in the Pope's career had been passed. The festivities in connection with the jubilee of his first Mass had made the year 1888 one of sublime manifestation of his influence on the world, of eloquent assertion of the Church's vitality and catholicity, of proof of the cordial and powerful union of the faithful with their supreme Head. The same magnificent spectacle was presented by the triumphal celebration of **the Holy Father's episcopal jubilee.** February 19, 1893, was the fiftieth anniversary of his consecration as a bishop preparatory to his going as nuncio to Brussels. The whole Catholic world wished to celebrate this event in their spiritual father's life; and at the sight of these manifestations, which were as spontaneous as they were universal, heretics and unbelievers themselves were seized with admiration. Comments from some of the anti-Catholic German papers especially are well worth quoting here. "Considerable, indeed," said the *Neue Freie Presse,* "have been the triumphs of the Church during the fifteen years of the reign of Leo XIII., who guides the bark of Peter with a steady and firm hand, who marches from conquest to conquest over territory in which the Church of Rome is not dominant. We have seen new episcopal sees erected in Puritan Scotland, cardinals exerting their influence in England, dioceses created in Canada and Montevideo, in China and Japan, the Catholic hierarchy organized in the East Indies, the Pope holding continued relations with the Sultan for the purpose of enthroning a Roman patriarch in Constantinople, schism brought to an end in the Armenian Church, a Catholic archbishop take up his residence in Bucharest, Catholic sovereigns protect the Church in Roumania and Bulgaria, four new dioceses erected in Bosnia and Herzegovina, and Catholic missions connected with all the expeditions into the Dark Continent. Of a certainty, Leo XIII.'s acts show that he rightfully deserves the **appellation of great Pope,** for in a few years he has done more for the cause of the Church than a large number of his prede-

cessors together." Then the Semitico-Liberal newspaper enlarges on the proofs of prudence and genius given by Leo XIII. in his relations with Germany and France. "The homage paid to **the venerable old man of the Vatican,**" even the Berlin *Post* exclaimed, "interests not merely believing Catholics. From circles the most remote, nay, even hostile, looks are turned with a certain admiration on the man who, while being, by reason of his exalted station, the natural guarantee of the immutability of ecclesiastical tradition, has become even after his eightieth year the promoter of a revolutionary movement in the traditional policy of the Holy See. * * * * Whatever opinion, moreover, one may hold of the Papacy, and especially of the policy now pursued by it, of one point there is no doubt: no observer free from prejudice can help recognizing in the jubilarian of the Vatican one of the most remarkable and most interesting figures of the century now drawing to a close." "Leo XIII.'s **diplomatic prudence,**" said the *Voss Zeitung,* has led him to one success after another. The cessation of the Kulturkampf in Prussia is largely his work. * * * In applying himself to the study of the social question, he understands what is the precise point at which he ought to place his hand so as to change the intolerable conditions of modern States. * * * * He understands his mission and he performs it admirably to the best ends of Catholic interests."

If the Vicar of Jesus Christ had been most vigilant and active in looking after the sacred interests of souls among all peoples, the filial piety of all responded with **glorious homages.** Pilgrimages from all nations flocked to Rome, and in a gigantic harmonic concert were heard resounding in turn at the foot of Leo XIII.'s throne the "Hosannas" and the good wishes not only of the clergy, the bishops and the faithful of the whole world, but also of the most powerful monarchs, even those ruling empires not Christian. Leo XIII. received ambassadors or official expressions of regard from France, Austria, Spain, Portugal, Russia, England, Germany, Belgium, Bavaria, Switzerland, Greece, Holland, Roumania, Brazil, Colombia, Ecuador, and even Turkey and Persia. **Royal presents** accompanied the autograph letters of congratulation from sovereigns and heads of States. France sent to the Holy Father two magnificent Sevres vases; Spain a collection of fifteenth century tapestry of great value; the Swiss Federal Council the whole series of acts of the diets from their beginning in 1315, in twenty folio volumes printed on parchment; the emperor of Austria an ivory cricifix adorned with brilliants and a magnificent box containing $20,000 in gold; the empress of Austria a pectoral cross enriched with brilliants; the Austrian aristocracy $100,000; the prince-regent of Bavaria a reproduction of the column and statue of Our Lady in Munich, almost five feet high, the Virgin and the angels surrounding her being in massive gold and the seven small hanging

lamps adorned with emeralds, rubies, and brilliants, forming a total of four hundred precious stones; the emperor of Germany a ring adorned with a magnificent topaz set in brilliants. The Sultan offered to the Holy Father a Papal throne incrusted with ivory and mother of pearl with exquisite art and in the Arabic style, and especially a monumental column to which its historical and religious importance gave the highest value. This was **the famous funeral stele of Abercius,** on which we read what Signor de Rossi has called "the queen of Christian inscriptions." This holy bishop of Hierapolis, who lived in the middle of the second century, after having traveled all over the East and even as far as Rome, before his death engraved the inscription for his own tombstone. This lapidary document has ever since been famous among archæologists. Long lost sight of, its inscription came to be regarded as apocryphal, until Cardinal Pitra proved it to be genuine. In 1882 De Rossi sent the learned English traveler Ramsay into Phrygia to look for the original stone. This mission was successful, and a description of the precious monument was published by De Rossi, who at the same time asked Mgr. Azarian, patriarch of the Catholic Armenians, to get the Sultan to send the inscribed marble to the Roman museum. But meanwhile the stone had been broken, and no one even knew where its fragments were. In 1893, however, Signor Barberini, an Italian engineer entrusted by the patriarch with making a new and close search, succeeded in discovering the greater part of the fragments containing the most important passages of the inscription. As solicited, the Sultan sent it such as it was to Leo XIII. on the occasion of his episcopal jubilee.

But the most magnificent of the gifts prompted by this occasion was **the Church of St. Joachim,** erected in that one of the poorer quarters of Rome which needed it most, the Prati di Castello, inhabited by a swarm of dependents who had come to Rome in the wake of the Piedmontese invasion. The first step in this movement was taken by a French priest, the Abbé Brugidou. Subscriptions were solicited from all over the world, and the response was so liberal that with the aggregate of the individual amounts contributed **a most remarkable monument** has been erected. The special purpose of providing it was to make it the centre of the Reparatory Adoration of the Catholic nations. So rapidly was progress made on the work that the church was solemnly inaugurated on February 15, 1894, by Cardinal Parocchi, vicar general to His Holiness. By this time the subterranean crypt was completed, as was also the masonry and roofing of the superstructure, **a magnificent poem in stone,** of harmonious proportions, covering a surface of about 2,200 square yards and reaching a height of almost two hundred feet. The Cardinal Vicar delivered a devotional and eloquent address. After having exalted the triumph of Christian art in the monument then inaugurated

commemorative of Leo XIII.'s jubilee, he showed the **civilizing influence** that would result from it to the advantage of the Prati di Castello quarter. The cardinal then told how, when he first visited that half-civilized region to encourage the beginning of religious work and worship among the old-time revolutionists there, he was on several occasions received with far from friendly demonstrations, as he had heard the sound of stones thrown at and striking the body of his carriage. Now civilization had opened a breach; the ministers of the Gospel were respected; and to be convinced that this was **the fruit of the Church of St. Joachim**, one need only know how numerously the working classes and others attended the divine services in the crypt, which soon was even too small to accommodate those in whom religious fervor had been revived.

But ere long the building of this basilica was an occasion of great annoyance and even bitter anguish to Leo XIII. The Abbé Brugidou at first distinguished himself by his zeal in promoting the enterprise; but he afterwards managed it **in a most improvident manner.** According to the agreement stipulated by the Pope and accepted by the French priest, the expenses were not to exceed half a million francs. For the site 150,000 had been paid. In consequence of arbitrary modifications and additions, the cost was raised to a very much larger figure. In addition, the Abbé Brugidou had collected nearly 260,000 francs as contributions for the celebration of Masses of which he had guaranteed only a very small proportion. Long before the church was completed there remained, in January, 1897, half the work done to be yet paid for. Serious consequences threatened to compromise both the undertaking and its promoter. Then the Holy Father took upon himself the enormous outlay that yet remained to be met, and, in regard to the Masses, appealed to the charity of priests, most of whom offered to assume a share. The mischief had then been undone when an astonishing incident occurred. The Abbé Brugidou, instead of resting satisfied and grateful for what the Pope had done, yielding to a strange aberration, undertook to hold that the property and administration of the basilica belonged to him, and not to Leo XIII., to whom, however, as everybody knew, the church had been offered as an international jubilee gift. He even went farther; he tried to enforce his claims in the Italian courts. This **astonishing conduct** provoked the censure that it deserved. All the French superiors of religious orders and establishments in Rome signed an address of protest to the Holy Father (in November, 1897), in which they said: "We express our deepest sorrow on account of the dishonorable doings of a French priest, who did not shrink from trampling under foot the most elementary principles of justice or from rising in revolt against the Vicar of Jesus Christ, in order to enforce in the civil court claim to the ownership of a church over which, as the whole Catholic world knows, he had and could have no right." At last the Abbé Brugidou ac-

knowledged his errors. Just on the eve of the arguing of his appeal, he notified the court of his formal abandonment of all the consequences of the lower court's decision, a step which **put an end to the proceedings.** At the same time he had notice sent to the Holy Father, to whom it brought great consolation, of his profound sorrow for his past doings and of his gratitude for the paternal kindness shown by His Holiness. Later on, by a brief dated July 20, 1898, the Pope turned over the administration of the new basilica and of the International Association of Reparatory Adoration connected with it, and canonically instituted there, to the Redemptorist Fathers. The church, though not yet finished, had been opened for Divine worship in the preceding April.

The basilica has **chapels for the various nations,** one of the finest of which is that of the United States. It has also a magnificent collection of paintings and statuary, the gifts of different rulers of Europe, and of Catholics of the United States, Mexico and South America. To the building fund Catholics of all nations have contributed, and have made gifts of marbles, onyxes, rare and precious stones, and choice woods found in their respective countries. One of the striking works of art in the edifice is a heroic size statue of the Pope in marble. **More minute details** will no doubt be interesting to our readers. The foundations had to be sunk nearly forty-seven feet before solid ground could be reached. Over this, under the church proper, a crypt was constructed, lightsome, elevated and healthy, and capable of accommodating 3,000 persons. As the temporary chapel that had been erected would accommodate only 200, obliging the vast majority of the congregation to kneel outside in all kinds of weather, the rapid construction so desirable under such circumstances made increased care and expense necessary to insure solidity. Then from all quarters came a demand for a cupola, so as to give **a monumental character** to the edifice to be presented to Leo XIII., and also on account of its destination as the centre of the Universal International Reparatory Adoration. The church erected over the crypt is nearly 200 feet long, and the width is half as much. In the interior the three naves are divided by magnificent columns of white marble, the base of each being of Carrara marble and the capitals of bronze. At the union of these three naves are ten chapels dedicated to **the principal Catholic nations** associated in the Reparatory Adoration. In the transept are the chapels of St. Joseph, the Blessed Virgin, St. Michael and St. Joachim, the last on the right of the main altar, on which is erected the Eucharistic throne. **The St. Joachim chapel** is ornamented entirely with malachite and lapis lazuli, the gift of the emperor of Russia. The principal ornament of the Spanish chapel is a magnificent statue of the Sacred Heart, the offering of the Children of Mary of Madrid. In the French chapel is placed a grand statue in marble of Our Lady, the gift of the diocese of Chartres. A magnificent gallery surrounds the interior

1. New Church of St. Joachim, Exterior. 2. Ditto, Interior, showing High Altar. 3. American Chapel, St. Joachim's. 4. The Pope Praying in Sistine Chapel, Preparing to Receive Pilgrims. 5. Receiving Pilgrims.

of the church, and is called the matroneo. The portico is formed of six columns and pilasters, superb monoliths in rose-colored marble, with base and capitals of white marble. **The paintings** are in the style of those in the catacombs, fruits, flowers, birds, fishes—symbols made use of by the early Christians to represent the soul, faith, the Resurrection, &c. In the middle of the central part is set up a square edicola formed of four altars, on which are placed images or statues of the most ancient representations of the Blessed Virgin. That said to be by St. Luke was presented by the cardinal vicar of Rome. The facing of the lower portion of the walls, under the portico, is of granite from the Pyrenees. The balcony above the portico which unites the two arms of the matroneo is an exceptionally fine piece of work. On the exterior is **a grand mosaic** representing the five parts of the world prostrate before the Blessed Sacrament. White and red marble columns from the Pyrenees are set up against the wall on the right and left of the mosaic, and serve as a base for the grand entablature or altar piece on which rests the pedestal of the beautiful bronze statue of St. Joachim. On the four panels formed by the wall between the columns are painted two male and two female **saints of the Blessed Sacrament,** namely, St. Bonaventure, St. Thomas, St. Clare, and St. Juliana of Liége. Large pelicans complete the ornamentation of this part of the façade. In the two upper niches of the façade are the statues of St. Peter and St. Paul. On the summit of the tympanum is raised the grand labarum of Constantine, set in a globe of brass. Marble and iron stairs lead from the crypt to the church, and from this to the matroneo, the terraces and the cupola, which is light, elegant, and very strong. **The subjects of the windows** are all symbolical. In the large rose window of the façade are medallions of the twelve Apostles; in the middle, the Holy Ghost; in the rays, the tongues of fire, which are directed to the Apostles. In the transept, the windows have St. Peter on the right and Leo XIII. on the left, each having at his side two of the cardinal virtues beautifully represented. Finally, at the base of the arch, beneath the Eucharistic throne, shines an immense glory enveloping in a cloud of light the Blessed Sacrament. The windows are thirty-six in number, and represent the flora, fauna, and history, the Eucharistic virtues, Pentecost, the apparition of the Sacred Heart, the monograph of the Holy Family, St. Peter, and Leo XIII., surrounded by the cardinal virtues. On the lower part a row of rose-colored granite columns of Baveno are much admired and rise admirably against the wall of the portico, which is in grayish blue granite, from the Pyrenees. This wall is crowned with a frieze, **beautiful and symbolical.** A bunch of ears of corn and grapes executed in mosaic rises from above the principal door, and beneath is a radiant Host. From there the frieze is continued, entwining gracefully and folding one after another the whole series of shields in armorial form. On the red or the blue base of each shield is inscribed the name

of some one of the countries, in its own language, which have contributed to the erection of the monument. In the middle of the lunette (the space in the ostensorium for the Host) is represented Christ at the Last Supper, with these words engraved on the arch of the cornice: "Pater, sint unum sicut nos unum sumus;" "Father, let them be one, as We are One." On the upper stage the mosaic represents the **union of the people with the Blessed Sacrament,** and under the portico we see admirably represented the union of the Blessed Sacrament with all the nations of the earth. It is the double prelude to the hymn of the Eucharistic reign that gives life to the windows as to all the other decorations of the basilica.

Other parts of Rome have been in a condition similar to that of the Prati di Castello, and churches have been built to supply **the wants of the people.** The Catholics of Ireland have built a church dedicated to St. Patrick. The church of the Sacred Heart has been built in the Campo Pretorio, and the French have erected a beautiful church on the Esquiline dedicated to St. Anthony. Thus, as the city grows, the number of churches must be increased.

On the occasion also of his episcopal golden jubilee Leo XIII. received about 6,000 telegrams and over 16,000 addresses and letters. Some of the addresses contained as many as 50,000 signatures. From the remote recesses of his empire **the Shah of Persia** was moved to give expression to his admiration. Accordingly, in a peculiarly characteristic and touching letter, he sent his congratulations to the Holy Father. It will, of course, please the reader to know something of the thoughts that were uppermost in Leo XIII.'s mind during these triumphal festivities. Let us listen for a moment to **his soul expressing itself** to the Sacred College: "Divine Providence, the Preserver of life and Moderator of human events, has deigned to dispose that, after having, five years ago, amid the warmest testimonies of public interest, celebrated the anniversary of our priesthood, we might live to see the fiftieth year elapse since our consecration as a bishop. Our soul is fully imbued with the grandeur of this favor; and accordingly we have been led to speak to your illustrious assembly of the goodness of God the Saviour in granting to us good health during so long a continuance of mortal life. These personal blessings from God bestowed on us give so much the more joy to our heart as they furnish an opportunity for salvation to a large number. The world indeed is moved at the sight of so great a favor on the part of God in prolonging the life of His Vicar; it turns its attention with more respect and affection towards the Apostolic See and there sees a pledge of the intervention of Jesus Christ in favor of His representative. Whence it follows that this fact, of a private and not very important character, through the will of God becomes **an encouragement to religion and the faith,** which is certainly of rare opportuneness if we consider the present condition of the times, since indeed, amid so many enemies embittered

against the faith and Christian institutions, people strive incessantly and especially to make the Roman Pontiff odious and an object of suspicion to the masses, and, by drawing them away with pernicious errors, to detach them wholly from the Church. We therefore raise our eyes towards Heaven and find in this thought of the wisdom and goodness of God a consolation for our sorrows; joy descends into our heart and we feel our soul ready to combat and suffer as much as He pleases."

The **Pope's jubilee Mass,** celebrated in St. Peter's basilica on February 19, was a specially imposing ceremony. On that day there was extraordinary animation in Rome. Though the solemnity was not to take place until after nine o'clock, as early as five an enormous concourse had already invaded the piazza in front of St. Peter's. Along the streets leading to the Vatican there was an unbroken line of carriages, and everywhere along the sidewalks were innumerable groups on foot. They were caravans of pilgrims coming from all parts of Italy, France, England, Hungary, Uruguay, Argentina, deputations from all lands, both of the Old and of the New World. The variety and picturesqueness of the costumes presented **an interesting sight** to the beholder; a single desire, a single anxiety animated that multitude, to see the Pope and to unite with him in prayer. The doors of the basilica were opened at half past six; at eight to move around in the interior of the vast edifice was impossible, as 60,000 persons had found their way in. The large tribunes of the transept, of the four pilasters of the cupola, &c., some of which can hold four or five thousand persons, were literally packed. In their reserved tribunes were soon to be seen the personages of the diplomatic corps and the envoys extraordinary of the powers, members of the Roman nobility, prelates, &c. Order was preserved by the Papal gensdarmes, the Swiss guard and the Palatine guard. The chamberlains in cape and sword and in Spanish cape introduced the ambassadors. With the many-colored and brilliant splendor of the costumes corresponded the ornamentation of the tall pilasters draped in beautiful red damask, the rich decoration of the altars, and the lights from the eighty-nine lamps of the Confession. **The effect was most striking.**

At half past nine, through the Pieta chapel, a double detachment of noble guards entered and, having passed through the great nave, went and took their station on both sides of the Confession altar. This incident announced the approaching **arrival of the Holy Father.** Ere long, indeed, as it were an electric commotion spread from one end of the assemblage to the other, and enthusiastic acclamations saluted the Vicar of Jesus Christ as his escort advanced. In succession there marched a detachment of the Swiss guards, the generals or procurators of the religious orders, forty chamberlains in cape and sword, the prelates of the Papal household carrying the Tiara and the Pontifical ornaments, 200 bishops,

and sixty cardinals in red cloak. Last appears Leo XIII., vested in the Papal insignia, with the Tiara on his head, seated on the *sedia gestatoria,* amid the flabelli of white ostrich plumes, and with emotion blessing the kneeling multitude who on his way give vent to re-echoing shouts of enthusiasm. "Long live the Holy Father!" "Long live the Pope-king!" swell from 60,000 voices, while hats and handkerchiefs are waved on all sides in token of gladness. Yet silence is restored at once. "Tu es Petrus!" the chanters of the Sistine chapel intone, and that chant translates the emotion and the thought of all. Ere long Leo XIII. **begins the Holy Sacrifice,** at the Confession altar, facing the audience. At the "Ecce sacerdos magnus," one might say that the heavens had opened. Is it one of those echoes that is heard? A penetrating and aërial symphony descends from the cupola; it is the historic silver trumpets mingling their celestial sonorousness with that of earth. Leo XIII. appears to be in deep thought, as it were absorbed in ecstasy, especially at the Elevation and at the Communion. The Mass ended, the Pope, standing at the foot of the altar, intoned the "Te Deum." The 60,000 voices of the congregation answered, singing the verses alternately with the chanters' choir. A profound impression mastered that vast throng; and this **impression reached its climax** when, at the conclusion of the hymn, the Pope, having again donned the cape and Tiara, standing in the *sedia gestatoria,* advanced in front of the Confession, where he ascended a platform, surrounded by the escort of dignitaries, bishops and cardinals, to give the solemn Papal benediction. The prayers in which the Holy Father invokes the authority of the Holy Apostles and the patronage of the Blessed Virgin, St. Michael the Archangel, St. John the Baptist, St. Peter and St. Paul, and the whole Heavenly choir to call down on the audience all sorts of blessings, were spoken in a distinct voice amid the deepest silence. Then the Sovereign Pontiff, opening his arms, **blessed the people** with three signs of the cross, saying: "May the blessing of God Almighty, Father, Son and Holy Ghost descend upon you and dwell with you for ever!" "Amen!" answered the bowing people, rising up in joy and hope. Then the Papal escort was reformed as on arriving. Amid unanimous exclamations of enthusiasm the Holy Father traversed the basilica and soon disappeared behind the draperies of the Pieta chapel. But the vision seen of him in the holy temple and his blessings had left hallowed feelings in the souls of all. In the evening the front of St. Peter's and the colonnade were illuminated, a sight that had **not been witnessed since 1870.** It was the same at the other churches, the Catholic establishments, and a large number of private dwellings, starred with many lights, thus showing the general gladness. The Pope was deeply moved in consequence.

At a consistory held on March 2 following, at which attended thirty-five cardinals, Mgr. Azarian, Armenian patriarch of Cilicia, many bishops present in

Rome, numerous deputations from various colleges of the Roman prelacy, &c., on account of the anniversary festivities of his birth and coronation, Leo XIII. thus opened his soul: "Amid so many displays of filial devotion, unforgotten especially will be that which you were enabled to witness on February 19 in St. Peter's. No one can imagine a more beautiful spectacle than that of the sincere enthusiasm overflowing from the hearts of the Italians and the foreigners fraternally united in one and the same thought and flocking in such large numbers that, to hold them all, the largest basilica in the world seemed small. Our soul rejoiced in noticing these facts, for they turn to the glorification of the Church and bear in themselves the germs of happy hopes. Moreover, the present solemnities have an aim higher than our person; they express the honor paid to the bishop of souls, **a homage to the Father of the great Christian family.** These sentiments, so firm and so ardent in the heart of the one class, will sooner or later, with God's help, succeed in making their way into that of the other, for amid so many disillusions and so complete a disturbance of ideas and morals, the very instinct of common safety warns the peoples to come together ever more and more closely around the Church that has in her hands the ministry of salvation, and to adhere firmly to that foundation rock without which justice and social order could have nothing to rest upon."

At different intervals on the occasion of the jubilee six **beatifications** were solemnly celebrated in the *loggia* hall, over the vestibule of the Vatican basilica. The first, on January 22, 1893, was that of the servant of God Francis Xavier Bianchi, of the Barnabite Clerics Regular. The beatification of an humble Redemptorist brother, Gerard Maiella, one of the first and most faithful disciples of St. Alphonsus de Liguori, took place on January 29. Though a simple lay brother, by his angelic purity, patience, and zeal for the salvation of souls, he succeeded in converting a great many. Numerous miracles confirmed his sanctity. The third beatification took place on March 12, and was that of Leopold de Gaiche, of the diocese of Perugia, a professed priest of the order of Reformed Minors of St. Francis. A grand-nephew of the beatified, a noble specimen of the peasant class, seventy years old, named Leopold Croci, attended the ceremonies and attracted the eyes of all. On April 16 took place the beatification of Anthony Baldinucci, S. J., and on April 30 that of five Jesuit martyrs of the East Indies, namely Rodolph Acquaviva, Alphonsus Pacceo, Peter Berno, Anthony Francisco, and Francis Aranha, the last named being a mere assisting brother and the others missionary priests. They had received the crown of martyrdom on July 15, 1583, in a rural region of the province of Goa in the Portuguese East Indies, where the barbarians massacred them because their preachings had caused the idols of the country to be overthrown. The well into which their bodies were first cast ere long came to be called **the Miraculous Spring**, because of the graces obtained by

those who used its water. A century and a third after their death, their exhumed bodies showed wounds in which the blood was as red as if it had just stopped flowing. In the last place, on May 14, there were beatified five martyrs of the order of Friars Preachers, confessors of the Faith in China towards the close of the eighteenth century. They were Peter Sanz, bishop of Mauricastro and vicar-apostolic of Fo-kien; Francis Serrano, bishop-elect and vicar apostolic of Tipasa; Joachim Boyo, John Alcober and Francis Diaz.

A great Spanish pilgrimage was the worthy crowning of the jubilee festivities. It numbered 10,000 persons, among whom were twenty of their archbishops and bishops representing the whole of Catholic Spain. Leo XIII. wished they could attend his Mass, and to this end received them in the Vatican basilica, whose doors had been closed to the public. There were nineteen cardinals around His Holiness when he appeared on the Papal *sedia* and was saluted by acclamations of indescribable enthusiasm. The Pope celebrated the Holy Sacrifice at the altar of St. Peter's Chair, then heard a Mass of thanksgiving said by his private chaplain, Mgr. Angeli, after which an address was read by the archbishop of Seville. In a tone full of emotion the Pope showed his paternal satisfaction, and, so that it might be heard by all and understood besides, had his words, translated into Spanish, read to the pilgrims. With an eagle glance Leo XIII. took in the glorious past, the present and the future of Spain. "The glorious history of your country," he said, "may perhaps be properly called **a monument proclaiming and illustrating the faith.** Animated with an inflexible resistance, it repelled Mohammedan infidelity and, at the price of heroic efforts, has ever known how to maintain firmly unity of religious belief and faithful submission to this Apostolic See. In all times it has furnished the Church with magnificent examples of holiness, among whom shine with a new and brilliant light the Blessed John of Avila and Diego of Cadiz, in whose favor we are now decreeing the honors of the altar. Spain has also furnished illustrious founders of religious orders, distinguished doctors and masters, among whom shines as a star of the first magnitude Isidore of Seville, of whom it is said with full propriety that he was to be proclaimed as a doctor of surpassing reverence. And if other subjects of honor were wanting, the great councils of Toledo would suffice of themselves to entitle Spain to claim a very noble place among the nations that have deserved well of the Church. While calling up these glorious memories, it brings deep sorrow to our paternal heart to think of the **severe injuries inflicted** on your national greatness by the political and social disturbances that for almost a century, and especially in our own times, have desolated and are still desolating your country, no less than the other nations, driving them to decadence and ruin. But remember, dearly beloved children, that Spain's greatness has ever been closely connected with her attachment to the holy

faith of your ancestors, and that it was even from it she derived her birth. To revive and preserve that greatness from total degradation there is then no more sure and efficacious means than an unreserved return to the principles which religion teaches and to the practices which she inculcates." Leo XIII. had the happiness of seeing the beginning of that return, which it was ever dear to his heart to favor and accelerate, especially by his Encyclicals. In the imposing Spanish demonstration he admired the eloquent **realization of his wish** to see all social classes fraternize as one body. "Whether Providence has favored you with the splendors of opulence or has reserved for you the honors of poverty," he said to the pilgrims, "to-day you find yourselves closely united in this solemn profession of your ancient faith." The Pope reminded them that, by a common understanding with the hierarchy, he had provided for the founding **in Rome,** in the Altemps palace, of **a Spanish college** for the training of choice young clerics in pure and solid doctrine. The sacred ministers are co-operators in the most noble mission of enlightening, pacifying and sanctifying the nations. In conclusion the Pope pointed out that which would bring salvation to Spain. "It is necessary," he said, "that all Catholics without exception be persuaded that the supreme good of religion require and exact on their part union and harmony. It is necessary that they call a truce on the political passions that are distracting and dividing them; and that, leaving to God's providence the task of regulating the destinies of the nations, they act in full accord under the guidance of the hierarchy, so as to favor, by all means authorized by law and honesty, the interests of religion and of country; and that they resist in solid phalanx the attacks of the impious and the enemies of civil society. It is their duty, besides, to submit with respect to the constituted authorities; and we ask it of them for so much the better reason as there is at the head of your noble nation an illustrious queen whose piety and devotedness to the Church you have had an opportunity to admire." After this discourse, applauded at various points with warm outbursts, the Pope admitted the leaders of the deputations to the foot of his throne. He then passed through the ranks borne on his *sedia,* and spent almost an hour in **blessing the pilgrims,** among whom were prominent a large number of working men. In the midst of them, overflowing with kindness and joy, he felt happy and once more justified his title of **Pope of the laboring class.**

While so close to the subject of beatifications, we may here mention that, on January 27, 1894, a Papal decree made every honest heart beat with hope and joy. On that day **Joan of Arc** was **declared Venerable** and the cause of her beatification was brought before the Congregation of Rites. It is well known how of old Pope Calixtus III., after Charles VII. had been restored to possession of his kingdom, at the request of Joan's mother and brothers, appointed apostolic judges to review the trial by virtue of which the ideal virgin of France, the Maid of Or-

leans, had been condemned to the stake. The judges heard 120 witnesses of every age and condition, and on July 7, 1456, issued a decree that quashed the former judgment and declared Joan of Arc innocent. For nearly four centuries and a half the renown of her virtues and of her holiness had but increased. The bishop of Orleans conducted in her behalf the investigation customary in the Church in the case of requests for canonization, and transmitted his report to Rome. A large number of cardinals, bishops not only of France, but of several very remote countries, innumerable members of the clergy, and, so to say, the whole Catholic world, supported this petition. What would be the answer of the Congregation of Rites? By unanimous vote they decided to introduce the cause of beatification of Joan of Arc, and the immediate confirmation of this vote by Leo XIII. was welcomed in France as a providential prognostication of hope. Religious festivities were held on this occasion in all the large cities, and warm panegyrics filled souls with enthusiasm. Paris set the example. The arched ceilings of Notre Dame re-echoed the songs of gladness. In the heavens of France a new star had just arisen.

PILGRIMAGES to the Holy Land have in all ages been regarded as a favor and an act of sovereign piety. In our time they have become a work of zeal, a spiritual crusade, under the name of Penitential Pilgrimages. The **first penitential pilgrimage to Jerusalem** was organized in 1882, by Father Picard, superior-general of the Augustinians of the Assumption. The object was to implore the Divine mercy for the Church and for France. To the call addressed to French Catholics 1,037 pilgrims responded. Their departure took place from Marseilles on April 22 of that year. On the previous day the pilgrims had gone up to the sanctuary of Notre Dame de la Garde. The bishop of Marseilles celebrated the Mass of general communion for the pilgrims and delivered an address on the text, "Unless you do penance, you shall all likewise perish." He then blessed the pilgrims' crosses and distributed them to the priests and the laymen, while at the same time two Capuchin Fathers did the same among the ladies of the party. The Holy Father, in a brief dated March 6, had granted **many valuable privileges** to the pilgrims. In it he also insisted on obedience to the director of the caravans, to whom all should make a formal promise at the beginning of the journey, so as to prevent many difficulties and to preserve unity of purpose and of action in all things. At a solemn ceremony in the Marseilles cathedral Father Picard asked the participants to take the oath of obedience. One thousand voices answered in the affirmative. After dinner on board, there took place the blessing of the great olive-wood cross, nearly fifteen feet high, raised on each of the

two ships. Eight altars had been erected there for the celebration of Mass—the pilgrimage comprised 450 priests. The sight next day was grand and affecting when at dawn the two vessels, to the enthusiastic chant of the "Magnificat," left port in most splendid weather. Since the Crusades **no pilgrimage so numerous** had set out from the coast of France. The voyage was pleasant, and touching festivities marked every stage of the pilgrims' progress. They started on the home journey on May 31 and June 1, and a few days later reached Marseilles, their souls filled with the deepest joy. Their enthusiasm was communicated on all sides to such an extent that next year and every following year the penitential pilgrimage was splendidly renewed. A new Catholic work was founded—the annual pilgrimage to the Holy Land with the thought of expiation.

These repeated successes inspired a man of faith, M. de Pèlerin, general secretary of the Eucharistic congresses, with the idea that one of these assemblages might be convened at Jerusalem with happy results. The circumstances soon showed, indeed, that that was not a fine unrealizable dream. Thanks to the steps taken by the bishop of Liége and the cardinal-archbishop of Rheims, to the valiant devotedness of Father Bailly, of the Assumptionists, and especially to the striking approval of Leo XIII., preparations were made for the congress in spite of difficulties of all sorts and of the fears entertained by diplomacy. Hold an international **Eucharistic congress in Jerusalem**! The plan was a bold one, but it was glorious to God, and its results might be fortunate for Holy Church. "God wills it!" became the pass word, and the great assembly was convened for May 15, 1893. Leo XIII. appointed Cardinal Langénieux as apostolic legate to preside in his name.

In certain quarters there was excitement over this intervention of the Pope. The susceptibility of the various Christian sects who mount guard at the tomb of the Saviour is not by any means free from taking umbrage, and the Catholic communities themselves—Greek, Melchite, Armenian, Syrian, Maronite, &c., have reason to fear for their rights and their customs, under these circumstances. The Sovereign Pontiff lost no time in notifying the various powers that the pilgrimage was to be a religious, a pious, and **by no means a political, gathering**. Then the Sultan himself promised his support for the maintenance of order and an honorable reception for the delegate of the Holy See. As this legate was a Frenchman, Russia, the ally of France took no offence at the future assembly. On all sides orders were given to the effect that the congress be allowed to hold its sessions in peace. These recommendations were carried out. A few days before the congress was opened an Arab fanatic, followed by a few cutthroats, traversed the streets of Jerusalem striving to stir up **a holy war** against the expected foreign visitors. The Turkish authorities at once consigned the preacher to a place of safety and silence, and the incident was ended. The supreme object of the congress, indeed, was

union. "We are convinced," Leo XIII. wrote to the bishop of Liége on May 13, 1892, "that all those who will betake themselves to the Holy City or take part in this gathering will ask of God above all that they assemble in the integrity of one and the same faith, and attach to us by the bonds of a perfect charity the peoples of those regions, who, though separated from us, bear the name of Christians."

The general gathering place of the pilgrims was fixed at Rome for April 15, 1893. The pilgrimage was first to ask the blessing of the Holy Father and at his feet renew the homage of its entire submission and of its devoted attachment to the Chair of Peter. At the solemn audience granted by Leo XIII., Father Picard was interpreter for the pilgrims wishing to show on earth their love for the Holy Eucharist and their desire for unity. **The East,** he said, is **uniting with the West.** Under the leadership of their bishops, Catholics of Syria, Egypt and Asia affiliate with the Catholics of European Turkey, Belgium, England, Switzerland, France and America. He wished the outcome might correspond with the Holy Father's wishes!—solicitude for the Orient, that the sacrament of unity might accomplish and consummate unity, so that there be but one fold and one shepherd. The Holy Father thus answered in French: "We cannot help being deeply touched by the noble religious sentiments which you have just expressed and which during the past twelve years have inspired your pious pilgrimages to Rome and to Jerusalem. The public prayers which you have annually sent up to Heaven from the very places on which the Saviour prayed, the acts of penance which you have performed where He wept and suffered, have drawn down precious favors from on high, by reawakening the Christian spirit in a large number and by strengthening others in the practice of the solid virtues. In the Orient, the periodical coming of these legions of pilgrims, their piety, their dignified and thoughtful bearing, and the good examples they have set have not failed to produce a most salutary impression and contribute powerfully to **dissipating the ancient predjudices** that keep so many Christian peoples away from Catholic unity. Your pilgrimages appear to us as so many peaceful crusades for recovering those stray sheep and bringing them back to the fold, and that providential character seems to mark more especially the pilgrimage which you are now undertaking. On this occasion you are going to the Holy Land with the special object of celebrating there, on the very spot on which It was instituted, the Sacrament of Love, which is pre-eminently **the Sacrament of Unity,** in which all Christians are one and the same thing in Jesus Christ. This Eucharistic Congress at Jerusalem, while it will increase in Catholics love of the God of our altars, will at the same time be to the separated Christians a mute but eloquent invitation to come and fuse with you in one and the same feeling of faith, hope and charity. It is with this thought and as it were to take a certain part ourselves in your gatherings that we have delegated an eminent member of our

Sacred College to preside over them." After having imparted his blessing, the Holy Father wished he could offer his hand to each pilgrim to kiss and could converse with him. He remained among them two hours and a half. "What, then, could we not do for those good Jerusalem pilgrims?" he exclaimed in his satisfaction and tenderness.

Two thousand foreigners **assembled at Jerusalem** on May 14 following to attend the great gathering. The entrance into the Holy City of Cardinal Langénieux, the special legate of His Holiness Leo XIII., took place amid pomp as magnificent as it was unheard of, which far surpassed the memorable reception accorded to the emperor of Austria in 1863. For seven long centuries no one had seen the cardinalitial purple shine in the Orient sun. The special train that carried His Eminence from Jaffa arrived at three on the afternoon of May 14. M. Ledoulx, the French consul general, surrounded by his staff in full dress, in the name of France welcomed His Holiness's legate, and expressed his joy at seeing assembled beside him all the representatives of the foreign powers that had consulates at Jerusalem. **Several dissenting prelates,** among them the Jacobite bishop of the city, a large number of notables, and all the chief civil or religious authorities then presented their homages to the cardinal, under a tent erected in his honor. During that time **the procession** was being organized. Under command of two generals of the Turkish army, the Ottoman troops, with the cavalry at their head, began the march. After them advanced the pilgrims in numbers that seemed beyond counting. They were followed by another body of Turkish horse and of kawas. In accordance with the ceremonial of the Middle Ages, the cardinal, in his red robes, rode on a white nag that was covered with rich drapery fringed with gold. The horse was driven by two negroes clad in Oriental costume. In front of him was his crossbearer, also on horseback. Mounted pilgrims, many equipages and lines of carriages containing officials and an army of men on foot brought up the rear. Along the route, for the distance of the several miles separating the station from the gates of the city, three bands alternately played musical selections, and the roadsides, roofs, terraces and trees seemed crowded with spectators. **The whole population** was there. Having reached the Jaffa gate, the cardinal dismounted and was received by Mgr. Piavi, Latin patriarch of Jerusalem, in his sacerdotal ornaments and surrounded by his clergy. The procession, with the cross borne at its head, then passed the city line to the chant of the "Magnificat" and the "Ave Maris Stella," and led the cardinal to the Holy Sepulchre amid acclamations. His Eminence entered the church, where the "Te Deum" was sung. Then he was led in procession to the palace of the Latin patriarchate, one wing of which was put at his disposal.

The Eucharistic Congress was opened next day, May 15, 1893, and lasted the

whole week. Two thousand persons attended the solemnities, and twenty-nine bishops took an effective part in the deliberations. They belonged to all the rites. The Western Latin Church was represented by Cardinal Langénieux, archbishop of Rheims and legate of the Holy See; Mgr. Doutreloux, bishop of Liége and president of the permanent committee of Eucharistic Congresses; Mgr. Haas, bishop of Basel; Mgr. Pampirio, O. P., bishop of Vercelli; Mgr. Soler, archbishop of Montevideo; two other American bishops, &c., and a large number of eminent priests. The Oriental Latin Church was represented by Mgr. Piavi, Latin patriarch of Jerusalem, and by his vicar-general and various archbishops and bishops. Five archbishops or bishops of the Melchite Greek Church were present, having at their head Mgr. Gregory I. (Gergorius Youssef), patriarch of Antioch, Alexandria, Jerusalem and the whole East. The archbishops of Bagdad, Tripoli and Damascus belonged to the Syriac Church. The Maronite Church had sent to the congress five archbishops or bishops, namely, those of Acre, Beyrouth, Tripoli, Baalbek and Cyprus. Mgr. Petkoff represented the Bulgarian Slav Church; Mgr. Terzian, bishop of Aden, the Armenian Church; Mgr. Adams, bishop of Kerbouk, the Chaldean Church; and in addition two priests had been sent by the Abyssinian and the Coptic Churches. **The solemn offices of the congress were inaugurated** on Sunday at Bethlehem with a Solemn Mass celebrated by Mgr. Montes de Oca, bishop of San Luis Potosi in Mexico. In the afternoon there was a beautiful and imposing procession of the Blessed Sacrament. Next day the general assemblies were begun in Jerusalem. There were seven of them, and they occupied the whole week. The first was especially solemn. Cardinal Langénieux opened it with an address which had a striking effect on the whole assemblage, and especially on the Orientals. The Pope, he said, wished to give to the Churches of the East a fresh proof of his admiration and sympathy. Long-continued applause was then heard, and was changed into an ovation when the cardinal told what he had said to Leo XIII. at his farewell audience: "Holy Father, I will be the envoy of your heart to make your love known to them." Mgr. Doutreloux then spoke, pointing out the **object of the congress** held on the site of the Supper room in which the Divine Sacrament of the Altar had been instituted. It was voted by acclamation to send a telegram to the Holy Father pledging to him the homage of the congress and asking his blessing on its work, and another to the Sultan thanking him for the courtesies extended to the delegates and the pilgrims by his officials. **The reading of memoirs** was then begun. The first presented was that of the Melchite Greek patriarch, Gregory I., which dealt with the testimonies of adoration of the Blessed Sacrament in the Greek liturgy. It ended with these exclamations, which the audience echoed enthusiastically: "Long live the Catholic Church! Long live the communion of saints! Long live Leo XIII.!" Mgr. Piavi arose in his turn and, after having

congratulated the holy city on its being the theatre of an event that would **mark an epoch** in the history of the Church, in an interesting memoir he presented a study of the liturgy of St. James, the basis of all Oriental liturgies. On the following days the Eucharistic assemblies gave occasion to the presenting of studies and communications, in many cases of great importance, on various points of the Greek, Syriac, Coptic, Slavic and Armenian liturgies. But **a unique character** was stamped on the work of the congress by the two daily solemnities in which all those attending took part, namely the Pontifical Mass in the morning and the procession of the Blessed Sacrament in the afternoon, passing along under picturesque triumphal arches, through the vast enclosures of the Catholic communities. The Mass presented the peculiarity that **each day** it was celebrated **in a different rite.** On Monday it was the Latin, celebrated by the cardinal-legate in the church of the Holy Saviour; on Tuesday the Greek, by the Greek patriarch, in St. Anne's; on Wednesday the Syriac, in St. Stephen's; on Thursday the Armenian; on Friday the Slavic; on Saturday the Maronite; and on the following Monday the Coptic. At **the closing session,** on the feast of Pentecost, Cardinal Langénieux delivered another stirring and significant address. Just as in nature certain phenomena are preannounced by signs, so the Eucharistic Congress of Jerusalem was a sign of **new times for the Orient.** It showed our separated brethren of the Eastern Churches how frank, cordial and disinterested a sympathy the Papacy feels in regard to them. It awakened a desire for union with the mother and mistress Church of Rome. The spectacle of a cardinal-legate of the Holy See and many of the Western pilgrims attending Holy Mass celebrated in the Greek, Syriac, Armenian, Coptic, Abyssinian, Slavic and other rites, was a mute but eloquent invitation to unity, to the fusion of all Christians in one and the same sentiment of faith, hope and charity. The East was very imperfectly acquainted with the West. The Orientals saw that, whether in theory or in fact, **the union of the Churches** would not be the ruin or absorption of the non-united Christian communities, but rather their rejuvenation by revivifying contact with the Church of Rome. Besides, the knowledge of the Christian Orient was rather imperfect among the Westerners. To visit each other and exchange views is the great means of becoming better acquainted, of fostering mutual esteem, of at least breaking the ice between men, and often of preparing the way for a fruitful alliance. This may be shown by the visits which the leaders of the pilgrimage paid along the journey to the heads of the dissident Churches, not only in Jerusalem, but in Constantinople, Egypt and Greece. During one of these visits the head of the schismatic Armenian Church said to Mgr. Doutreloux: "My Lord, we are with you in faith, with you in charity, with you in the Eucharist." "When hearts love each other," said another patriarch of a separated Church, "minds are very close to

understanding each other in doctrine." The apostolate announced by Leo XIII. for **evangelizing the Orient** was especially for the purpose of getting Eastern priests to work there, the Latin missionaries being under suspicion for the very reason that they came from the West. All the venerated Latin and Oriental prelates acknowledged that in that only could consist the solution of this Gordian knot difficulty. On this subject the Eucharistic Congress expressed two important wishes, one being in relation to the resources which the congress wished to attract to the Eastern Churches, and the other asking for the founding of **Oriental seminaries,** with local rites and customs, for the training of future missionaries of the Orient. A few weeks after this wish had been voted, the Holy Father gave to it a striking confirmation. In an Encyclical letter dated June 24, 1893, he recommended the bishops to found seminaries for the training of a native clergy in the East Indies.

UT another great concern was now absorbing Leo XIII.'s attention. Various representatives of contemporary theology, some of them of great eminence, were in conflict on **Bible questions.** The controversy had been raised chiefly by the publication in a Paris periodical, the *Correspondant,* and then in pamphlet form, of an interesting study by Mgr. d'Hulst, rector of the Catholic faculties of Paris, entitled "The Bible Question." In this essay the learned prelate developed, if not as being his own personal tenets, at least as being the opinion of various contemporary scholars, new ideas in relation to the **inspiration and interpretation** of Sacred Scripture. Attention and emotion were rapidly awakened and excited to a high pitch. Two distinct camps were organized. The theological reviews took sides for or against the *broad school,* and the thoughts of all were turned towards Rome. Mgr. d'Hulst made a journey thither. The Holy Father solicited the opinions of competent theologians and exegetists from the different points of view, asking them even to submit written statements. At last, on November 18, 1893, appeared the **Encyclical "Providentissimus Deus,"** on the Study of Sacred Scripture, in which answer was made to all the problems raised. This incident, besides, furnished him with an opportunity to fill out in a certain sense the cycle of his doctrinal teachings. After having spoken to the bishops, the clergy and the faithful, on the teaching of philosophy and theology, and furnished them with the solution of the questions of practical and social morality that were of greatest importance in the conditions of the times, it was indeed in order for him to explain also what it was of most moment for them to know and to do in relation to the Word of God, so violently attacked during the greater part of the

nineteenth century. As Sacred Scripture, along with unwritten tradition, contains that most valuable treasure, **Divine Revelation,** Leo XIII. felt called upon to open more abundantly that precious source to his flock and to guard it with most jealous care from all danger of corruption. He desired that the number of those applying themselves successfully to the study of sacred literature, especially among the clergy, should not cease to increase.

Jesus Christ Himself has shown what store we should set by the Scriptures, as He relied on them to prove His divinity and His divine mission, to combat the Sadducees, the Pharisees, and the Devil himself, and to instruct and edify His disciples. The Apostles followed this example, as their writings prove, **an example that should be imitated** also by those who aspire to the priesthood; "for," says the Encyclical, "those who have to explain the teachings of Catholic truth to the learned and to the ignorant alike will find nowhere teachings richer and subject matter more ample for preaching on God, the supreme and sovereignly perfect Good, and on the works that reveal His glory and His goodness. As regards the Saviour of mankind, nothing has been said about Him more fruitful or more expressive than what is to be found in the whole text of the Bible. It is with good reason, then, St. Jerome asserts that "**ignorance of the Scriptures** is ignorance of Jesus Christ." The Scriptures, indeed, reveal in all its splendor the Divine figure of Christ; they determine the nature of the Church, and prove the efficacy of Christian morality; and in the last place, they possess the special virtue of giving to the language of preachers a force and a liberty all divine. It is a grave error, then, for certain sacred orators to have recourse by preference to the words of science and human prudence rather than to the Divine word contained in the Sacred Books. The Fathers of the Church never tired of recommending the latter as the true source of sacred eloquence, no less than of priestly perfection.

These books **should not be read like ordinary books.** To understand them properly we need a docile mind, a pious will, humble prayer, and a holy life. The Church has ever bestowed the most attentive care on the treasure of the Sacred Scriptures. She makes her ministers read them and meditate on them in the sacred psalmody. She sees to it that they are explained in cathedrals and monasteries by men specially competent. She orders that they be expounded every Sunday to the faithful. The Holy Father goes into detail as to the effects of this solicitude on the part of the Church in all ages. He describes the **assiduity of the Apostolic Fathers** in the study of Scripture, and shows that the works of the ancient apologists and of the theological schools of Alexandria and Antioch bore especially on the sacred books. Such was the ardor with which application was made to these studies that the three following centuries merited the name of golden age of Biblical exegesis. The Pope recalls the names and writings of the

best interpreters of Scripture, from Origen and his "Hexaples," Clement and Cyril of Alexandria, St. Basil the Great, &c., down to St. Augustine and St. Jerome, saluted by the Church with the title of the Greatest Doctor. The study of Scripture then suffered a decline, but it was preserved until the eleventh century in the writings of those who, with Isidore of Seville, Bede, and Alcuin, collected, classified, and illustrated the works of their predecessors; with Walafrid Strabo and Anselm of Laon, commented on the sacred texts, and, with Peter Damian and Lafranc, watched over their integrity. The twelfth century was distinguished for efflorescence of allegorical explanation, in which St. Bernard especially excelled. The Scholastics open **a period of new progress.** Without neglecting the establishing of the exact text of the Latin version, they applied themselves especially to the interpretation of that text. "With a method and a clearness that had not hitherto been excelled, the various meanings of the Sacred Words were distinguished; the value of each in theological discussion was appreciated; the division of the books and the subject of each part were fixed; the aim of the writers was sought out; the close connection of thoughts with one another was made evident. From all this work everyone may easily see how much light has come to illumine the dark passages. Moreover, their books of theology and their commentaries on the Scriptures reveal in them treasures of sacred doctrine. In this respect, Thomas Aquinas still holds the palm."

Clement V. having founded chairs of Oriental languages in Rome and elsewhere, this innovation, added to the revival of Greek and later on to the invention of printing, gave **a marvelous impulse to Scriptural studies.** Editions of the Vulgate inundated the world, and, thanks to the labors of the learned, "the illustrious age of the Fathers seemed to have almost returned." Pius IV., Clement VIII., and Sixtus V. had the Vulgate and the Septuagint magnificently printed in editions that have become classical. At the same time appeared editions of ancient versions, and the Polyglots of Antwerp and of Paris, so justly renowned. To these labors were added those of illustrious commentators, who have found worthy successors down to our own times. From all this it follows that it is most erroneously the Church is accused of **neglecting Sacred Scripture.** On the contrary, she has done everything to give it its place of honor and to make her children benefit by it. The Encyclical then takes up **the proper directing of Bible studies.** In the first place, it mentions the adversaries to be combated, who are the rationalists, the children and heirs of the Protestants. Protestants rejected the authority of the Church and admitted only Scripture and its private interpretation. The rationalists go farther. "They deny completely that there is a revelation, or an inspiration, or a Sacred Scripture, and they see in it only human fictions and inventions. According to them, there are to be found there no authentic narratives of real

events, but only mere fables or false histories. There are there no prophecies and divine oracles, but either predictions fabricated after the events, or mere intuitions of the human mind. Nor must we look there for real miracles and manifestations of the Divine power, but only for curious phenomena that are not beyond the power of nature, or illusions and myths. In the last place, we must attribute the Gospels and the Apostolic writings to far different authors than those assigned to them." The judgments of these oracles of free knowledge are in reality and of their own acknowledgment of a most **fluctuating character.** Nevertheless, their attacks are becoming more widespread every day. Learned men might defend themselves against them without very much difficulty, but, spreading evil abroad among the people, in thousands of pamphlets and speeches, whether serious or flippant, reaching even into the lower schools, they bring **ruin to the ignorant** and to children, whom they find undefended. To answer these attacks it is necessary that, in the ecclesiastical seminaries and colleges, the study of Sacred Scripture be regarded as most important among the requirements of the time. For this are needed masters especially well trained, to whom worthy successors are prepared by applying, after their theology, certain ecclesiastics to the exclusive study of Sacred Scripture. Masters should have in view the training of pupils equally well adapted for the defence and interpretation of the Holy Books. "It is to this end that tends the treatise commonly called 'Introduction to the Bible,' in which the student finds in abundance what serves to establish the **integrity and authority of the Bible,** to discover and to understand the true meaning of the text, and to forestall and refute objections thoroughly. It is scarcely necessary to say how important it is that these preliminaries be methodically and skilfully treated, with theology as a companion and auxiliary, as the whole series of Bible studies rests on these foundations and is illuminated by these lights." In regard to what concerns interpretation, "the prudent master will shun **the twofold error** of those who explain superficially something of each book and of those who dwell immoderately on a part of a book." In the universities one easily finds that a whole book is explained with a certain fulness. Elsewhere it will often be necessary to remain satisfied with having explained in a manner sufficiently full certain choice parts of it, in order that the student may find therein a direction for later studies and may become penetrated for their whole lives with love of Holy Scripture. In their lessons teachers **must use the Vulgate,** in accordance with the decree of the Council of Trent. The other versions, appreciated in Christian antiquity, especially the primitive ones, should also be held in honor. "For, though, as regards the whole, the meaning of the original Hebrew and Greek appears clearly in the terms of the Vulgate, yet, if there remain anything equivocal or less clear in it, one may have recourse with utility, as St. Augustine advises, to comparison with the older languages.

But it is evident that here one must use much prudence as, in the last place, "the office of the commentator is to explain, not as he himself likes, but what he thinks whom he is entrusted with interpreting." After having established with all possible care, wherever there is occasion, the proper text, it remains to seek out and establish the meaning. But the first advice to be given is to adhere so much the more strictly to the principles of interpretation commonly approved, the more vigorous is the attack of the adversaries. This is why, in looking for the exact meaning of the words, in examining the context, in comparing like passages, &c., it is necessary to have recourse to the outside assistance of **the lights of erudition.** But it is necessary to do this with caution, so as not to devote more time and toil to questions of this nature than to the inner knowledge of the Holy Books, and for fear lest a mass of notions taken from here and there be to the minds of the young men more of an embarrassment than a real help. It is thus that one prepares to make a good use of Scripture in the matter of theology.

The Encyclical points out **a difficulty of interpretation** which is not found in the profane books of the ancients, a difficulty arising from the Divine mysteries which Scripture contains, and from certain meanings of the sacred texts higher than the literal meaning. Whence, in the Sacred Books, an obscurity that requires them to be more thoroughly studied so as to be the more deeply penetrated with their doctrines, and to expect from the infallible mastery of the Church the illuminations that must throw light on their interpretation. Such, according to the Fathers, is the **providential aim** of this mysterious obscurity. Whence also the teachings of the Councils of Trent and of the Vatican, according to which, in the matter of faith and morals touching on the edification of the Christian doctrine, the true meaning of Scripture is that which is held by Holy Church. Whence it follows that it is forbidden to interpret Holy Scripture contrary to that manner and to the unanimous consent of the Fathers. This law tends to preserve the interpreter from many errors and also leaves a vast field for personal studies, which on the one hand sometimes prepare and hasten the judgment of the Church on passages not defined, and on the other serve to enlighten and defend the defined passages, by showing that they alone can be justified by the laws of **sound hermeneutics.** In the passages not defined it is necessary to follow the analogy of faith and never to give an interpretation that is in contradiction with the teaching of the Church or with other sacred texts. To this effect the interpreter must be perfectly well acquainted with the whole field of theology as well as with the writings of the Doctors and of the chief commentators, according to the example given in this respect by the Holy Father in their manner of studying Scripture. The unanimous consent of the Fathers is a certain sign of the Apostolic tradition in the interpretation of the dogmatic and moral texts. Their judgment as private teach-

ers should also be held in high esteem because of their knowledge in the matter of Scripture and because of the holiness which won for them from God a special illumination. Nevertheless, the interpreter may, for good reasons, pass beyond this judgment, provided he does not **deviate from the obvious meaning** of Scripture, unless when reason prevents him from holding it or necessity forces him to abandon it. The allegorical and other interpretations given by the Fathers are a usage of Apostolic origin well calculated to excite to piety, though they do not properly serve for the demonstration of dogmas. For this reason they should not be neglected. The study of the other Catholic commentators is also very useful, though their authority is not equal to that of the Fathers. It is dangerous and inconvenient to neglect them in order to give preference to the explanations of the heterodox, who cannot possess the integral meaning of Scripture, though the prudent reading of them may have its use for the interpreter.

The use of Sacred Scripture should be **the soul of theology.** The method to be preferred in the study of theology is that which the Encyclical thus states, after St. Thomas: "Though, in academies and schools, young men should be trained chiefly in the understanding and the knowledge of the dogmas by a methodical exposition beginning with the articles of faith so as to reach, in accordance with the rules of a wise and solid philosophy, the other conclusions; yet a grave and learned theologian must not neglect the demonstration of the dogmas by the authorities of the Bible, for theology does not derive its principles from the other sciences, but from God immediately through revelation. And thus, it receives nothing from the other sciences as being superior to it, but it makes use of them as being subaltern and as servants." Young ecclesiastics will be perfectly well prepared to approach the Bible studies without danger if they possess a deep knowledge of **theology and philosophy according to St. Thomas.** This preparation is necessary also to the study of positive theology.

One must not confine oneself to interpreting Scripture; he must besides establish its authority, which is obtained only by the mastery of the Church. But this mastery itself is proved from Scripture. There is question, then, of establishing in the first place the human and historic **faith due to Scripture,** and thus prove historically the Divinity and Divine mission of Jesus Christ, the establishment of the ecclesiastical hierarchy, &c. This ground should be defended by priests well prepared, who know the Oriental languages and are conversant with criticism, those two branches of knowledge so highly esteemed in our day. It would be useful for the programme of the theological grades to comprise **the Oriental languages.** As regards criticism, it is no less important for refuting the attacks of rationalism; "for there is an art perverse and fatal to religion, which has been adorned with the name of **Higher Criticism,** which consists in judging from the

mere internal arguments, as they say, of the origin, integrity and authority of each book. It is evident, on the contrary, that in the historical questions, such as those of the origin and preservation of the books, the testimonies of history gain the upper hand over the others, and must at first be sought out and discussed. As regards these internal reasons, they have no such value, in general, that one may invoke them here, unless by way of confirmation." The so called transcendental criticism can lead only to vanity, contradiction of opinions, and the elimination of the supernatural. The Encyclical calls attention to the **difficulties** that are derived **from the natural sciences** to be set up against Scripture, to the great detriment of the faith of the masses and especially of the young. The Catholic interpreter should therefore be master of the natural sciences. "There will never be real disagreement between the theologian and the physicist, so long as each of them remains within his own peculiar domain, taking care, according to the warning of St. Augustine, to assert nothing rashly and not to give out as known that which is unknown. If, however, they find themselves disagreeing, the rule of conduct for the theologian is marked out again by the same Doctor: 'All that scholars will succeed in establishing in the order of nature on hypothetical proofs we will show not to be contrary to our Scriptures; but all that they will advance in their books contrary to our Scriptures, that is to say, to the Catholic faith, we will also prove, with our science, or believe without hesitation, to be absolutely false.' To appreciate the justness of this rule, we must in the first place consider that the sacred writers, or, rather, the Spirit of God speaking through them, has not wished to teach men those things (namely, the inner constitution of the visible world), which are useless for salvation. This is why these writers, little concerned with fathoming the secrets of nature, sometimes describe things and represent them either in metaphors or in the language current at the time, like to that which is still used to-day quite frequently in daily life, even among highly educated men. Now as, in the ordinary manner of speaking, one at first expresses things such as they come under his observation, so the sacred writer—and this remark was also made by the Angelic Doctor—**conformed with the sensible appearances,** or with the things which God, speaking to men, expressed in a human manner. Moreover, there is no obligation on us to hold all the isolated opinions of the Fathers or of the later commentators. Several of their opinions in matters of natural science may no longer be probable nowadays." Consequently, in regard to the things which the learned assert to be certain, with certain proofs, the sacred interpreter must show that they do not in any way **contradict Scripture properly understood,** without forgetting, however, that it has happened more than once that things, given out at first as certain by these scholars, were afterwards placed in doubt and finally rejected. "We must reason almost in the same way in what concerns history. Cer-

tain writers are animated with a spirit so hostile and so dishonest that they confidently admit all that they find in documents and profane books, and reject on a mere suspicion of error and without hesitation the assertions of Scripture. The text of certain passages of the latter may, in truth, have undergone some corruption in the transcriptions that were made of them, but the matter must not be admitted easily, nor without certain proof." It may happen also that the true meaning of some passage remains doubtful. "To solve the difficulty, the most authorized rules of interpretation will be of great service; but it will always be absolutely forbidden either to confine **the limits of inspiration** to certain parts of Holy Scripture or to concede that the sacred author himself was in error. One cannot, indeed, tolerate the system of those who, to escape these difficulties, are not afraid to admit that Divine inspiration is applied to the things of faith and morals, but to nothing more, because they believe falsely that, if there is question of the truth of the texts, one should not so much seek what God has said as examine for what reason He said it. For all the books which the Church recognizes as holy and canonical were written, in their integrity and in all their parts, under the dictation of the Holy Ghost. Now, far from Divine inspiration being subject to any error, this **inspiration** of itself not only **excludes all error**, but excludes and repels it as necessarily as it is necessary that God, the Sovereign Truth, be absolutely the Author of no error." These truths have been explicitly defined by the Councils of Florence, Trent and the Vatican. It cannot be objected against this infallibility of Scripture that it was drawn up by men, for the Holy Ghost assisted the inspired writers in such a way that they conceived and expressed infallibly **what God wished and nothing more**; otherwise God would no longer be the Author of all Scripture. Such is the constant teaching of the Fathers. It follows that those who think that, in the authentic texts of the Sacred Books, there may be some falsehood, were it even ever so little, either indeed pervert the Catholic notion of Divine inspiration or at least make God Himself the Author of error. This is why the Fathers have always sought to reconcile with one another the texts that seemed contradictory, and they never ceased to assert that God Himself, having spoken through the sacred authors, could not have enunciated anything that was contrary to the truth, in any part of Scripture or on any subject whatever.

Theologians and commentators **do not suffice** for the defence of Scripture. It is necessary that all Catholics having a reputation in the profane sciences apply themselves also to them. "Nothing is more necessary than to see the defenders of truth gain in number and merit over the adversaries whom it encounters; and nothing can better persuade men to pay homage to truth than to see it professed boldly by those who distinguish themselves in some exalted branch of the sciences. In this way the **malignity of the detractors of religion** will give way, or at least

they will no longer undertake so rashly to denounce faith as the enemy of science, when they see the very glories of science bring to that faith the homage of their respectful adhesion." Let Catholic scholars, then, choose a specialty, and in it win glory in defending the Scriptures on those points bearing on that specialty. Leo XIII. praises those wealthy Catholics who become the Mæcenases of scientific studies. "That is certainly an excellent and most opportune use to make of a fortune, for, the less Catholics can hope for official appropriations for their works, the more it is to be desired that the **liberality of private individuals** show itself ready and generous." As regards those scholars who apply themselves to the works in question, let them not forget that the Author of nature is also the Author of the Scriptures, and that consequently no contradiction can exist between the two, any more, indeed, than between history and the Sacred Books. But if anything seem contradictory, every effort must be made to remove the difficulty, either by asking of the wise judgment of theologians and interpreters the soundest or the most probable meaning of the controverted passage of Scripture, or by examining more carefully the force of the arguments brought forward in opposition. And one must not be disheartened if even then there remains some **appearance of disagreement**; for since truth can never contradict truth, it must be held as certain that error has slipped in either into the interpretation of the sacred texts or into the adverse thesis; but if one does not see it with sufficient clearness from any point of view, the conclusion must be suspended provisionally. "Many indeed are the objections that have long been raised with great flourish by the various orders of science against the Scriptures, and that now, acknowledged to be vain, have been totally abandoned." In certain cases, moreover, it would be better to acknowledge one's ignorance than to expose oneself to falling into any error of interpretation. These counsels, if closely followed, will give efficacy to the labors of those who cultivate the sciences subsidiary to Biblical studies.

The Encyclical closes with **an earnest exhortation** to the bishops and ministers of the Church, and especially to ecclesiastical students. The former are invited to make Biblical studies flourish in the seminaries and universities, and the latter are urged to approach the Sacred Scriptures only with profound respect, abdicating the arrogance of earthly science to derive inspiration from the Wisdom from on high which will enlighten their minds and make them tend to the rewards of virtue and divine love.

This document, in which erudition walks hand in hand with practical application, **allayed all controversies.** The theological faculties of the Catholic universities of Paris, Angers, Washington, &c., sent to the Pope filial addresses of adhesion to his teachings. **A powerful and fruitful impulse** was given to Bible studies already in favor. French erudition distinguished itself especially in this

movement. The publication of the new Bible Dictionary, edited by the Abbé Vigouroux, the eminent and learned Sulpician, who has since become rector of the Seminary of St. Sulpice in Paris, a work that had already been begun, received a fresh impulse, and one of the most learned members of the French hierarchy, Mgr. Mignot, then bishop of Frejus and Toulon, and later on archbishop of Albi, wrote a masterly introduction for that work.

Eight years later, early in January, 1902, an announcement concerning **Catholics and the Bible** was made which showed that the Holy Father had resolved to give practical effect to the teachings of the Encyclical "Providentissimus Deus." This action was, indeed, of the profoundest interest to the whole Christian world. Leo XIII. had appointed a special Papal commission for the consideration of all questions connected with Biblical studies. Thereafter Catholic scholars all the world over would have the fullest opportunity of stating their views and difficulties, bringing them to the direct notice of the Holy See. Cardinal Parocchi, a high authority on all questions connected with Biblical exegesis, was to act as president of the new commission. Cardinals Segna and Vivés y Tuto were to be the assessors, and Father David Fleming, O. F. M., secretary. There were also to be eleven consultors chosen from different countries of the world. Among these eminent scholars were the Very Reverend Charles P. Grannan, D. D., professor of Sacred Scripture in the Catholic University of America, and the Reverend Robert F. Clarke, D. D., of Chiswick, England. There was uncertainty for a time as to the scope of this new commission's work; but all doubt was set at rest by the publication in the following November of **an Apostolic Letter** from the Holy Father, signed by Cardinal Macchi, defining the work of the council or **commission on Biblical studies.** It is a document whose importance cannot be overestimated. Among scholars the world over the deepest interest was felt in the plan, which provided for installing the members of the commission in a part of the Vatican library, where special care would be taken by His Holiness to supply them with manuscripts and books of the highest value dealing with Biblical questions. The results of the commissioners' labors would be submitted to the Pope in the form of reports and published regularly. A project for issuing a periodical to meet the needs of the commissioners was under consideration.

In his letter appointing the commission His Holiness recalls the Encyclical "Providentissimus Deus" of 1893, in which, urged by vigilance and zeal, he set forth many points respecting the study of the Scriptures. The importance of the subject and the utility of dealing with it demanded that he should, to the best of his power, take **measures for furthering that study,** especially as the advance of learning was daily opening up questions which were new and which sometimes involved rashness. Accordingly, he warned all Catholics, especially the clergy, to be as alert

as possible in this matter, and he clearly laid down the lines by which the study should be promoted in accordance with the requirements of the times. The publication of the Encyclical was not in vain. It was pleasant to remember the proofs of compliance with his instructions which prelates and other men eminent for learning in large numbers then hastened to tender to him, assuring him of the seasonableness and weight of the directions he had given and of their intention to carry them out diligently. He also recollected with pleasure what Catholics then actually did for the promotion of the work, eagerness in this study being excited everywhere. But the same causes which induced him to issue the Encyclical are, he finds, still operative, and even more seriously so. It was necessary, therefore, that what he had laid down should be impressed more urgently upon Catholics, a course which he wished to recommend again and again to the **zeal of the Bishops.**

But in order that his purpose might be the more readily and successfully carried out, he had now decided to supply a certain aid to his authority. For, since individual Catholic interpreters could not be expected amidst such a variety of sciences and such manifold error to explain and defend the sacred writings everywhere in the proper way, it was fitting that their united labors should be assisted and guided under the auspices and leadership of the Holy See. This, he believed, could be conveniently done by means of the prudent care he had exercised in furthering other studies. He deemed it well, therefore, to establish a certain council or—as it was called—commission of solidly learned men, whose duty it should be to see and take every measure to provide that the divine writings might everywhere be dealt with amongst Catholics as the times demanded and might be safe not only from the breath of error, but likewise from all **rashness of opinion.** It was right that the commission should hold sittings principally at Rome under the very eyes of the Sovereign Pontiff, so that from the city which is the mistress and guardian of Christian wisdom, sound and pure information also upon this so necessary doctrine might flow into the whole body of the Christian republic. In order to carry out their task together in an earnest and becoming way, the men of whom the council would be composed must keep these objects before them:

"First of all, they will carefully investigate the modern trend of thought in this branch of study, and regard nothing **discovered by modern research** as foreign to their purpose—nay, they will use the utmost diligence and promptitude in taking up and turning by their writings to public use whatever may from day to day be discovered **useful for Biblical exegesis.** Thus they will pay great attention to philology, with its kindred sciences, and carefully follow their development. For as soon as attacks on the Scriptures break out we must look for weapons to prevent truth from going down in the contest with error. So, too, we must see to it that the study of the ancient Oriental languages, and the knowledge of the codices,

especially of the earliest codices, be not held in less estimation by us than by those who are not with us, for both these branches are of great moment in the studies in question.

"Next, with regard to the uncompromising maintenance of the **authority of the Scriptures,** they must exercise earnest care and diligence. They must work specially to prevent among Catholics the prevalence of that objectionable mode of thinking and acting which attributes undue weight to the **opinions of the heterodox**, almost as though the true knowledge of the Scripture were to be sought principally in the show of erudition made by those who do not belong to us.

"For no Catholic can have any doubt about the truth which we have already dwelt upon at greater length, that God did not deliver up the Scriptures to the private judgment of doctors, but gave them to be interpreted by the **teaching authority** of the Church; in matters of faith and morals, relating to the formation of Christian doctrine, that must be held to be the true sense of Sacred Scripture which has been and is held by Holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; and so no one may interpret Holy Scripture contrary to this sense, or even in opposition to the unanimous consensus of the Fathers; that the Divine Books are of such a nature the laws of hermeneutics do not avail to dispel the religious obscurity in which they are wrapped, but for this a **guide and teacher** has been divinely given in the Church, and finally, that the legitimate sense of Divine Scripture is not by any means to be found outside the Church, nor can it be handed down by those who have repudiated the Church's teaching power and authority.

"The men who form the council will, therefore, have to be sedulous in the guardianship of those principles, and endeavor to win over by persuasion all those who are prone to excessive admiration for the heterodox, in order that they may more studiously hear and obey **the true teacher,** the Church. And although it has now become an established Catholic practice to take advantage of the writings of others, especially in criticism, this must be done always with caution and a judicious spirit. Our own workers will, with our emphatic sanction, cultivate the art of criticism as being of prime importance for the understanding of the opinion of hagiographers. We have no objection that in this branch they make use of aid furnished by the heterodox. They must be on their guard, however, not to be led thereby to intemperance of judgment, for this is frequently the result of the system known as the **Higher Criticism,** the dangerous temerity of which we have more than once denounced.

"In the third place, with regard to that branch of the study directly concerned with the exposition of the Scriptures, seeing that this is a subject of the greatest utility for the faithful, the commission will have to devote special care to it. It is

hardly necessary to say that in texts the sense of which has been determined either by the sacred authors or has been authentically declared by the Church, men must be convinced that this is the only interpretation that can be approved according to sound hermeneutics.

"On the other hand, there are quite a number of texts on which there has hitherto been given **no certain and definite exposition** by the Church, and here private doctors may follow and defend that opinion which seems to them individually to be the most reasonable, but in these cases the analogy of faith and Catholic teaching are to be followed as a guiding principle. When the questions of this kind come under discussion great care must be taken not to allow the heat of argument to outstep the bounds of Christian charity, and the revealed truths and divine traditions themselves to seem to be made a matter of doubt. For it would be idle to hope for such results from the divers studies of many individuals without **a certain principle of agreement** and the frank recognition of fundamental principles. Wherefore it will also form a part of the work of the commission to insure a due and dignified treatment of the principal questions discussed between Catholic doctors, and to accord all the light and authority of which they are possessed to the attainment of a decision. One important result of this policy will be that it will afford the Apostolic See time to declare at the proper moment what is to be inviolably held by Catholics, what is to be reserved for further investigation, and what is to be left to the judgment of private individuals.

"In order to afford a timely aid for these labors in common," says the letter, "we have now set apart a certain portion of our Vatican library; and we shall see to it shortly that a large collection of codices and volumes dealing with Biblical subjects be here placed so as to be at hand for consultation. To carry out this plan it would be very desirable that Catholics of means should render their assistance by contributing funds or by forwarding useful books—so doing they will be co-operating by timely service with God, the Author of the Scriptures, and with the Church."

Another important document was published by order of Leo XIII., on a subject connected with the study of Sacred Scripture, namely, **preaching**. It appeared in the form of a circular letter, dated July 31, 1894, addressed in the Pope's name by the Congregation of Bishops and Regulars to all the ordinaries of Italy and to the superiors of religious orders and congregations. The qualities of the preacher and the subjects which he should treat are first referred to. Care must be taken not to abuse that imperfectly understood form of preaching known as **Conferences** which tend to lead away the mind and the imagination and not at all to act on the will and reform morals. "The truth is that **moral preaching** is the most necessary for the universality of the faithful, that it is no less noble than the defensive, that the most famous orators should, at least from time to time,

practise it zealously." The Divine word, says St. Thomas Aquinas, should possess **three qualities,** namely, solidity, clearness, and the wish to be useful, that is to say, the preacher should work for God's glory and not for his own. Provided they see the churches full, certain preachers take no concern as to whether souls go away empty or not. "Their preaching seems as if surrounded with a certain theatrical atmosphere, which robs it of every sacred character and of all supernatural efficacy. The result to the people, and to a certain portion even of the clergy, is the depraving of taste for the Divine word, scandal to all well thinking people, and little or no profit for the erring or the perverse. These, though they sometimes flock in crowds to hear these pleasing words, especially if they are attracted by the sonorous expressions, progress, country, modern science, after having vigorously applauded, leave the church such as they had entered. As St. Augustine says, they admired, but they were not converted. The bishops should use the greatest vigilance and the greatest prudence in the choice of preachers for their dioceses. They should admit to the honor of the pulpit only those priests who have been proved by a careful scrutiny to be irreproachable in their lives and to possess the proper capacity. But if any preacher deviates from the rules, he should be recalled to his duty, if need be by the canonical penalties.

EXTENDING the kingdom of God upon earth, attracting all men without distinction of race or of nation to the unity of the Divine faith, and, while saving souls, placing the peoples in more favorable conditions of prosperity and of civilization—such has ever been the policy of the Holy See and of Leo XIII. especially. On this subject he fully opened his soul in his **Apostolic Letter "Præclara,"** dated June 20, 1894, to all princes and peoples throughout the world. We do not hesitate to say that there exists no more sublime effusion and appeal of a heart more elevated, nor an analysis at one and the same time more learned and more simple of the **evils of contemporary society** and the remedies for them. This Encyclical might be entitled the "Philosophy of the History of the Nineteenth Century." In it Leo XIII. first sums up the political and apostolic ideal which he had ever before his mind. "Guided by our knowledge of the times and our consciousness of duty," he says, "what we have ever constantly proposed to ourselves, what we have indefatigably aimed to do, in words and in actions, throughout the whole course of our pontificate, has been to attach the peoples to us more closely and to bring out clearly this truth, that **the influence of the Roman Papacy** is salutary in all respects." One thought is constantly besetting our mind, said the great Pope. We are thinking of the immense multitudes

who live outside the great Catholic movements, some in complete ignorance of the Gospel, others initiated into Christianity, but at variance with our faith. And this thought causes in us a painful emotion. We cannot help feeling deeply afflicted as we see so vast a portion of mankind moving away far from us on the wrong road. Now, as we hold here below the place of God, of that God who wishes to save all men and to call them to the truth, we would hail and welcome all men, without distinction of nation or of race, to unity of Divine faith.

The Pope addresses his appeal, in the first place, to the peoples who have never received the light of the Gospel; then to those great and flourishing nations which unfortunate combinations of circumstances, but too well served by hostile suspicions and ferments, have wrested from the bosom of the Church of Rome. "The main point of disagreement on the part of **the Eastern Churches** is," says Leo XIII., "the primacy of the Roman Pontiff. But let them go back to our common beginnings, let them consider the feelings of their ancestors, let them interpret the traditions nearest to the origin of Christianity, and they will find there reasons to convince them clearly that it was indeed to the Roman Pontiff that were applied these words of Jesus Christ: 'Thou art Peter, and upon this rock will I build My Church.'" Nor is the world ignorant, moreover, of the time, the motive, and the authors of that fatal discord. "If we go back to the beginning of the separation, we see in it that **Photius** himself took the pains to send defenders of his cause to Rome; we see, on the other hand, that Pope Nicholas I. was able, without encountering any objection, to send legates from Rome to Constantinople, whose mission it was to support the cause of the patriarch Ignatius, to collect ample and correct information, and to refer the whole subject to the Holy Apostolic See. Thus the whole history of an affair that was to end in rupture with the see of Rome furnishes the latter with a striking confirmation of its primacy." Besides, there is nothing that should make the Orientals fear a diminution of their rights, of the privileges of their patriarchates, or of the rites and customs of their respective Churches. It was, and ever shall be, in the intentions, as well as in the traditions, of the Apostolic See, to treat each people with a broad spirit of condescension and to have the most liberal regard for its beginnings and its usages.

To **the Slavic nations**, whose glory is attested by their historical monuments, and to whom Sts. Cyril and Methodius opened fruitful sources of civilization and salvation, the Vicar of Jesus Christ addressed a special appeal. Then his charity turned towards **the Protestants**, those peoples who, at a more recent period, under the influence of unusual upheavals, both as to the times and as to the circumstances, went out from the fold of the Church of Rome. Relegating to oblivion the vicissitudes of the past, let them raise their minds above human things and, eager only for truth and salvation, let them think of the Church founded by Jesus Christ. If

they wish to confront that Church with their particular Churches, and to see to what conditions religion has been reduced among the latter, they will easily acknowledge that, having come to forget the primitive traditions on several points, and these among the most important, the flux and reflux of variations has made them **glide into novelty.** There scarcely remains to them any longer any certain formula that is of any certain authority. Wherefore the individual conscience, the only guide of conduct and the only rule of life, to the exclusion of every other; wherefore contradictory opinions and multiplied subdivisions ending too often in the errors of **naturalism and rationalism.** Accordingly despairing of any agreement in doctrines, they now preach and sermonize on union in fraternal charity. But how can a perfect charity cement hearts, if faith does not bring about unity in minds? How adhere to the head of the Church that is Jesus Christ, if they do not belong to the body of Jesus Christ, which is the Church? How aspire to possessing in its purity the faith of Jesus Christ, if they repudiate its lawful authority, entrusted to Peter and to his successors? Let us rally in the unity of faith and in the knowledge of the Son of God, says St. Paul. In the last place, Leo XIII. warns Catholics against **two great dangers to unity.** They must see to it in the first place that the civil authority does not usurp the rights of the Church. Not only is the Church at present regarded with suspicion, but all expedients and all efforts are exhausted to keep her under the yoke. Whence confiscation of her property and restriction of her liberties, obstacles placed in the way of the education of the clergy, exclusion of religious orders, and, in a word, a recrudescence of all the old royalist principles and methods of procedure. The second serious danger to unity is **the Masonic sect.** This dread power has long been oppressing the nations, and especially the Catholic nations. From the dark recesses in which it hatched its plots behold it coming out suddenly into the full light of day in our cities. Under the pretence of claiming the rights of man and of reforming society, it violently assails Christian institutions, and abolishes in the souls of the people all respect for Divine and human power. The cult which it prescribes is that of nature; and it is also the principles of nature which it proposes as the only measure and the only rule of truth, honesty and justice. In that way man is driven to the morals and the habits of an almost pagan life, if indeed the superabundance of refinements and attractions do not make him descend much lower. Let the Christian people understand that it is necessary to do away with this sect and to throw off for good its dishonoring yoke. Let those apply themselves to this task with the greatest ardor who are the most severely oppressed by it, namely, **the Italians and the French.** This twofold danger set aside and societies brought back to unity of faith, we shall see abundantly pervading the world, along with efficacious remedies for the evils, a marvelous superabundance of blessings.

1. The Church, established by God to instruct and guide mankind, free and respected, would make the most profound changes of the times turn to the common advantage. 2. An understanding would be effected among the nations to prevent the horrors of war and the fatal burthens which an armed peace imposes on wealth and progress. For, to repress ambition, covetousness and the spirit of rivalry, that triple hearth at which war is ordinarily enkindled, nothing is more serviceable than the Christian virtues, and especially justice. 3. The renovation of which we are speaking would aid in solving **a double question** which is agitating the peoples to-day, the social question and the political question. To solve the social question and to ward off the perils that are menacing the life of citizens and the tranquility of States, nothing is more effective than the Christian faith, reawakening in the soul of the people the sentiment of duty and giving it courage to perform that duty. As regards the political question, in order to reconcile **liberty and power,** Christian education has data of marvelous effect. Authority emanates from God, and the lawful right to command imposes the correlative duty of obeying. This obedience, moreover, cannot prejudice human liberty, since it is God we obey rather than men, and since God reserves His strictest judgments for those who command. On the other hand, individual liberty should not be a cause of suspicion or of odium to anyone; for, absolutely inoffensive, it will not be a stranger to true and just things, in harmony with public tranquility. "Away off in the distant future," says Leo XIII., "we see a new order of things unfolding, and we know of nothing more pleasing than the contemplation of the immense benefits that would be its natural result. The mind can scarcely conceive the powerful breath that would suddenly seize all nations, and carry them towards the summits of all grandeur and of all prosperity, when peace and tranquility would be well established, when literature would be favored in its progress, when among agriculturers, laborers, and industrial workers, there would be founded **on Christian bases** new societies capable of repressing usury and enlarging the field of useful works. The virtue of these benefits would not be confined within the limits of the civilized peoples, but would cross them and go farther, like a stream carrying superabundant fertility. For we must consider that infinite peoples, from age to age, are awaiting someone to bring to them **the light of truth and of civilization.** * * * * * It seems evident that it is to Europe God has assigned the part of gradually spreading over the earth the benefits of Christian civilization. The steps of progress in this fine work were advancing in happy stages when the discord of the sixteenth century broke out, a discord from which the apostolic expeditions received a most serious check. Especially do we entreat princes and governments, in the name of their political clearsightedness, and of their solicitude for the interests of their peoples, to deign to give a just appreciation to our designs and to second them.

Should even a portion only of the fruits which we expect come to maturity, it would be no slight benefit, in the midst of so rapid a decline of all things, when the uneasiness of the present is added to apprehension for the future."

The Apostolic Letter "Præclara" awakened **a powerful echo.** The Holy Father's affectionate appeal to the peoples separated from the Church of Rome presented a new basis for their return to unity. The undertaking, however, could give rise to hope of result only in the distant future. It necessitated persevering toils of preparation. Leo XIII. applied himself to the task with an activity and devotedness that ordinarily seem to be the apanage of youth. The reconciliation of the Oriental Churches, in the first place, was the object of his concerns and of his efforts. He had given his attention to the subject since the beginning of his pontificate. Where could be found, indeed, a work more urgent, more attractive to the heart of an apostle, more admirable in its consequences, if one could only succeed in it! To form an idea of its importance, it suffices to reflect on these figures: The number of united Orientals does not exceed 7,000,000, while that of the Orientals separated from the Church of Rome attains approximately 100,000,000! One hundred millions of **Oriental Christians** to be brought back to the fold of Christ!

Hitherto Leo XIII. had neglected no opportunity to show his esteem and good will for their Churches. He had applied himself to succoring them in their misfortunes. He had, as we have seen, founded in Rome a college for the training of Armenian and Maronite clerics, and then others at Philippopolis and at Adrianople. Later on he established one at Athens. At Jerusalem he favored the Seminary of St. Anne purchased for the instruction of Melchite Greek clerics. Besides, he increased the number of Syrians in the Urban College, and prepared the way for the restoration to its original intention of the College of St. Athanasius, devoted by its founder, Gregory XIII., to the education of the Greeks. In the autumn of 1894 he convened for deliberation in Rome a certain number of cardinals of Holy Church to consult as to the practical means of favoring **the interests of the Oriental Churches.** The Catholic patriarchs of the various Eastern rites had been summoned to this conference, and five meetings were held, between October 24 and November 8, the Holy Father himself presiding. There attended Cardinals Rampolla, Ledochowski, Langénieux, Vincent Vannutelli, and Galimberti. Besides there were the Melchite Greek patriarch, Mgr. Youssef; the Syrian patriarch, Mgr. Benham Benni; Mgr. Houyek, delegate of the patriarch of the Maronites, Mgr. Hagg, whose advanced age did not permit him to make the journey. Difficulties had at the last moment prevented Mgr. Azarian, patriarch of the Catholic Armenians, from going to Rome. In consequence of these conferences, the important constitution, "Orientalium Dignitas Ecclesiarum," on the protection and preservation of the **customs of the Oriental Churches,** was published by Leo XIII.

on December 1, 1894. For the first time in centuries, we think, the Church of Rome placed the principles of its action beyond Michael Cerularius and Photius, and appealed to union on the basis of the primitive times. The constitution first recalled the glories of the Oriental Churches in the apostolate, in martyrdom, and the holiness of its doctrine. It is important, says the Pope, to maintain intact the Oriental discipline and rites, for the variety of rites is the ornament of the Church, the affirmation of the Divine unity of Catholicism, the expression of its dogmas. We wish that no detriment may befall these rites through the action of the Western missionaries. On this subject he confirmed and amplified the arrangements made by Benedict XIV. in the constitution "Demandatam." The new constitution established on this basis **thirteen rules**, the chief of which are as follows: The Latin missionary inducing an Oriental to embrace the Latin rite would incur suspension. The faithful might communicate in some other rite than their own in those places in which there was no priest of their own rite, without being on that account regarded as having changed their rite. Religious communities in charge of Oriental colleges would see to it that the Oriental students received instructions in keeping with their rite. No college or religous institute of the Latin rite would thereafter be opened without the consent of the Holy See. Every Oriental, even outside of his patriarchal territory, would remain inscribed in his own rite. Every wife might embrace the rite of her husband, and, having become a widow, return to her own former rite, whether Latin or Oriental. All the Orientals becoming Catholics, who would be spiritually directed by Latin priests, because of lack of Oriental clergy, should return to their respective rites as soon as they had priests belonging to them. The jurisdiction of the Melchite patriarch would embrace all the faithful of his rite living within the territory of the Ottoman empire.

In closing this constitution the Holy Father exclaimed: "We have especially at heart **the establishing** in the most favorable centres of the Orient **of seminaries**, colleges, and institutions of every sort, specially adapted to the training of the native youth, according to the rite of their ancestors. We will devote thereto the abundant resources with which, we are fully confident, the aid of Catholics will furnish us." In the last place he recommended to the delegates apostolic in the Orient, and to all the Latin priests there devoting themselves to the noble work of the salvation of souls, to honor **the traditional institutions** of the Orientals, to be full of deference to the authority of the patriarchs and those favoring holy unity between the Churches of the East and that of Rome. The Latin rite will ever hold a certain pre-eminence, being that, as Benedict XIV. says, used by the Holy Roman Church, the mother and mistress of the other Churches. Yet in practice the intemperate zeal of the missionaries had given vogue to the maxim that it was impossible for a converted Oriental to persevere unless he adopted the Latin rite. Leo XIII.'s

prudent sagacity combated this conduct, which was far from favorable to the return of the dissenters. By his constitution "Orientalium," he took up again and advanced the movement inaugurated by his predecessors, and especially by Benedict XIV. He did not, as no one had asked him, go so far as to draw all the conclusions of the famous principle, "the Orient for the Orientals." He confined himself to marking out the part of the Latin missionaries and to repressing the excesses of zeal of some among them. All the provisions of the bull "Orientalium" are connected indeed with the twofold idea of stopping the Latinization of the united Orientals and of increasing the authority of the patriarchs and other Eastern ordinaries. It was by assuring to the united Churches an honorable existence that the Holy See especially intended to attract schismatics and heretics to enter its fold.

But the Pope wished to do something more. On March 19, 1896, he published a "Motu proprio" relative to union for the **progress of Catholicism in the East.** In his thought it was an appendix to the constitution "Orientalium." In it he gave instructions to the patriarchs, delegates apostolic, and superiors of missions, and recommended to them above all union in feelings and acts. The interests of religion require especially, said the Pope, that the dignity of patriarch be not devoid of any of the external marks of respect and of any of the insignia that are attributed to it in abundance among the dissenters. The renown of the Apostolic See is so much the greater in a country the more distinctions and the more abundant resources for good works its delegates and the patriarchs enjoy there. Leo XIII. had made up his mind to assign certain annual subsidies to them for that purpose. Twice a year were the patriarchs to assemble along with the delegates to examine in a common congress the condition of religion in their provinces, to settle difficult matters, to watch over the directing of the clergy, the religious orders, the needs of the missions, the interests of worship, &c. Leo XIII. insisted on **three points.** The first was that it was necessary to devote especial care to seeing that clerics be perfectly trained in knowledge, a holy life, and the practice of the sacred ceremonies. By taking counsel together, it would be easier to make education flourish in the seminaries. In the second place, it was necessary to support and multiply schools intended for children. In the third place, it seemed most useful to work for the publication of good newspapers. The heads of missions must not undertake important affairs without the advice and approval of the delegates apostolic. The latter would watch over the observance of the rules laid down by the constitution "Orientalium" and in another way would lend to the Latin priests the support of their authority and of their counsels, so that agreement be complete between them and the Oriental clergy. They would have a natural opportunity of showing their union by inviting each other to take part, on the occasion of grand solemnities, in the ceremonies of their neighbors' rites. It would

(459) VIEW IN THE VATICAN GARDENS.

be pleasing to do this, especially in solemnities in honor of the Church or of the Roman Pontiff. The Syrian patriarch bearing the title of Antioch, Mgr. Benham Benni, at the time of his first journey to Rome said to an interviewer: "In the East **the social bond is the liturgy**; the nationalities are constituted by the rites. One is a Greek, an Armenian, or a Syrian in nation, because he is a Greek, an Armenian, or a Syrian in religion. As a matter of fact the populations are mixed. There is no diocese in the ordinary meaning of the word, but living groups, families, 'a nation,' of which the patriarch is the head, not only from the religious point of view, but also in the civil order. That is why the Orientals attach such great importance to the preservation of their religious rites."

There was question now of finding fresh resources to aid in the organization of the apostolate pointed out by Leo XIII. The Pope, on December 24, 1894, published the **Encyclical "Christi Nomen,"** addressed to the bishops of the whole Catholic world, to encourage and recommend the work of the **Propagation of the Faith.** In the third year of his Pontificate, in the Encyclical "Sancta Dei Civitas," he had striven to attract to the illustrious institution the ever-increasing assistance of the piety and generosity of the faithful. He strove again to increase the liberality of Catholics in regard to the work of the Propagation of the Faith, as he did on behalf of the work of Oriental schools, as these two works were to lend their encouragement and assistance to the schools and missions of the East. "To procure the return of the separated Orientals to the one Church," he said, "it is necessary above all to take from among them a sufficient number of sacred ministers who, full of knowledge and piety, can by their advice give to the others a desirable Unity; and it is necessary, besides, to make as general as possible the wise practices of Catholic life and to inculcate them in such a way to the populations that they will easily accommodate themselves to **their national genius.** This is why it is necessary to act so that houses, properly managed, be opened for the instruction of young clerics, wherever it be necessary, that colleges in larger numbers be organized and distributed in accordance with the density of the populations. It is urgent to furnish each rite with the means for carrying out their work with the proper dignity, and it is necessary that, by the publication of excellent works, the branches of knowledge useful to religion may reach all." All these things would entail great expense; and the Eastern Churches could not of themselves provide for them. The Holy Father **counted on generous support** for the work of the Propagation of the Faith; but, in order that the apostolic missions should not suffer any detriment on this account, he took every precaution that the Society for the Propagation of the Faith, recommended once more by the bishops in their dioceses, acquire as wide a development as possible and see the abundance of the offerings increase.

On March 19, 1895, Leo XIII. erected into **a permanent Papal commission** the commission of cardinals intended to favor the reconciliation of dissenters with the Church. He reserved its presidency to himself. Eight cardinals were appointed as its first members, and they were Ledochowski, Langénieux, Rampolla, Vincent Vannutelli, Galimberti, Vaughan, Graniello and Mazella. As is the custom in regard to Roman councils, the commission was to comprise a suitable number of consultors designated by the Sovereign Pontiff and, for the same reason, of delegates named by each of the Catholic Oriental patriarchs. From the first meetings of the commission the Holy Father inquired into the interests of each of the Oriental Churches. He had been moved especially in regard to that of **the Copts**, which had been without a bishop for nine years. Without delay the episcopal dignity was restored in the person of **Cyril Macarius,** who was appointed bishop of Cæsarea of Paneas. Born in Upper Egypt, he was brought up by the Jesuit Fathers in the University of Beyrouth, there studied thoroughly the French language and put himself in touch with everything that concerned Europe. Leo XIII. felt justified in recommending him in these terms to his fellow-countrymen: "You have now a bishop appointed by us, taken from among yourselves, in the full vigor of age, eminent for his learning, counsel and example, a man who will certainly spare neither vigils nor toil for the salvation of all of you." **An Apostolic Letter to the Copts** closely followed this appointment (June 11, 1895). "We are animated with the greatest good will towards your illustrious Church and your nation," the Pope says in this document. "We have nothing more at heart than to aid and promote them." He recalls the glories of the Church of Alexandria, founded by St. Mark, a disciple of the Prince of the Apostles, and afterwards presided over by men of remarkable wisdom and holiness, among whom were Peter the Martyr, Athanasius and Cyril. At the Council of Florence a magnificent deputation of Copts and Ethiopians reconciled with the Holy Apostolic See that of Alexandria, which had been previously separated from it in troublous times. And please God that the harmony now restored may remain! In spite of everything, the Roman Pontiffs preserved the same solicitude and the same affection for their rebellious children. To provide for the success of their schools, and especially for the education of their clerics, Leo XIII. sent the Fathers of the Society of Jesus; and the African Missionaries of Lyons were also destined for them in Lower Egypt. One of the Pope's great desires was to see the number of **Coptic priests increase,** in accordance with the needs of the times and the populations, as well as that of holy virgins devoted to the education of young girls, under the banner of St. Catharine, their patron. The preservation of the faith depends most especially, indeed, on sacred instruction and on education. Union of minds and hearts between clerics and laymen is then the Pope's supreme recommendation. In that way

dissenters from the faith would be led to seek and to claim Catholic union. "We feel here," says the Pope, "the need of attesting the ardent and powerful affection which we profess for you, oh, you who belong to the separated Coptic rite, an affection that urges us to wish to reunite you all together in the heart of Jesus Christ. Let us, yielding to a very sweet desire, call you by the names of brothers and sons. Let us cherish the hope of your return. We will impose it as a duty on ourselves spontaneously to strain every effort to this end. The Church of Alexandria will then rise to the **summits of its ancient splendor.**" Leo XIII communicated his Apostolic Letter to Mgr. Macarius, enjoining upon him to make it known to the members of his nation. The new bishop at once set out on his journey, accompanied by his secretary, and traveled all over Egypt. In all the villages even the schismatics **flocked to hear the Pope's messenger.** The meetings generally took place in the churches, but sometimes in private houses. These open-minded and upright populations were touched by the appeal from Christ's vicar translated into their own tongue by one of themselves. A considerable number of schismatics asked to return to the bosom of the Roman Catholic Church. In three months 4,500 petitions written and signed by them were received by Mgr. Macarius. The valiant bishop, in concert with the notables of his nation, then decided that a Coptic deputation should go on **a pilgrimage to Rome** to testify their obedience and union to the See of the Blessed Peter. This delegation, comprising forty persons, reached Rome in September, 1895. It was led by Mgr. Macarius. The Holy Father received it in solemn audience on September 15. The lay leader of the pilgrims, His Excellency Boghos Bey Gali, of one of the most illustrious families of Egypt, read an address in French thanking the Pope for the protection he had granted to the Coptic nation. Leo XIII. testified to the pilgrims his complete satisfaction at seeing them come so far to express their attachment to the successor of St. Peter, and informed them of his design of restoring the **Coptic patriarchate of Alexandria.** The realization was not long in coming. On November 30 following appeared an Apostolic Letter re-establishing that patriarchate and creating two episcopal sees as suffragans of the patriarchal see, one being the city of Hermopolis the Great with residence at Minieh, and the other Thebes Diosopolis or Luqsor, with residence at Tahtah. While awaiting the appointment of the patriarch and of the bishops, which the Holy See reserved to itself in the first instance, Mgr. Macarius was entrusted with the authority and title of Vicar apostolic, with the government of the Coptic Church in all Egypt. A little later the two bishops were named, and at last, on June 19, 1899, Mgr. Cyril Macarius was elected patriarch.

These acts marked the crowning of important apostolic conquests effected in Egypt and were the **harbingers of others.** In the preceding years, indeed, the Coptic

bishops, aided by the Jesuit Fathers in charge of the Coptic seminary and the native clergy, had received large numbers of **requests for return to unity.** Several whole villages, and parts of a large number, had asked to become Catholics. It became necessary everywhere to open schools and churches, and, in spite of the princely succors sent by the Pope and the Emperor of Austria, the protector of the Copts, it became a wonder how they had been able to build so many houses and **so many fine temples.** In other respects it had been necessary to strengthen internal discipline, to explain Catholic teaching to the dissenters, to regulate the liturgy, &c., in accordance with a uniform plan. To this end **a Coptic council** was held from January 18 to June 13, 1898, with Mgr. Gaudenzio Bonfigli, delegate apostolic to Egypt and Arabia, presiding. Along with him it was made up of four prelates, namely, Mgr. Sogaro, bishop of Amida, consulting theologian; Mgr. Macarius, administrator apostolic of the Coptic patriarchate; Mgr. Maximus Sedfaoui, bishop of Minieh; and Mgr. Ignatius Berzi, bishop of Tahtah. Each of the prelates had his Coptic theologian. In addition, the council had six Latin theologians taken from each of the three religious orders engaged in evangelizing Egypt—two Franciscans, two Jesuits, and two Fathers of the African Missions of Lyons. Mgr. Gaudenzio, the president, had as his secretary Father Ephrem, patriarchal vicar of the Syrian rite. Three grand commissions were appointed, which held sessions several times a week; and their labors were then discussed in the plenary assemblies. The council reached important decisions, and the acts, signed by all the bishops, were then sent to Rome, to be there subjected to examination and to final ratification by the Holy See.

On August 5, 1898, appeared a ruling of the Congregation of Rites relative to **the old Slavic liturgy** of Austria. It was addressed in the form of a letter to the archbishops and bishops of the ecclesiastical provinces of Goritz, Zara and Agram. The first article proclaims the renewal of the privilege of the Old Slavic Mass. The use of the Old Slav language in the liturgy is henceforward a real privilege, inherent in the Churches to which it was granted of old by the Popes. The bishops were to draw up a list of the Churches having a right to it. To dispel all doubts, it was necessary to prove by written documents, or by conclusive verbal evidence, that use had been made of the Old Slav language in each Church continuously during the last thirty years. This important privilege was a powerful appeal to the union of the dissenting Slavs with the Church of Rome. The movement of return to communion with her was emphasized in other Churches. Mgr. Ebed Jesu Khayyath, patriarch of the Chaldeans, received the abjuration in a body of **several villages of Nestorians.** Mgr. Youssef, patriarch of the Melchite Greeks, brought back to union **6,000 schismatics,** and prepared the way for an apostolate ever increasing in fruitfulness by sending Levites of his patriarchate to the Greek college

in Rome. Mgr. Benham Benni, patriarch of the Syrian Catholics, **converted many Jacobites,** among them the bishop of Diarbekir. Lastly, in farthest Kurdistan, **a whole tribe,** that of Gelon, asked to return to the fold of Peter. The chief of this tribe, Benjamin Bar-Menek-Warda, arrived in Rome in December, 1897, along with his cousin, George Natanill. He came to ask the Pope to send missionaries to his 3,000 subjects and neophytes and to found in his country **Catholic churches and schools.** Received by Leo XIII. with the most cordial kindness, the two pilgrims remained some weeks in Rome. Cardinal Rampolla, before their departure, having embraced them with the most tender affection, congratulated them on their having shown themselves worthy of the Catholic faith by the generous sacrifices which they had imposed on themselves in coming so far to solicit spiritual aid from the Vicar of Jesus Christ. At the same time, in the name of His Holiness, he gave them several articles of piety, silver medals with the effigy of Leo XIII., and an official letter bestowing on them and on their tribe the Apostolic benediction and encouraging them to remain ever faithful to their vocation. They left under the spell of that reception, **messengers of salvation** and witnesses of the Pope's paternal solicitude for his children. Other countries also gave consolations to the Church. Mgr. Altmyer, delegate apostolic in Mesopotamia, wrote in 1899 to Leo XIII.: "I am happy to be able to offer to Your Holiness's heart the first fruits of news that will fill it with joy and for which, along with us, it will loudly bless the Divine Goodness. The mission which two of the sons of St. Dominic of Mossul have been carrying on for the past three months among the Nestorian population, amid the greatest fatigues, has received from Heaven the most consoling results. **Fifty thousand Nestorian Christians** have given their adhesion to the Catholic faith into the hands of those valiant missionaries, Fathers Rhetore and Defrance, of the Van residence; and in the region bordering on that city, through the intermediation of the missionaries, **30,000 Gregorian Armenians** have also embraced Catholicism."

Remembering that no means can be more efficacious than prayer to attain that most desirable union of the dissenting sects, Leo XIII., in one of his Encyclicals on the Rosary, had recommended the building of a church in honor of the Queen of the Most Holy Rosary at **Patras in Achaia,** looking out on the Gulf of Lepanto, the scene of the great victory won over the Mussulmans. That temple, he said, would be as it were a monument of eternal gratitude to the Help of Christians. She would be invoked there according to both the Greek and the Latin rites, so that with an ever increasing good will she might crown her former and her ever new favors. On May 25, 1898, the Pope instituted a **confraternity of prayers and good works** for the return of the dissenting Churches to unity, in the church of St. Anastasius at Constantinople. Besides, he reorganized the colleges in Rome

intended for Orientals. The Greek college of St. Athanasius was reserved exclusively for young clerics of the Greek, the Greco-Latin of Sicily, or the Melchite Greek rites, and he entrusted it to the Benedictine monks of the Beuron congregation. In addition, the Pope's munificence established a new college for the Ruthenian students. On their part, the Roumanian clerics were admitted into the college of the Propaganda. These were works productive of rich fruits.

RIEF reference has already been made to the restoration of the hierarchy in Scotland, a favor which Pius IX. had conferred in 1850 on England. Peculiarly favorable conditions had existed here since the Tractarian movement had turned so many of the brightest minds of Anglicanism towards Rome, and Leo XIII. of course took advantage of the situation. In 1859 an association was founded in England, under the name of **English Church Union,** with the object of bringing about unity in the Anglican Church. But if unity is good for the Anglican Church, a central authority cannot but be good for the whole Church. This many adherents of Anglicanism were naturally led to admit, and the president of the Union, Lord Halifax, might well exclaim in 1886, in a solemn address against which not a single protest was raised: "Should the Church of England remain acephalous and without any common centre? Can we conceive anything more favorable to the unity of the Church than such a centre, provided the principle of centralization be accepted in such a way as to safeguard the rights of the local jurisdiction? Certainly those who acknowledge the lawfulness of an appeal from the archbishop of Canterbury to the Privy Council need feel no scruples as to an appeal to a Christian bishop. Is there an educated Christian who would not **prefer Leo XIII.** to the Privy Council?" The acquaintance and ere long the close friendship of the president of the English Union with the Abbé Portal, a French priest whom he met on the island of Madeira during the winter of 1889-90, led both of them to undertake a sort of **crusade in favor of the reunion** of the Anglican Church with the Church of Rome. In January, 1894, the Abbé Portal, under the name of Ferdinand Dalbus, published a pamphlet on Anglican ordinations which created very wide interest. It treated first of the historical question. At the accession of Queen Elizabeth the see of Canterbury was vacant on account of the death of Cardinal Pole, within a few hours after the death of his sovereign, Queen Mary. To the vacant see **Matthew Parker** was appointed by Elizabeth. According to a legend that was long in vogue, Bishop Scory had consecrated Parker, and the other bishops appointed by the queen along with him, in a tavern. Scory was supposed to

have put a Bible on Parker's head, saying to him: "Receive the power to preach sincerely the word of God," and to have added as he took him by the hand: "Arise, bishop of London." **This fable** is now rejected unanimously by critics. Parker was consecrated on December 17, 1559, by Barlow, who had been appointed bishop of Chichester by Henry VIII., and in accordance with the Anglican Ordinal then in use. The minutes of the consecration were in recent years discovered in a register going back to the time, and their genuineness seems to be proven. Barlow and Parker, then, form the stem of the whole Anglican episcopate and clergy. But was Parker's ordination valid? After having studied the subject and the form of the Anglican Ordinal, the Abbé Portal regarded it as presenting a rite sufficient for the consecration of a bishop. He concluded, however, that Anglican ordinations were invalid. To be ordained a bishop, it is necessary to have first received the priesthood; now, the Anglican Ordinal suppressed in the priestly ordination the presentation of the instruments, a necessary matter, whence it follows that the priestly ordination and all subsequent ordinations are invalid. **The Abbé Portal's conclusions** were not admitted by all Catholics. The Abbé Duchesne, member of the Institute of France, and the author of the "Liber Pontificalis," basing his view on the veracity of the facts cited in the "Anglican Ordinations," declared himself, in the *Bulletin Critique* for July 15, 1894, in favor of the validity of Anglican orders, and explained his views on this subject in a memoir that was afterwards asked of him by the Holy Father. Two Anglican clergymen, the Rev. Messrs. Denny and Lacey, in an able and scholarly Latin dissertation, 'De Hierarchia Anglicana Dissertatio Apologetica," London and Paris, 1895, and a "Supplementum," *ibid.*, 1896, published a complete plea to the same effect. In the *Études Religieuses* for 1895-1896 the Jesuit Fathers Tournebize and Harent developed views tending on the contrary to demonstrate the invalidity of the ordinations. Two professors of the Catholic Institute of Paris, the Abbé Boudinhon and Mgr. Gasparri, also entered the field; but enough light had not yet been shed on the subject, and especially on this vital question of it: Does the Edwardine Ordinal contain a sufficient rite? The great majority of the Catholics of England energetically held the Ordinal to be insufficient.

The effect of the controversies raised was to attract the keenest attention of the Anglicans to the **source of the lawful ministry** in the Church and to revive in the public mind the question of the return of the dissenters to Catholic unity. In a letter to the Abbé Portal, dated September 19, 1894, Cardinal Rampolla, the Papal Secretary of State, while refraining from entering into the merits of the question in controversy, gave assurance of the warm welcome which would be extended to the English nation by the mother and mistress Church, should her return to the visible unity of the Church of Jesus Christ be brought about; for, he

said, "nothing could equal the ardor with which the Sovereign Pontiff who is now governing the Church of God desires to re-establish peace and unity in the great Christian family, and gather as it were into a single phalanx all the forces of Christianity, so as to effectively present a solid front to the torrent of impiety and corruption that is inundating the world. Certainly His Holiness would spare no pains, or care, or effort, to smooth the way, to shed light wherever that would be necessary, and to strengthen the wills that, while loving the good which they know, could not yet make up their minds to embrace it. **A friendly exchange of ideas** and a more careful and more profound study of the ancient beliefs and practices of worship would be most useful in preparing the way for that desired union. All this should be done without mingling of bitterness and recrimination or of preconcern of worldly interest, keeping within a sphere in which one would breathe only the spirit of humility and charity with a sincere desire for peace."

In England on his part Lord Halifax carried on **a generous campaign** in favor of union, while at the same time remaining attached in spirit and in heart to the Anglican Church. On February 14, 1895, during a great speech he was delivering at Bristol, the President of the English Church Union exclaimed: "Of old there was but a single Church, and of that Church and of that unity Rome was the symbol and the centre. Rome was not only the sole Apostolic See of the West, not only the guardian of the tombs of the great Apostles Peter and Paul, not only was she glorified by the long list of martyrs whom she had produced, by the renown of her bishops, by her acknowledged primacy and the close relations which united her with the whole Western Church; but, as regards England, Rome was the source from which our Saxon ancestors derived their Christianity. * * * * Canterbury was the daughter of Rome. The beauty of the sight presented by the Western Church reunited once more, the disappearance of schisms, and peace reigning again between all her members, should make all wish for the day when the Church of England, our own Church, which we all love, will be again united by the bonds of a **visible communion with the Holy See** and all the Churches of the West. * * * * We are convinced, and each new year strengthens our conviction, that the great religious revival in England, begun by Wesley and continued by Simeon, and taken up anew by the great leaders of the Oxford movement * * * * and all the innumerable signs of vitality appearing on every side can, in the designs of the Almighty God, have no other results than the return of the entire communion of the Anglican faithful, here with us, in America, and in our missions scattered over the whole earth, to a general reunion. * * * * Let us not be afraid to say so frankly, union with Rome is possible, is desirable. Let us declare without equivocation, we desire peace with Rome with our whole heart." At the time when this speech was delivered the English Church Union had

35,237 members, and among them were twenty-six bishops and 4,277 members of the Anglican clergy. The society was called upon to hold a new election for president a few weeks after Lord Halifax had delivered his beautiful and characteristic address at Bristol, and he was reëlected. This act was significant. A mysterious current was carrying a part of the Anglican Church towards Rome and unity.

The pilot in charge of the helm of Holy Church, attentive to the celestial winds and tides, then listened to the voice of his heart and, on April 14, 1895, published his famous **Apostolic Letter to the English.** The very idea of writing this letter, of making a direct appeal to the deepest religious feelings of the English, whether belonging to the Catholic or to the Anglican communion, whether clerics or laymen, was already touching; and that step, besides, was the most important fact that had occurred since the sixteenth century in the religious history of England. The contents of the Apostolic Letter, breathing wholly of peace, good will and cordiality, **insisting on prayer** as the supreme means of union, could not in its turn but make a favorable and deep impression. "To the English who are seeking the kingdom of Christ in the unity of faith, health and peace in the Lord!" Leo XIII. exclaimed in the first place. "We wish the illustrious English nation to receive also a pledge of our warmest affection." Therefore he addressed to it that special letter. In frequent conversations with him Englishmen had shown the high regard of their fellow-countrymen for his person, and above all the ardent desire they entertained to seek peace and eternal salvation in **unity of faith.** "God," said the Pope, "is our witness to the earnestness of the hope we entertain of seeing our efforts contribute to the promotion and success of this great work, namely, the obtaining of Christian unity in England. * * * * After a most careful examination, we have resolved to invite all Englishmen who glory in the Christian name to co-operate in the same work, and we exhort them to raise their hearts to God along with us, to put their confidence in Him, and to ask Him, by having assiduous recourse to holy prayer, for the aid that is necessary in circumstances so important." Leo XIII. recalls the favors conferred by his predecessors in the Papacy, and especially St. Gregory the Great, on the English nation, before the great storm of the sixteenth century. Since then, by separating from communion with the Holy See, it has been deprived of the holy faith in which, during long centuries, it had found joy and great liberality, the Popes were most devoted to putting an end to that condition and to alleviating the many evils that resulted therefrom. To this cause they especially brought a most efficacious support by suggesting the practice of **special prayers** addressed to God to the end that He would look compassionately on "His England." To this mission were devoted St. Charles Borromeo, St. Philip de Neri, St. Paul of the Cross, and in recent times one of the latter's disciples, the Englishman Ignatius Spencer, whom Leo

XIII., while nuncio to Belgium, had an opportunity to encourage in his work of faith and charity. It happened, indeed, that a large number of Englishmen, including even men of illustrious name, followed the Divine call, even when in doing so they exposed themselves to the greatest temporal losses, to which they generously submitted. Besides, there was a marvelous attraction of hearts towards the faith and practice of Catholicism; it had won the respect and esteem of the public, and more than one old prejudice gave way to the force of truth.

Considering these events, Leo XIII. did not doubt but that the humble and united supplications of so many of the faithful would hasten **the time of Divine mercy** towards the English people. Confidence was increased by the legislative and social measures which in England contribute to assuring the dignity of the individual, the close attention that is given there to the solution of the social question and the religious education of the people. Societies are there organized among the young men of the higher classes for the preservation of the purity of morals and the maintenance of the honor due to woman. Manifestations of beneficence are various and numerous there. The strict observance of the sacred days is practised there in a special manner, and there also is professed profound respect for the Sacred Scriptures. Who is not aware of the civilizing power and resources of the English nation, even in the most remote regions? "But from the nobleness and multiplicity presented by these praiseworthy institutions our soul rises to **the origin of all power,** to the eternal source of all Good, God, our most beneficent Heavenly Father. The works of man, whether public or private, will not obtain their full efficacy without an appeal to God through prayer and without His benediction, for, as the Psalmist says, happy is the people of whom God is the Saviour." The Holy Father here recalls the conditions, the power, and the necessity of prayer. In order that our wishes be acceptable and agreeable to the majesty of the Father, the Son orders us to unite them with the merit of His own prayer and to express them in His name, keeping His example before our eyes. As for himself, he neglected nothing to make people pray and he prayed humbly for the return of the Christian nations, now separated, to **the unity of the early days.** "Our thoughts," says the Pope, "are turned with much love and hope towards the English people. We notice the many manifest proofs of the salutary influence which grace exercises on the heart. We see how great a cause of deep sorrow to many is the multiplicity of religious dissensions that divide this nation on the gravest subjects; how clearly others see the need of some certain support against the invasion of modern errors, which harmonize but too well with the desires of fallen nature and of depraved reason; how the number of religious and discreet men who are **working with great sincerity** for reunion with the Catholic Church is increasing." The Pope is scarcely able to say how much these facts

make it desirable that all come to unity of one and the same faith. "All of you, then, who are in England," he says, "whatever be the community or institution to which you belong, we invite to pursue the holy end of bringing union about. Let us exhort you, for your eternal salvation and for the glory of the Christian name, to address your prayers and wishes to the Sovereign Celestial Father, and not to cease to do so with ardor. * * * If some difficulties present themselves, they are not of a nature to impede our Apostolic zeal, nor to place an obstacle in the way of our energy. No doubt the many changes that have occurred and time itself have enabled the existing divisions to take deeper root. But is that a reason for abandoning all hope of **reconciliation and peace?** By no means, please God. We must not, indeed, judge of events by placing ourselves only at the human point of view, but we rather consider the power and mercy of God. In great and difficult undertakings, provided we devote ourselves to them with an ardent and honest will, God adopts the side of man, and it is precisely in difficulties that the action of Providence shines with the greatest splendor." In so great a cause the Pope calls to his aid as allies the Catholics of England, of whose faith and piety he is aware. True, there are in England men who, being Catholics in name, do not prove themselves such in practice; in the large cities many do not know even the elements of faith, and never pray; an effort must be made to apply a remedy to this evil, and to ask God to send laborers for His harvest. In closing, the Holy Father recommends prayer through the intercession of the saints. Speaking of St. Stephen, St. Augustine says: Had he not prayed, **the Church would not have had St. Paul.** Let us fervently invoke the patron saints of England, namely, St. Gregory, his disciple and envoy St. Augustine, and all the others who won for England the name of Mother Isle of Saints; St. Peter and St. George, her special patrons, and above all the Holy Mother of God, to whom England was consecrated under that glorious title, the Appanage of Mary. Prayers for unity of faith should be recited very often. The Rosary of Mary, which contains an abridgment of the doctrine of the Gospel, should especially hold the place of honor. In the last place, the Pope grants indulgences to a most touching prayer to the Blessed Virgin which is added to his Letter, "Pro Anglis fratribus—for our brethren the English." Three weeks after the publication of the Letter to the English, Leo XIII. added to it a sort of postscript, an Apostolic Letter to all the faithful throughout the world, recommending **a novena of prayers** on the occasion of the solemnities of Pentecost, with the object of obtaining the return to unity of the peoples separated from the Church.

England was by no means free from emotion at the words of Leo XIII. Two months after the appearance of his Letter, the English Church Union having assembled in general meeting on the occasion of its thirty-sixth anniversary, Lord

Halifax there gave an account of a journey he had just made to Rome, and spoke of the Pope with warm admiration. Then the following motion, seconded by Canon Scott Holland, one of the most prominent clergymen of the Church of England, was adopted unanimously: "The members of this society, deeply **deploring the unfortunate divisions** that separate Christians from one another, welcome with profound gratitude the Letter of Leo XIII. to the English people. Believing with His Holiness that fervent prayer, offered up in community of intention, is the surest means of obtaining from God the unity of Christendom, we recommend to all, in answer to this letter and in conformity with the recent Pastoral of His Grace the Archbishop of Canterbury, to unite and persevere in prayer in order that that perfect union in faith and love, which on the eve of His Passion our Lord promised to all those who believe in His name, be one day realized." The Anglican Church and press, while acknowledging the humanly insurmountable difficulties in the way of reunion, observed at least that Leo XIII., in placing the question above the region of controversies, in freeing it from human passions and prejudices, in appealing to sentiments common to all the sincere children of Christ the Saviour, had obliged every profoundly Christian soul to say to its most inner self: "Lord, You have desired peace and union for Your Church; its rupture offends You, causes the loss of innumerable souls, and is to many a cause of indifference and unbelief; is it not my duty, then, to do everything in my power to bring back peace and union to Your Church?" Nothing, it is true, is so difficult and serious, or requires so extraordinary an impulse from on high, as the act which we call a conversion. To give up **traditional beliefs and habits** deeply imbedded in one's mind and heart, truly requires a new light to shine, a new star to appear, like that seen by the Magi of old. One of the most illustrious converts of the Oxford school, Cardinal Manning, wrote in regard to his former coreligionists: "How many, even not to include children and the ignorant, blinded by prejudices three centuries old, believe sincerely and without the shadow of a doubt that the Church of Rome has been corrupted in her dogmas as well as in her morals, and see in the Reformation a manifest work of the spirit of holiness! Some will regard such a way of looking at it as scarcely possible; to me, who shared it for over forty years, it seems quite possible. The feeling of duty, distrust of ourselves, filial obedience, veneration for persons more advanced in years, in knowledge, and in virtue, all that is best in our being, seem to conspire to give us **a false conscience**, and to make us shun, as a dangerous temptation, all discourse, all reading, and all research calculated to shake our beliefs and to impose on us doubts against the faith of our fathers." These words explain why the Anglican hierarchy answered Leo XIII.'s advances only with an evasion. In a discourse delivered at the congress of the Catholic Truth Society

held at Bristol in September, 1895, Cardinal Vaughan, archbishop of Westminster, stated that union could be but return to the constitutional union that had existed of old, before the defection of the sixteenth century, that is, admission of the Catholic doctrines, and especially the doctrine which teaches that the Pope has received from Christ the power to teach and to govern the universal Church. The primate of the Anglican Church, the archbishop of Canterbury, thought it was his duty at that time to publish a pastoral letter in which he clearly vented his spite and haughtily announced his refusal. The archbishop of York, the second in dignity in the Anglican Church, also raised his voice, but with another meaning and under another form. He stated his views in the Norwich cathedral, at the opening of the Anglican Church Congress, on October 8, 1895. In his symptomatic words he accurately expressed the opinion of the vast majority of those belonging to the Anglican Church; and these words expressed **immense progress in thought and feeling.** As the Marist Father Ragey remarks in his able study of the religious crisis in England, "union cannot be brought about under the present circumstances, says the archbishop of York. Be it so! But is it so difficult, then, for God to change these circumstances? The circumstances in which England, from the religious point of view, was placed sixty years ago changed in an unexpected manner, which Newman did not hesitate to call miraculous. Why might they not change again?"

In a few months the movement for reunion with the Church of Rome made immense progress. There was no congress or religious meeting at which it was not broached. In America, in Australia, in the Indies, it awakened a powerful and paramount interest, as well as in England. Minds became accustomed to the idea of union, admired it, desired it. To hasten the hour of the great reconciliation, many ardent prayers were everywhere raised to Heaven. Was not that as it were **the rainbow of hope?** Moreover, if conversions have not taken place in large numbers at a time, there have been very many isolated cases of them. On this subject let us listen to the views of the highest representative of the Catholic Church in England, Cardinal Vaughan, archbishop of Westminster, who wrote on January 19, 1896: "The Holy Father's letter 'Ad Anglos' has completely justified my own conviction, or rather I should say the conviction of St. Paul of the Cross, Father Ignatius Spencer and Cardinal Wiseman, that prayer is our sword. The conversion of souls is eminently the work of grace. Arguments, controversy, and the gift of persuasion, inasmuch as they are human, are weak instruments utterly insufficient of themselves. Prayer, on the contrary, touches the heart of God Himself. * * * * I have no confidence in the prediction of a conversion *en masse*. It is not in that way that a people like the English is converted. A convert needs much instruction before his conversion is thorough. A conversion

en masse might easily end in a confusion *en masse*. But the conversion of souls individually, exactly as they enter into the world and leave it to present themselves before their Judge, is the result I expect from prayer and devotion to Our Lady."

JUNE 29, 1896, is another epoch-marking date in the history of this movement; for on that day was issued the Encyclical "Satis cognitum," treating of **the unity of the Church.** In order to bring back into Christ's fold the stray sheep, the dissenting denominations, the Holy Father deemed it extremely useful to trace the image of the Church, to sketch as it were her prominent features, and to bring out in relief as the characteristic most worthy of chief attention that of unity; a characteristic remarkable in its truth and invincible power, which the Divine Author of the Church impressed forever on His work. Of this document we reproduce here the summary and analysis prepared under the direct supervision of His Eminence James Cardinal Gibbons:

"The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to set before the peoples of the Christian world **the ideal and exemplar of the Church** as divinely constituted, to which Church all are bound by God's command to belong. In accordance with His usual providence, God makes use of human instruments to effect the sanctification and salvation of men. To this end not only did He take upon Himself human nature, but in order to perpetuate His mission the Son of God chose apostles and disciples whom He had trained that they might faithfully hand down His teachings to those who desired the blessings He had purchased for mankind by His death. In commanding the Apostles and their successors to the end of time to teach and rule the nations He ordered the nations to accept and obey their authority.

"In Scripture the Church is called a body and the body of Christ. It is visible as being a living and organized society, and is animated by the invisible principle of supernatural life. Those who therefore either deny that Christ's Church is a visible body or refuse to allow that it is the perennial communication of the gifts of the Divine Grace are equally 'in **a grievous and pernicious error.**' The 'connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature,' and as this is the essential constitution of the Church, according to God's will, who also determined that it was to last to the end of time, this it must possess at the present

day. It is obviously of the first importance to determine what Christ wished His Church to be and what in fact He made it. According to this criterion it is the unity of the Christian Church which must necessarily be considered, for it is certain that 'He who founded it wished it to be one.' The mission of Christ was to save 'not some nations or peoples only, but the whole human race without distinction of time or place.' Hence, the mission of His Church was to hand down through every age the blessing of this salvation. By the will of its founder it is necessary that this Church should be one in all lands and at all times. A Church which should embrace all men everywhere and at all times was clearly foretold by the Prophet Isaias and was typified as our Lord's mystical body—a body united to Himself as head; a mystical body, the members of which, if separated one from the other, 'cannot be united with one and the same head.' And so another head like to Christ, that is, another Christ must be invented if, besides the one Church, which is His body, men wish to set up another. Furthermore, 'He who made this one Church also gave it unity, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body.' And He willed that this unity among His followers should be so perfect 'that it might in some measure shadow forth the union between Himself and His Father.' As a necessary consequence, in His divine wisdom He **ordained in His Church unity of faith,** a virtue which is the first of those bonds which unite man to God and whence we receive the name of the faithful. The nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself. The mere possession of the Scriptures is not sufficient to insure unity of belief. 'Not merely because of the nature of the doctrine itself and the mysteries it involves, but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passions.' It was necessary 'that there should be another principle' to insure union of minds in the Christian Church, and it is consequently proper to inquire which of the many means by which Christ, our Lord, could have secured this unity He in fact adopted.

"It is the duty of all followers of Christ not merely to accept His doctrine generally, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point. Christ endowed His Apostles with authority like to His own, and promised that **the Spirit of Truth** should direct them and remain with them forever, and because of this commission it is no more allowable to repudiate one iota of the Apostles' teaching than to repudiate any point of the doctrine of Christ Himself. This apostolic mission was intended for the salvation of the whole human race, and consequently must last to the end of time. The magisterium instituted by Christ in His Church was by God's will perpetuated in the successors appointed by the Apostles, and

in like manner the duty of accepting and professing all that is thus taught is also 'perpetual and immutable.' There is nothing which the Church founded on these principles has been more careful to guard than the integrity of the faith. The fathers of the Church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the Church. Wherefore Christ instituted in the Church **a living authoritative and lasting magisterium.** He willed and commended under the gravest penalties that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation it must be believed by every one as true. The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God Himself. Christ commanded all men present and future to follow Him as their Leader and Saviour,' and thus not merely as individuals, but as forming a society organized and united in mind. He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection of each. That is, in the Church founded by Christ 'all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling and might obtain salvation.' The Church is man's guide to whatever pertains to Heaven. This is the office appointed to it by God; that it may watch over and may order all that concerns religion and may, without let or hindrance exercise, according to its judgment, its charge over Christianity. 'Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State, either know it not or wickedly calumniate it.' Besides being the guardian of the faith, the Church must afford the means of obtaining **the salvation purchased by Christ.** The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the Apostles and their successors, and in this way according to God's providence a duly constituted society was formed out of the divided multitudes of peoples, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority. As 'no true and perfect human society can be conceived which is not governed by some supreme authority,' so Christ of necessity gave to His Church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government, *jure divino,* and men may be placed outside the one fold by schism as well as by heresy.

"**The nature of this supreme authority** can be ascertained from the positive and evident will of Christ on the matter. As He willed that His kingdom should

be visible, Christ was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to Him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted from the words of Holy Writ that the Church by the will of God rests on St. Peter as a building on its foundation. St. Peter could not fulfil this duty 'without the power of commanding, forbidding, judging, which is properly called jurisdiction.' It is by the power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity or strength to any society of men. The metaphorical expressions of the keys and of 'binding and loosing' indicate the 'power of making laws, of judging and of punishing,' a power which our Lord declares to be of such amplitude and force 'that God would ratify whatever is decreed by it.' Thus the power of St. Peter is supreme and absolutely independent, so that having no other power upon earth as its superior, it embraces the whole Church and all things committed to the Church. As **the governing authority** belongs to the constitution and formation of the Church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successors from one to another. Consequently the Pontiffs who succeed him in the Roman episcopate receive the supreme power in the Church *jure divino,* and this is declared fully by general councils and is acknowledged by the consent of antiquity. But though the authority of St. Peter and his successors is plenary and supreme, it is not to be regarded as the only authority. The bishops, who are the successors of the Apostles, 'inherit their ordinary power,' and 'the episcopal order necessarily belongs to the essential constitution of the Church.' They are consequently not to be regarded as mere vicars of the Roman Pontiffs, since 'they exercise a power which is really their own, and are most truly called the ordinary pastors of the people over whom they rule.' For the preservation of unity in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the bishops, the many successors of the apostolic college. It is necessary to bear in mind that no prerogative was conferred on the Apostles in which St. Peter did not participate, but that many were bestowed on St. Peter apart from the Apostles. 'He alone was designated by Christ as the foundation of His Church. To him He gave the power of forgiving and retaining, and to him alone was given the authority to feed.' From this it follows 'that bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation on which the whole edifice rests.'

"As the Divine Founder of the Church decreed that His Church should be one in faith, in government and communion, so He chose Peter and his successors as

the principal, and as it were, **the centre of this unity.** The episcopal order is rightly judged to be in communion with Peter as Christ commanded, if it is subject to and obeys Peter, otherwise it necessarily becomes a lawless and disorderly crowd. For the due preservation of unity of the faith it is not sufficient 'that the head would have been charged merely with the office of superintendent, or should have been invested solely with the power of direction, but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey.' It is opposed to the truth, and it is in evident contradiction with the divine constitution of the Church to hold that while each bishop is individually bound to obey the authority of the Roman Pontiffs, the bishops, taken collectively, are not so bound. For it is the nature and essence of a foundation to support the unity of the whole edifice, and to give stability to it, rather than that of each component part. It was through the strength and solidity of the foundation that Christ promised that the gates of hell should not prevail against His Church—a promise to be understood of the Church as a whole and not of any certain portions of it. Moreover, he who is set over the flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do all the sheep gathered together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability? The Popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Adrian I. those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter alone, and that the promise of binding and loosing was granted to the Apostles and to Peter, but there is nothing to show that the Apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff no newly conceived opinion is set forth, but the venerable and constant belief of all ages."

The Encyclical "Satis cognitum" produced **a prolonged sensation** in England. The London *Times* declared it really admirable in both form and character. Like the Letter "Ad Anglos," it said, this declaration of Papal policy was dignified, moderate, and charitable. But even more than its predecessor, it showed that on no point, either of doctrine or of discipline, did the Holy See admit any encroachment on its rights in order to aid the so-called conciliatory aspirations of certain

persons holding high stations in the Church of England. Some Anglicans had entertained **strange illusions** as to the conditions under which their Church should return to Christian unity. They thought it was in the power of the Pope to modify or suppress certain points that constitute the communion of faith. Their eyes were opened and they at last saw that to become a Catholic one might remain an Englishman, but not an Anglican. The archbishop of York, at a synodal assembly of his clergy, exclaimed: "There is **something almost pathetic** in seeing that venerable prelate, towards the close of his life, from time to time addressing these touching appeals to the East and to the West. * * * * No one can fail to recognize in his letter that ever afflicted heart and that courage that characterize him." But, while sharing the Pope's ardent wish to see unity brought about between the Christian communions, the English prelate withdrew behind the claims of the Anglican Church. Yet he concluded by exclaiming: "The words of our Lord have not lost their truth and their power: 'Things that are impossible to men are possible to God.' To this end we should pray with ardor and devotion."

N the spring of 1896 Leo XIII. appointed a special commission to examine afresh and in accordance with all the documents the question of the validity of **Anglican ordinations.** This commission was made up of men eminent for knowledge and erudition and known to entertain varying opinions on the subject. Cardinal Mazella presided, and with him were Canon Moyes, Father Gasquet, O. S. B., and Father David, delegates from Cardinal Vaughan, archbishop of Westminster; Mgr. Merry del Val, participating chamberlain to His Holiness, as secretary; the Rev. Thomas Scannel, formerly professor in the archdiocesan seminary of Westminster; Father de Augustinis, S. J.; Mgr. Gasparri, professor of Canon Law in the Catholic Institute of Paris; Father Calasanz de Llevaneras, a Spanish Capuchin, and the Abbé Duchesne, member of the Institute of France and director of the French school in Rome. Besides, two members of the Anglican Church, the Rev. Messrs. Puller and Lacey, were in Rome ready to furnish **the historical information** which the commission might need, thus showing that the desire for union on the part of the Anglican Church was deep and earnest. An illustrious English statesman, Mr. Gladstone, in March, 1896, addressed a memoir on the question to Cardinal Rampolla, the Papal Secretary of State, in which he paid **splendid homage** to the courage and grandeur of soul of the Pope who had taken care, in the skilful and impartial formation of the tribunal entrusted with the investigation, that no means should be neglected, and no guarantee be wanting to ascertain the truth

most easily. Mr. Gladstone in conclusion said it was not for him to prejudge the results of the steps that were being taken at Rome. Whatever the conclusions might be, in his opinion there was none the less certainty as to the nature of the attitude assumed by the actual head of the Roman Catholic Church in regard to his course. He felt it was **a paternal attitude,** in the broadest meaning of the word, and though it took its place among the latest memories of his life, he would ever cherish the precious thought of it with tender feelings of respect, gratitude, and high esteem. The Pope's desire had been that the investigators should put down in writing the arguments in support of their opinion, then communicate them to one another, and, if need be, seek supplementary information. "We have made provision," the Pope states in his letter "Apostolicæ curæ," "to the effect that the investigators can freely examine in the Vatican archives not only the documents already known which they may wish to see again, but also **such unpublished documents** as may be there. We have also desired that they have at hand all the acts of our Sacred Council known as Supreme that have been preserved on the subject and everything bearing on it that has been published so far by the most learned men on both sides." Twelve sessions were held by the commission, and at all each person was privileged to support his own opinion. The acts of these sessions, added to the other documents, were then communicated by the Pope to a new commission of cardinals. On July 16, 1896, the latter body held **a solemn final session,** under the presidency of the Pope himself. It was there declared with common accord and acknowledged "that the case proposed had already been long since fully studied and judged by the Apostolic See; that the new investigation of the subject had only shown in a clearer manner with what justice and wisdom the question had been decided." This was why, in the following September, Leo XIII. announced his decision in the letter "Apostolicæ curæ."

"In conformity with all the decrees on the same question published by the Pontiffs who have preceded us," he says, "and fully confirming them by renewing them in a certain sense by our authority, we decide and declare that **ordinations** conferred in accordance with the Anglican rite have been and are **absolutely void and wholly null.**" In this letter he sums up in the first place the historical question and shows that Anglican ordinations conferred according to the Edwardine rite had for three centuries been regarded by the Church as null and void, and that this discipline was amply confirmed by the testimony of the many ordinations that had frequently and unconditionally been renewed even in Rome according to the Catholic rite. "We have directed," he says, "that the Anglican Ordinal on which chiefly rests the whole debate be examined afresh with great care." Now, the result of that examination was that the form of the sacrament of orders no longer exists in the priestly ordination according to the original An-

glican Ordinal. It is true that later on the form of this sacrament was augmented with the words, "ad officium et opus presbyteri—to the office and work of a priest," but if this addition could by chance give a lawful significance to the form, it was introduced too late, a century having elapsed since the adoption of the Edwardine Ordinal; the hierarchy having become extinct, **the power of ordaining** no longer existed. And with this innate defect of form is closely connected the defect of intention, which is necessary to the essence of the sacrament. "When a rite is modified with the manifest design of inaugurating another not admitted by the Church, and of rejecting that which the Church uses, that which is attached by the institution of Christ to the nature of the sacrament, it is then evident that not only the institution necessary to the sacrament is wanting, but also that there exists an intention contrary and hostile to the sacrament." "It remains for us, in our capacity of chief pastor," the Holy Father says towards the end of his letter, "to exhort those who desire and seek with a sincere will the favors of orders and of the hierarchy. They now clearly see whither that Good Shepherd invites them and whither He wishes to direct their steps. But we wish that our exhortation and our desires be addressed in a more especial manner to those who are regarded by those around them as ministers of religion. Let these men, surpassing others by virtue of their functions, as well as by their learning and authority, men who have certainly at heart the glory of God and the salvation of souls, ardently show themselves to be the first to obey with docility God calling them, and to set in themselves **an illustrious example.** Assuredly, it is with extraordinary joy that the Church their mother will receive them, will bestow upon them her bounty and her attention, as is natural to do with men whom a more generous virtue, in the midst of particularly arduous difficulties, will have persuaded to return to her bosom. As for this virtue, one can scarcely say what praise is ready to welcome them in the assemblies of their brothers, throughout the whole Catholic world, with what hope and what confidence it will one day inspire them in the presence of Christ their Judge, and what reward Christ reserves for them in the Kingdom of Heaven. As for us, as far as we have been able we have never ceased to promote their reconciliation with the Church, without which, whether individually or in mass, a thing we most ardently desire, they may choose many examples for imitation."

The bull was **a disappointment** to Lord Halifax and a large number of members of the Anglican High Church; but it made a bright light shine for many souls. There was commotion among the Anglican hierarchy, who then took an unusual step. For the first time they were seen to act to some extent as a body, when, through the voice of their primates, they addressed a reply to the Pope, in which they developed a doctrine based on a long line of argumentation. This

manifesto, written in Latin, appeared on March 8, 1897, and bore the title: "Reply of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on Anglican Ordinations." It bore the signatures of the Most Reverend Dr. Temple, archbishop of Canterbury and primate of all England, and of the Most Reverend Dr. MacLagan, archbishop of York and primate of England. Divided into twenty chapters, this Reply expounds declarations based on fundamental truths, solemnly affirms the belief of the Anglican Church in the sacrament of orders, &c. But the "objective" real presence is far from being affirmed in it with perfect clearness. In trying to refute Leo XIII.'s arguments on the validity of ordinations, the archbishops, **without even the semblance of a reply,** pass over the part of the bull in which are pointed out the profound changes made in the Edwardine Ordinal. The ardor of controversy drew them far aside from the real question; nor should we be astonished at this, as they admitted that the Letter "Apostolicæ curæ" "tended to overthrow their whole position as representing the Church." Yet they close with these **words of hope**: "To conclude, as this whole controversy has been raised before us, in the name of peace and of unity, we wish all to know that we also desire with a zeal at least as earnest the reign of peace and of unity in the Church. We acknowledge that the things written from time to time in other letters by our brother Pope Leo XIII. are sometimes most true and always furnish a proof of entire good will. For the difference and controversy between him and us comes from a different interpretation of the same Gospel in which we have all equally believed and which we all honor as the only true one. We are happy also to say that his person is in many respects worthy of love and honor."

The English Catholic bishops answered the Anglican prelates in **an important letter** which they gave to the public. Setting aside the historical part, on which sufficient light had already been thrown, they insisted on the question of intention and on the doctrine of sacrifice. In closing they said it was a real pleasure to them to find in the archbishops' conclusion so many things to which they could subscribe. The Anglican prelates had said they desired all to know the intensity of the Pope's zeal and devotedness to the cause of peace and unity; they had prayed that from this controversy itself might spring a greater knowledge of the truth, a more universal desire for peace in the Church of Christ, the Saviour of the world. And the Catholic bishops said they could not forget, on reading these lines, that, on a recent occasion, the Anglicans had declared that "**the divine design of visible unity** among Christians is an article of revelation," a point on which nowadays we should seize every opportunity to insist. That at least was a common ground, on which they could meet. Far from being an incitement to discord, then, the controversy on Anglican orders toned down many prejudices and pre-

pared the way for many to return to the Church of Rome. The *Anglo-Roman Review,* founded chiefly to promote conversions to the true Church, welcomed in these terms the appearance of the Letter "Apostolicæ curæ": "Leo XIII., after an inquiry of whose length and impartiality he has himself informed us, closes the controversy and points out to us the conclusions which every Catholic must admit and defend. On this question, as on all others, the *Anglo-Roman Review,* whose attachment and submission to the Holy See have never been questioned, will defend the sentence of the Roman Catholic Church, the Mother and Mistress of all the Churches." Not long afterwards, however, the *Review* published articles in which the Pope's decree was not regarded as "perpetual, final and irrevocable." In a brief to the archbishop of Paris, dated November 5, 1896, Leo XIII. said he was **deeply grieved** at this. "We have deemed it opportune," he wrote to Cardinal Richard, "to communicate these things to you, because they aim chiefly at the *Anglo-Roman Review,* which is published in your diocese. Among its editors are men who, instead of supporting our constitution as they should, weaken it by their tergiversations and discussions. Care must be taken, then, that nothing appear hereafter in this review that be not in full accord with our intentions. It is certainly better that it desist and observe strict silence rather than that it raise an obstacle in the way of our designs and of the excellent object that we are pursuing." The Holy Father then speaks of some **Anglicans** who seemed as if **seeking the truth** from the Holy See on the subject of their ordinations with a sincere spirit, and others who received this truth with quite different dispositions. Whence it follows that on the part of Catholics it would be a transgression and an inconvenience to lend themselves to the designs of these men and to favor them in any way whatsoever. The *Anglo-Roman Review* at once suspended publication and its editors made a submission that did them honor.

In consequence of the bull "Apostolicæ curæ" **many conversions** took place. That of the Rev. Basil Maturin (March, 1897), an Irishman who had at one time been stationed at the Ritualistic St. Clement's in Philadelphia, especially caused a sensation, recalling the cases of Newman and Manning. The new convert belonged to the society of Anglican clergymen known as Cowley Fathers, so named after the Oxford suburb in which their house was situated. His eloquence, charity and zeal had lent great weight to his publications, and his influence was considerable, even in the university of Oxford.

In a discussion delivered on October 12, 1897, in the cathedral of Arles, on the occasion of the thirteenth centenary of the episcopal consecration of St. Augustine of Canterbury, by St. Virgilius, bishop of Arles and legate of the Holy See, Cardinal Vaughan again expressed his views on the conversion of England. It was with the same feelings of faith that, in order to hasten the reconciliation of

England with the Church of Rome, Leo XIII. in the first place asked fervent prayers for the whole Church. On August 13, 1897, he founded besides an association having as its object the imploring through constant prayer of the **return of England to the Church,** Under the title of Archconfraternity of Our Lady of Compassion, this association was established in Paris, in the Church and seminary of St. Sulpice, as in its central seat. The archbishop of Paris solemnly inaugurated it on October 17, 1897, in the presence of Cardinal Vaughan and of many personages brilliantly representing the Catholic Church in England. The venerable founder of the Society of St. Sulpice, M. Olier, had been animated with great zeal among his disciples for the conversion of the English. Leo XIII. hoped that his children would take up this heritage, and that their order, having seminaries in almost every country, could easily extend and propagate afar the new **confraternity of Our Lady of Compassion.** "We earnestly exhort all Catholics throughout the world," he said, "to enroll their names in it." In 1897, when Queen Victoria celebrated her diamond jubilee, the Pope sent to represent him on the occasion Mgr. Sambucetti as delegate apostolic. The latter was the bearer of an autograph letter from His Holiness to Her Majesty, to whom he presented besides a very beautiful mosaic frame made in the Vatican workshops. Thus once more did the Holy Father show his affection for England. In Rome he had founded, near the English College, the new college of **the Venerable Bede,** whom a little later on he proclaimed **a doctor of the Church.** This establishment was intended to serve as a house of studies and of preparation for the apostolate for the most distinguished ecclesiastics of Great Britain, and in particular for former Anglican ministers converted to Catholicism.

In July, 1898, the Pope addressed a fresh appeal to the dissenting brethren of the British Isles, in the form of an **Encyclical to the bishops of Scotland.** He reminds them that the restoration of the hierarchy in their country was, at the time of his accession to the Papacy, one of the first works of his apostolic ministry. Now that the end of his life seemed near, he thought it well to address them once more. For almost a thousand years the Scotch had gloriously preserved their faith, when the violent troubles of the sixteenth century dragged most of them outside the Catholic fold. Yet the history of the Church contains beautiful pages relative to Scotland and to the services rendered by her to religion. Then, after a brief reference to some incidents in the early Christian history of the country, he refers to the Scottish nation as having merited to be called the **darling daughter of the Holy See.** But since then great changes have been brought about, and the faith of many has become extinct. There is reason to hope, however, that it will revive. The Catholic dogmas are already being studied with respect by many Scotchmen, and the old prejudices against the Church are gradually dis-

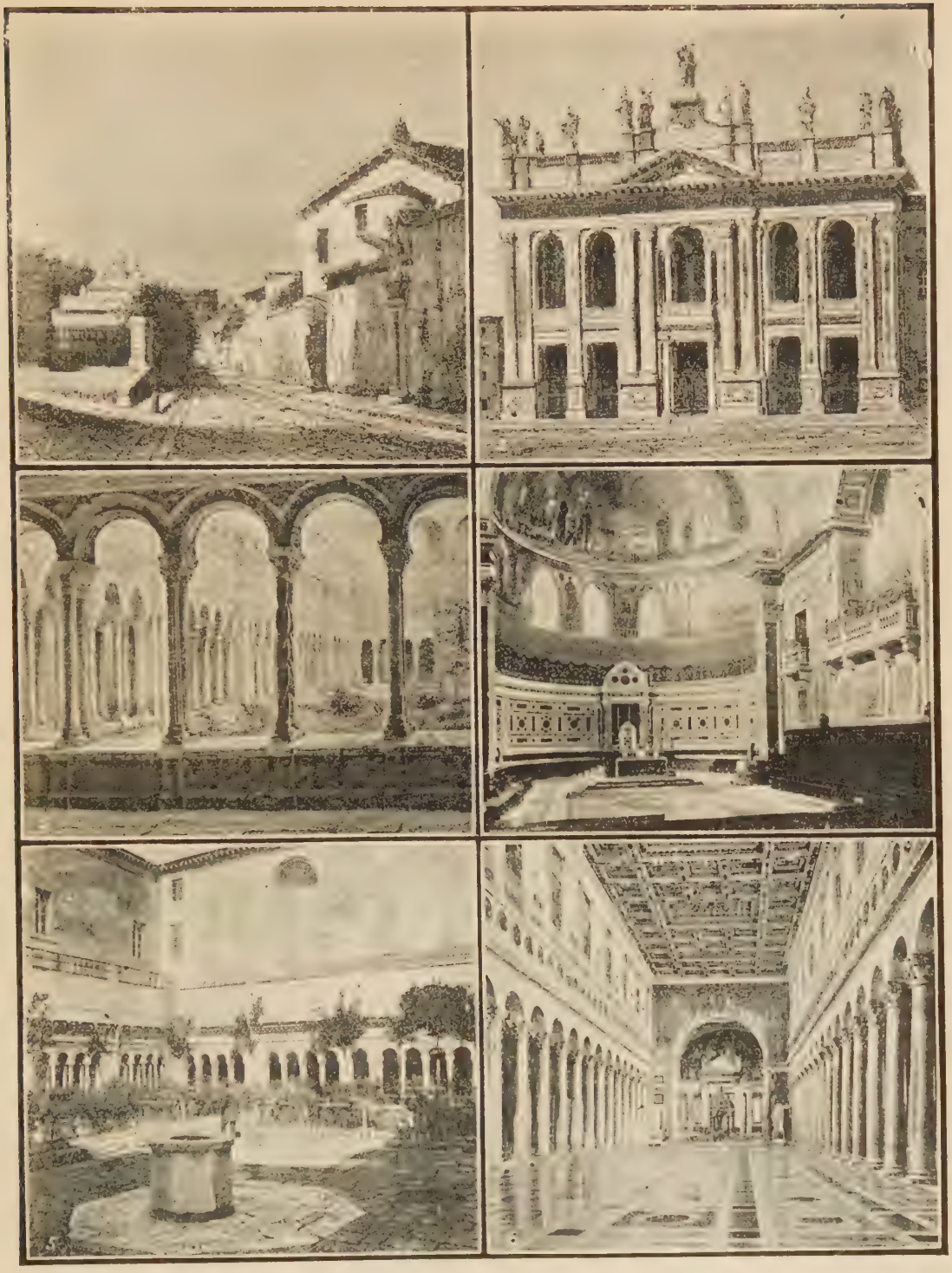
appearing. In the love which the Scotch entertain for the Sacred Books the Holy Father sees a first step on the way of return to unity. It was from the Catholic Church, indeed, that they received the books of both Testaments. It was owing to her vigilance and her perpetual solicitude that it was possible for these books to preserve their integrity and their Divine authority. Nevertheless, as it was necessary that the Church remain forever, it has had to depend not only on the Scriptures, but also on another basis. Our Lord guaranteed the interpretation of the Sacred Books when He ordered the Apostles to instruct verbally all nations and to lead them by word of mouth to the knowledge and profession of the Heavenly doctrines. As regards the supreme teaching, Jesus Christ entrusted it to one alone, on whom the whole Church teaching should rest as on its foundation. In delivering the keys of the Kingdom of Heaven to Peter, He gave him at the same time the mission of directing the others who were to carry on the ministry of the Word. "Confirm thy brethren," He said to him. Thus, since the faithful should learn by this teaching all that concerns salvation, it is necessary that they ask for the understanding of the Divine Books. One may easily see how much uncertainty, incompleteness, and incoherence there are in the system of those who think that one may seek **the meaning of the Scriptures** with the mere aid of the Scriptures themselves. For, this principle being admitted, the supreme criterion of interpretation resides in the private judgment of each person. And each person will be led to interpret in a different way from others the same passages of the Divine Writings. Whence differences of doctrines and disputes engendering disorder in that which has been given to produce unity and concord. This is demonstrated by the facts. All the sects that have drifted away from the Catholic faith and that disagree with one another strive to turn the meaning of the Scriptures to suit their own ideas and their own institutions. This is why St. Irenæus, living in a generation close to that of the Apostles, teaches that the knowledge of truth must not be derived from any other source than that which the Church herself opens up to us. "Where the Church is," he says, "there also is the spirit of God; and where the spirit of God is, there is the Church, as well as all grace." We must learn the truth from those who are its depositories, that is to say, from the succession of the Church since the Apostles. We must let ourselves be instructed by the method which Christ Himself established by claiming the truth and the aliments of piety and all the virtues for him whom the Sovereign Shepherd of souls has chosen to be His Vicar in His stead, by confiding to him the care of His flock. By returning to **the faith of their ancestors** the Scotch would find again the immense benefits lost since their separation, the most excellent of which is the Holy Sacrifice. It is in it that resides the supreme element of Divine worship. Leo XIII. asks Scotch Catholics to attract their dissenting brethren to the Faith

by prayer, by good example, and by the practice of the civic virtues, in order that people may see the falseness of that calumny that the Catholic religion is the enemy of the State. They should strengthen among them Catholic education of the young, favor the establishing of higher literary or scientific culture and assist in the training of the clergy and in their higher education, by supporting the Blair College. In that way the clergy of Scotland will be brought up worthily and in a manner in conformity with the needs of the age.

TRUGGLE is a characteristic of the present time, and the great struggle of the day is a war to the bitter end against the Catholic Church, Leo XIII. said on one occasion. "The Church's various enemies, though they do not agree among themselves, have become allied in a satanic league. Incited and directed by the Masonic sect, they have raised a formidable army for the purpose of making a supreme assault upon the Church, one that will in their opinion be fatal. Consequently there is urgent need of meeting army with army; against the sectarian army the Catholic army must march. Now at the present day, as ever, **the religious orders** will be the part of our army that is best drilled and best equipped." To support the religious orders with his whole good will, to see to it that they do not degenerate from their former glory, to reform those that need reform, to aim at the ever greater perfecting of the rest, was one of the fundamental cares of the Pope whose life we are recording.

After having solemnly glorified St. Francis of Assisi, Leo XIII. exalted the order of Friars Preachers, by the sovereign impulse which he gave to **Thomistic studies** in the seminaries and universities, and by causing to be recited throughout the whole world during the month of October prayers that go back to St. Dominic. He also gave the strongest testimony of his affection for the various orders—Dominicans, Redemptorists, Sulpicians, Jesuits. Not satisfied with having raised one of the last named, Father Mazella, to the cardinalitial purple, he published in favor of the **Society of Jesus** the brief "Dolemus inter alia." In this document the Holy Father, in the first place, approves and ratifies, of his own accord, all and each of the apostolic letters in the form of bulls or briefs published from the time of Paul III. until his own, concerning the institution and confirmation of the Society of Jesus. In the second place, he confirmed and renewed all and each of the privileges and indults granted to the Society from the time of St. Ignatius until that of Clement XIV. The fourteenth centenary of St. Benedict, most imposingly solemnized at Monte Casino in 1880, furnished the Pope with an opportunity for

sounding the glories of **the patriarch of monasticism.** We have seen what a virile energy he displayed in promoting the return of the Benedictines of Austria to the conditions of their order and to their veritable ideal. He re-established in Rome the college of St. Anselm, of old so flourishing, and had it restored at his own expense. His object was that "choice young men, sent by the various families of **the Benedictine order,** be brought up and instructed in accordance with one and the same method, in the philosophy and theology of St. Thomas Aquinas, and in the other sciences auxiliary to these; so that the course of studies once completed, they may return to their respective monasteries carrying with them a useful store of knowledge and, as is essential, impregnated with the true spirit of their founder." Thus spoke the Holy Father to the Benedictine abbots in November, 1900. But he aimed higher; he thought of securing the unity of the Benedictine order, of creating in it the primatial dignity, and of investing the abbot-primate, who would reside perpetually in Rome, with all powers to rule the various congregations, in everything that did not infringe on their autonomy. In April, 1893, the Pope's plan and desire was communicated to all the Benedictine abbots assembled in Rome. They expressed the wish for the creation of the primatial dignity in the order. By a brief dated July 3 of that year, Leo XIII., entering into these views, appointed to the dignity of first primate and abbot of St. Anselm's the Most Reverend Father Dom Hildebrand de Hemptinne, abbot of Maredsous in Belgium, of the Beuron congregation. A new era dawned for the Benedictine order. **The Cistercians,** on their part, had attracted the Pope's solicitude, and he undertook the unifying of the various Trappist monasteries. We may here remark that this name was given in the seventeenth century to the Cistercian reform effected by the Abbot de Rancé. The Trappist reform, in 1892, embraced 3,000 monks distributed between three congregations, namely, Meilleraie, Sette Fontane, and Westmalle in Belgium, occupying fifty-four monasteries. The common observance had only twenty-two abbeys, with a very limited number of inmates. Leo XIII. invited the three congregations of La Trappe to hold a general chapter in Rome under the presidency of their cardinal protector, and this congress met in October, 1892. It adopted the Pope's views as to uniform observance, a superior-general residing in Rome, &c. By a brief dated March 15, 1893, Leo XIII. approved of the conclusions reached and gave them the sanction of his authority. The general designated by the assembled Fathers to rule the whole order was the Reverend Father Dom Sebastian Wyart, abbot of Sette Fontane. He had been a Papal Zouave. Though wounded at Castelfidardo, he did not leave the service of the Holy Father until 1870. The new order received the name of **Order of the Reformed Cistercians** of Our Lady of La Trappe. This name of La Trappe, so austere, had appeared to the monks as not proper to retain; but the Holy Father



1. Approach to St. John Lateran's. 2. Portico of St. John Lateran's. 3. Cloister of St. John Lateran's. 4. Interior of St. John Lateran's. 5. Cloister of St. Paul's outside the Walls. 6. Interior of St. Paul's outside the Walls.

judged otherwise. On the contrary, the Congregation of Bishops and Regulars wrote to the Trappists, "This word Trappe having become a synonym for great strictness, it is useful that in an age so addicted to effeminacy and license of morals, this name continue to resound in the ears of the faithful, and that this very title prove that such a sort of life is approved by the Holy See." The re-establishment of unity in the order of the **Friars Minor** had also been a desire of Leo XIII.'s for many years. Perugia is close to Assisi. Cardinal Pecci, during his long episcopate in Umbria, saw around him many reminders of the life of St. Francis and, so to say, the traces of his footsteps imprinted on the soil. As he said himself, he was "extremely attracted by the idea and the form of the Franciscan institutions, and seeing that their secret virtue was very powerful in assuring Christian life, that that virtue was not of such a nature as to grow old and become languid, he gave his attention to the restoration and propagation of the **Third Order,** of which he became a member." Being placed in the highest eminence of the hierarchy, Leo XIII. resolved to make the Third Order flourish throughout the whole world. Accordingly he modified its rules, bringing them more into conformity with the needs of our time, and encouraged all the faithful to embrace it. He has spoken of the Franciscan Third Order in four Encyclicals, namely, "Auspicato," 1882; "Misericors," 1883; "Humanum genus," 1884; and "Quod auctoritate," in 1885. As regards the first **Franciscan order,** he showed no less interest in it. "There is scarcely any association that has given to virtue so many strict guardians, to the Christian faith so many heralds, to Christ so many martyrs, to Heaven so many citizens; there is scarcely an association in whose bosom we can count so many men who have shed lustre on and helped the progress of the Church and civil society itself. * * * * But it is certain that this abundance of happy results would have been still greater and more constant had the bond of union and concord always remained very close and such as it was in the first age of the order; indeed, the more united virtue is the stronger it is, and it is weakened by separation, says St. Thomas. This truth St. Francis had understood; but, unfortunately, in the times that followed, some of the friars wished to effect slight changes in the rules which they thought too severe. Accordingly there was a secession which gave their origins on the one hand to the **Observantines** and on the other to the **Conventuals.** Among the former was formed the family of **Capuchin Friars,** and this was the origin of a division into three groups. As regards the order of the Conventuals and also the Capuchins, Leo XIII. did not wish to make any innovation. These religious are justly famous for eminent merits and the renown of their virtues. But as regards the others, known especially by the name of Friars Minor, they observed different rules according to the branch of the order to which they belonged. They were in reality

divided into four branches, namely, the Observantines, the Recollects, the Discalced or Alcantarines, and the Reformed. All, moreover, though each branch had its own privileges, statutes, usages, and novitiates, acknowledged one and the same head, the Minister General of the Whole Order of Minors. But as Leo XIII. wished to restore unity and the primitive fervor, he directed his attention to two points, namely, the necessity of abolishing the privileges of certain collectivities and that of subjecting to uniformity all the Friars Minor, no matter where they may be, as regards the rules of a single discipline. Without a doubt these privileges were opportune and fruitful in the time in which they were sought after, but, the times having changed, they are now so far from aiding in the observance of the rule that they seem rather to embarrass it, said His Holiness. Yet, realizing the importance of the subject, the Pope wished to ask for the light of counsel and the prudence of judgment of those who were chiefly competent. In the first place, the representatives of the whole order of the Friars Minor having assembled in congress at Assisi in 1895, with Cardinal Mauri presiding, Leo XIII. ordered that each representative be interrogated and gave his opinion on the idea of collecting together all the members of the family of St. Francis. The majority declared for union. Members of the congress took concern even in drawing up a common constitution, with a view to fusion. The acts of the congress were submitted to the Congregation of Bishops and Regulars, which weighed the arguments presented, and revised and corrected the rule recently formulated. Then the cardinals of the Congregation declared in favor also of the reorganization of the order in unity. Accepting this conclusion, the Pope, on October 4, 1897, published an Apostolic Constitution re-establishing unity in the order of the Friars Minor. There was complete submission to this rule. The Friars understood that a new era had dawned for their order. The following year Leo XIII. wished to show his good will to the Minister General of the Order of Friars Minor, and accordingly, on November 25, 1898, addressed to him an important letter in which he said: "We desire nothing so ardently as to see the Franciscan order, rich in so many merits and of such a high name, continue to flourish without interruption. We even wish that it take a step farther in the observance of the rules, in the practice of virtue, and in the study of the most excellent sciences." On this subject the Pope drew up directions and gave advice. These are connected with the study of theology and Sacred Scripture, and with preaching and the propagation of the Third Order. In the study of **theology and philosophy,** the course to be followed is that marked out by St. Thomas Aquinas. "In truth, the progress of human thought is incessant; science and doctrine are making almost daily progress. Who, then, would refuse to make a judicious use of the knowledge due to the erudition and labor of the moderns? Nay more, we should gladly borrow from these

sources all they produce that is just and useful, all that is not contrary to the truth revealed by God. But true philosophers should depend on St. Thomas Aquinas for the principles and foundations of their teaching." As regards the sacred books, we should seek a solid and faithful explanation of them. It is important not to sacrifice more than is reasonable to certain new opinions, not because they are new, but because most of the time they lead us astray. There is a way of devoting ourselves safely to such works, and that way is to listen to the Church. Preaching is a Divine ministry; its object is the salvation of those listening to it. There is nothing more shocking than to see heralds of the Gospel developing foreign or useless or too exalted subjects. In these conditions the preacher wastes a little time on the ears, but the multitude is sent away with as little knowledge as it had on coming. The **ministry of preaching** requires a serious preparation. History tells us that the Blessed Francis and his most eminent disciples devoted themselves entirely to the people. More than ever is it on the people that rests to a large extent the salvation of States. Accordingly, "to study closely the multitude that is so often a prey not only to poverty and hard labor, but also to all sorts of stumbling blocks and dangers; to aid it lovingly with teachings, with advice and with consolations, is the duty of both regular and secular priests. In the last place, it is of great importance to propagate the **Third Order of St. Francis,** which can render the greatest services to society. Its object, the sweetness of its laws, the benefits that may be expected from it, should be made known by preaching, writings, assemblages, and all other means that seem efficacious." Malevolent commentators on this letter pretended that as the Pope pointed out only St. Thomas Aquinas as the master to be followed in the studies of the Friars Minor, they could no longer follow the doctors of their own school, especially St. Bonaventure and Duns Scotus. The Sacred Congregation of Bishops and Regulars, on September 19, 1899, hastened to belie these attacks officially. "His Holiness," Cardinal Vannutelli wrote, "has by no means had the intention of revoking No. 245 of the constitutions of the order, which says: 'Let professors apply themselves to following in philosophical and theological teachings the old Franciscan school, without neglecting the other scholastics.'"

As the month of September, 1900, brought the fiftieth anniversary of the discovery of **the relics of St. Clare,** which took place at Assisi in 1850, under the Pope's own eyes, who was then bishop of Perugia, solemn festivities were held at Assisi in celebration of the anniversary. Leo XIII. wished on this occasion to show his veneration for St. Clare. "The favor that won the Blessed Francis for the city of Assisi," the Pope wrote, "has also been enhanced by the renown and virtue of Clare, who was the first pupil of that same father, who practised virginal purity in a most remarkable manner and made it reign around her." The

Pope then tells how he was a witness to the finding of the saint's relics. The Franciscan army now numbers 18,000 Friars Minor, 9,000 Capuchins, 1,400 Coventuals, 12,000 Poor Clares, 34,000 Franciscans of the regular Third Order, and several millions of Tertiaries living in the world and scattered over the whole earth. It is not only in numbers, but also in holiness, that the Franciscan order remains one of the great hopes of the Church.

On the subject of the religious orders it remains for us to mention other important measures adopted by Leo XIII. Abuses had crept in on certain points of discipline relative to the confession and communion of the **religious who are not priests and nuns.** The decree "Quemadmodum" of the Congregation of Bishops and Regulars issued an order on this point on December 17, 1890. 1, His Holiness annuls and abrogates all the provisions of the rules of religious congregations that order or advise subjects to give to their superiors and superioresses an account of their conscience, no matter in what way it may be done. But this does not prevent subjects from opening their hearts of their own accord and freely to their superiors so as to receive in consequence advice and direction for the acquiring of the Christian virtues. 2, His Holiness enjoins prelates and superiors not to refuse the extraordinary confessor to their subordinates, on any occasion on which the needs of their conscience lead them to make a request to this effect. 3, His Holiness annuls all the provisions of the constitutions of religious communities of men or of women who restrict to certain days permission to approach the Holy Table. It is to the confessor alone that belongs the duty of fixing, in accordance with the general rules, how often and when the members of religious orders should receive Communion. On March 27, 1896, another decree of the Congregation of Bishops and Regulars promulgated the following regulation in regard to **religious collections.** The use of collecting is meritorious, but difficult. It should be undertaken for reasons of faith and charity. Nuns cannot beg without the permission of the bishop in whose territory they live, and, if they go outside of their diocese, they must have a fresh authorization from the local bishop. Authorization is not necessary, however, to receive spontaneous offerings coming from various sources, or even to solicit them by letter. The bishop of the place in which the nuns reside must authorize collecting only in the case of **real necessity.** If the collecting done in the diocese suffices, authorization to collect outside must not be given. This authorization must be granted by a gratuitous letter of recommendation. Begging sisters remain under the supervision of the respective ordinaries. A bishop should not admit them to beg in the territory of his jurisdiction except after requiring to be shown to him the letter of recommendation from their own bishop. If perchance they give ground for complaint, he must oblige them to return to their homes. These sisters must be of serious mind and mature

age. They must never continue begging more than a month in their diocese, or more than two months outside. They must every day attend to their ordinary exercises of piety and hear Mass. As to their travels, lodging and conduct, they should take all the precaution advised by prudence. Never should they go alone, nor separate, but in case of absolute necessity. In other respects, they should solicit alms with humility, without arrogance, and without insisting, observing in all things the orders and advice of their superiors.

An important constitution issued on December 8, 1900, regulated ecclesiastical legislation in regard to congregations **professing the simple vows.** They are divided into two categories, the first being that of diocesan congregations not yet recommended or approved by the Holy See, and the other that of congregations whose rules the Holy See has recognized or whose institutions it has recommended. In all that concerns the congregations not recommended by the Holy See, Leo XIII. decreed as follows: The bishop must not receive into his diocese any **congregation recently founded** without having thoroughly examined its rules, &c. No religious house depending on a new congregation can be established without the consent and approval of the bishop. Bishops, instead of founding and approving a new congregation, would act to better purpose by adopting one taken from among those already approved. They should not permit the establishing of any congregation devoid of the funds necessary for the support of its members. Congregations living on alms or religious families of women attending the sick at home day and night will be approved only with great precaution and even with difficulty. It must not be permitted anywhere that sisters open houses in which men and women coming from outside find lodging and food in return for money. A diocesan congregation can pass into a new diocese only with the consent of the two respective bishops. Bishops must examine both novices and professed. They may release the sisters from their vows, except that of perpetual chastity. Superiors are elected by the sisters, but the bishop has full power to confirm or annul the election, as his conscience dictates. He has a right to visit the houses of the diocesan congregations and to inquire into the condition of their finances. He regulates whatever relates to confession, preaching, &c. In all that concerns the congregations whose rules the Holy See has recognized or whose institutions he has recommended or approved, Leo XIII. lays down the following precepts: It belongs to the heads of the congregations to **admit candidates** to the taking of the habit and to the profession of the vows. But, when there is question of women, the bishop examines the novices before they take the habit and pronounce the vows. No bishop has the right to modify the constitutions approved by the Apostolic See. Yet it is the privilege of the bishops to permit or to prohibit the founding of new houses, the erecting

of new churches, the opening of public or semi-public oratories, the celebration of worship in private oratories, the exposition of the Blessed Sacrament, &c. Novices are subject to the bishop from the point of view of conscience, and in their external conduct they are subject to him in all that concerns censures, reserved cases, release from vows not reserved to the Pope, the ordering of public prayers, dispensations, &c. If men living in religion wish to be **promoted to Holy Orders,** they must be proposed by their superiors, furnished with releasing or testimonial letters required by law, especially in what concerns the title of sacred ordination, &c. In regard to matters of the spiritual order the congregations are subject to the bishops, in what concerns preaching and the celebration of the Holy Sacrifice As regards the congregations of women, the bishop designates confessors as well ordinary as extraordinary, and also for the congregations of men in which no one is promoted to Holy Orders. The administration of the property owned belongs to the superiors general and to their councils. The bishop cannot require that an account of them be rendered to him. If funds have been given or bequeathed to a particular house with the view of providing for worship or for a work of local beneficence, the superior of the house will administer them, but only after consulting with the bishop.

HEN the religious orders were menaced **in France** by the introduction into the Chambers of **a bill on associations,** Leo XIII. took up their defence in a famous letter, dated December 25, 1900, to Cardinal Richard, archbishop of Paris. The Pope in the first place brings out into clearest day the reason for the existence and the advantages of the religious orders. Their purpose is to acquire Christian perfection by practising the Evangelical counsels, to which our Lord has called strong and generous souls throughout the whole course of the ages. That is their object. "Having come into being under the influence of the Church, whose authority sanctions their government and discipline, the religious orders form a choice portion of the flock of Jesus Christ." Their promises made freely and spontaneously, after having been secluded in the reflections of the novitiate, have been esteemed and respected by all ages, as sacred things, as the source of the rarest virtues. Wherever the Church has been found in possession of liberty, wherever the natural right of every citizen to choose the kind of life agreeable to his tastes and his moral perfection has been respected, religious institutions have arisen, the spontaneous product of the Catholic soil. But it is not to the Church alone that they have rendered **invaluable services,** it is **to**

civil society itself. They have had the merit of preaching virtue to the multitudes by the apostolate of example as well as by that of precept, of forming and embellishing minds by the teaching of the sacred and the profane sciences, and of increasing by brilliant and durable works the patrimony of the fine arts." While their doctors were shedding fame on the universities, often had other members of religious orders penetrated into inhospitable regions, and, watering, clearing, braving all fatigues, cultivating with the sweat of their brow souls at the same time as the land, they founded around their monasteries and under the shadow of the cross **centres of population** that became flourishing towns or cities, mildly governed, where agriculture and industry began to take their upward course. People saw emerge from the cloisters legions of apostles, eminent for sanctity and doctrine who, valiantly offering their aid to the bishops, exerted on society the most beneficent influence by appeasing discords, by extinguishing enmities, by bringing the peoples back to a sense of duty, and by restoring to honor **the principles of** the Christian religion and of **civilization.** Such are the merits of the religious orders. Their virtue shines with a brilliance that no accusation and no attack has been able to tarnish. They are the glory of the Church, but the special and striking glory of France. The Holy Father shows their beneficent influence to the advantage of charity, religion, and country. Along with the Gospel they have borne to the extremities of the earth the name, language, and prestige of France.

It is evident that the disappearance of these champions of Christian charity would cause irreparable damage to the county and to the world, would be **an assault on the liberty of souls** and on the liberty of the Church, and would imperil the traditional protectorate of the Christians that France has exercised in the East for a long time past and that has won for her an influence beyond comparison. It is impossible to expect fruit from a tree whose roots have been cut. Leo XIII.'s letter dissipated many misunderstandings and shed light on all minds of good faith. Yet nothing was to stop the sectaries then in power. Freemasonry had given the order of **war to the death on the religious orders,** not only in France, but also in Spain, Portugal, and even in America. The bill on religious associations, or rather against the congregations, was therefore passed into law with a high hand. No religious order thereafter could exist in France unless it were authorized by a law, a law perpetually revocable, moreover, by a mere decree issued by the council of ministers. It was **suppression or exile** for a large number of congregations. As regards the authorized congregations, while leaving to them a very hard life, the government reserved the perpetual right of suppressing them with a mere stroke of the pen. They could no longer move but under a Damocles sword skillfully sharpened and ever menacing. On receiving word of this assault against the Church and against the most sacred liberty having been carried out,

Leo XIII. again raised his voice. Addressing the superiors general of the religious orders and institutes, he thus expressed **his profound sorrow**: "Holy Church feels at one and the same time wounded to the quick in her rights and seriously shackled in her action which, to be used freely, needs the concurrence of the two classes of the clergy, the secular and the regular. Indeed, whoever touches her priests or her religious, touches the very apple of her eye. For our part, we have tried by all means to turn aside from you a persecution so unworthy. * * * * We emphatically disapprove of such laws, because they are **contrary to both natural and Evangelical right**, confirmed by a constant tradition, to associate in order to lead a sort of life not only honorable in itself, but especially holy; contrary also to the absolute right which the Church has to found religious institutes exclusively subject to her authority, to aid her in the carrying out of her divine mission, while producing the greatest benefits in both the religious and the civil order." The Holy Father then strove to pour into the hearts of the religious consolation and comfort. With Christ's blessing, and the reliable testimony of conscience, you, he said to them, will carry away with you the gratitude of all honest men. All those who are interested in peace and in the prosperity of their country feel that there are no citizens more devoted and more useful than the members of the religious congregations, and they tremble at the thought of losing, in losing them, the precious advantages that flow from their existence. "Among the men of the world distinguished by their position and their knowledge of social needs there are not wanting upright and impartial minds that rise to praise your works, to defend your inviolable rights as citizens and your even more inviolable liberty as Catholics. Assuredly, it suffices not to be blinded by passion to see how little foresight and nobleness it shows to strike down men who, without hoping or asking for anything for themselves, devote themselves wholly and entirely to the service of society. Yet, dear children, adore with confident humility **the designs of God**. If He sometimes lets the right give way to violence, He permits it only with the higher views of greater good; moreover, it is His custom to succor efficaciously and by unforeseen ways those who suffer for Him and confide in Him. If He places obstacles and contradictions in the way of those who profess in their condition Christian perfection, it is in order to try and to strengthen their virtue; it is more particularly to strengthen and to temper their souls exposed to being weakened in a long peace. Try, then, to correspond with these paternal views of God. * * * Let your thoughts be exalted, your resolutions generous, and your zeal indefatigable. Since, in the misfortune of the times, you find yourselves either already stricken or menaced by the **nefarious laws of dispersion**, you will acknowledge that the circumstances impose on you the duty of defending more zealously than ever the integrity of your religious spirit against the dissipating contact of the world and

of holding yourselves ever ready and armed against every trial. * * * * * It was thus acted a large number of your predecessors in even more troublous times. It was thus they handed down to you a rich inheritance of invincible courage and of sublime virtues. Show yourselves worthy of such fathers and of such brothers, so that all of you may be able to say, while justly glorying: 'We are the sons and the brothers of the saints.'" This letter was written on June 29, 1901, and the bill became a law two days later. Shortly afterwards, several superiors having asked the Holy Father whether they could **request the authorization prescribed** by article 13 of the law on associations, the Sacred Congregation of Bishops and Regulars answered in the Pope's name: "The Holy See reproves and condemns all the provisions of the new law which infringe on the lawful rights, prerogatives, and liberties of the religious congregations. Nevertheless, to obviate very serious consequences, and to prevent in France the extinction of the congregations that are doing so much good to both religious and civil society, it is permitted that the unrecognized institutes ask the authorization of which there is question, but only on **the two following conditions:** 1, Let them present not the old rules and constitutions already approved by the Holy See, but only a draft of statutes that answers the various points of article 3 of the Ruling; these statutes may without difficulty be submitted to the approval of the bishops. 2, In these statutes, which may be presented, let a promise merely be made to the ordinary of the place of that submission which is in conformity with the character of each institute. Consequently, not to mention the purely diocesan congregations that depend completely on the bishops, let the congregations approved by the Holy See and covered by the Apostolic Constitution 'Conditæ a Christo,' published by our Holy Father Pope Leo XIII. on December 8, 1900, promise submission to the bishops in the terms of this same constitution; as regards the regular orders, let them promise submission to the bishops in the terms of the common law. Now, according to this common law, as you know very well, the regulars depend on the bishops for the erection of a new house in the diocese, for the public schools, the asylums, the hospitals and other establishments of this sort, the promotion of their subjects to orders, the administration of the sacraments to the faithful, preaching, the exposition of the Blessed Sacrament, the consecration of churches, the publication of indulgences, the erection of a confraternity or pious congregation, and permission to publish books; in the last place, the regulars depend on the bishops for all that concerns the charge of souls in those places in which they are invested with this ministry." These instructions were written on July 10. Cardinal Gotti, prefect of the Congregation of Bishops and Regulars, in transmitting them to the bishops of France wrote to the prelates confidentially: "The reading of the inclosed document will not fail to attract your attention to the exceptionally grave point of

the exemption of the regulars whom the Holy See absolutely wishes to keep intact. The regulars, in truth, though exempt, depend on the bishops as to several points. But if, on the one hand, the Holy See wishes to maintain their submission to the bishops, it cannot, on the other, tolerate that, in the other cases, the direct and immediate exercise of its supreme authority over the orders and institutes to which it has granted exemptions may be overlooked or lessened."

The Associations Law **had three objects in view,** namely, to enable the government to declare null and void, without process of law, any association which, in character, design or influence, was deemed contrary to existing laws; to force native associations to recognize the State as their source of power, thus reviving the monstrous doctrine that the State may dictate in religious matters; and to force associations in France controlled from abroad to show cause why they should be permitted to exist within the jurisdiction of the Republic. When the year 1901 opened all the religious orders combined had in France 152 male and 1,511 female communities conducting 16,468 establishments, embracing schools, reformatories, asylums and hospitals. From July 1, 1901, the day on which the bill became a law by receiving the President's signature, six months were given the orders in which to apply for authorization; the time was afterwards extended for three months, and then for three months more. In the meantime by far the greater number of those for men had dissolved, knowing that **authorization would be refused** to them. Fearing the result of the forcible dissolution and dispossession of the communities of women, M. Waldeck-Rousseau resigned as premier, and was succeeded by Senator Combes, an apostate ex-ecclesiastical student. Under the direction of this new head of the ministry, most harrowing and even disgraceful scenes were enacted during the summer of 1902. At this **crusade of infamy** even enemies of the Church in other countries stood aghast. One of them, an American of strong anti-Catholic bias, Walter Littlefield, said in the *North American Review* for October of that year: "It was natural that the extraordinary religio-militant demonstrations which France has witnessed this summer should arouse keen interest throughout the world. It was natural, too, that widespread sympathy should be felt for those servants of the Roman Catholic Church who were the victims of a law which seemed to strike at **the very root of individual liberty.** The record of events as transmitted by cable offered encouragement, if not absolute justification, for the sympathy aroused. Between June 27 and August 20 nearly 2,500 schools and seminaries controlled by religious orders were closed by decrees signed by the President of the Republic. Often the execution of these decrees was attended by acts of violence. In certain Departments, **so formidable was the resistance** the people offered that the police at the command of the local prefects was found to be insufficient, and the military was employed. Scenes of

great dramatic and human interest took place, particularly in west Brittany and in the Vendée south of Brittany. At Lanouée 600 nuns and peasant women, armed with scythes and pikes, defended a school until dispersed by the soldiers. At Saint-Méen a conflict between the enraged populace and the soldiers was narrowly avoided. A school at Plondaniel was heavily barricaded and the Lady Superior said to the gendarmes sent to expel her: 'You see our defences. You must shoot us before we yield. There will be bloodshed if anyone attempts to enter.' The Lady Superior at Landerneau convent said: 'Like true Bretons, we will yield only to force. The women and other people who are guarding the school night and day have given us a courageous example.' The common people were not alone in championing the cause of the Sisters. At Sully the Marquise MacMahon, daughter of the Duc de Chartres (an Orleans princess), took her place with the nuns in the local convent and was forcibly expelled with them. In the same manner the Duchesse de Braganza stood by the nuns of St. Benedict. Two **officers of the army,** Colonel de Saint-Rémy and Commandant Le Roy Ladurie, refused to obey orders to expel nuns, on the ground that they were Christians first and soldiers afterwards. These are only a few of the incidents attending the execution of the decrees. In the meantime public meetings were held in various towns where the action of the government was condemned with mighty vociferation. Certain local courts of appeal declared the placing of seals on the school doors illegal. **Several magistrates resigned** rather than prosecute those who had met the police and soldiers with assault. Even prelates of the secular clergy begged the government to give the Sisters more time. A delegation of Parisian society ladies waited on Madame Loubet praying that she would use her influence with her husband to stop **'this monstrous outrage.'** It was all in vain. Decrees of closure continued to be signed and enforced. By the last of August the work was complete. Every school in France, which had not willingly acknowledged the authority of the State, had been closed. At the eleventh hour the government made this concession: the schools might be reopened with lay teachers (!), pending the settlement of the estate." Such were not even a tithe of the outrages perpetrated in the name of law! Before the end of the year **only five religious orders,** or rather congregations, were left in France, and these still at the mercy of the government's whim. But as persecution always brings a revival of religious fervor, we may live to see a decided reaction in the near future, especially when the pernicious monarchical factionalism among the Catholics disappears, in obedience to the wishes, prayers and advice of Leo XIII. Soon afterwards two curious contrasts with so-called Catholic France were presented when, early in 1903, Protestant Germany readmitted the Jesuits and schismatic Russia gave permission to all Catholic orders to settle and work within its territory.

THER trials were in succession to afflict Leo XIII.'s heart. In consequence of the war between Italy and Abyssinia, and especially after the battle of Adua, many **Italians remained prisoners** in the hands of the Negus Menelek. Deeply affected at their lot, the Pope resolved to ask for their release and to send for that purpose an embassy to the Abyssinian ruler. With the object of eliminating from this mission every political idea, and with the hope that he would meet with a more welcome reception, the Holy Father chose as negotiator Mgr. Cyril Macarius, bishop of the United Copts. The Copts recognized as the founder of their Church St. Mark, who was also the father and evangelizer of the Abyssinians. The envoy arrived at Adis Abbeba, capital of the empire, on August 11, 1896. Menelek had sent a numerous escort to meet him, and granted him a solemn audience on the 12th. Leo XIII.'s ambassador betook himself to the imperial palace, where the fifty members of the Abyssinian clergy were waiting for the purpose of accompanying him to the king's presence and that of the court. **Received amid great pomp,** he explained the object of his mission and handed to His Majesty a letter from "Leo XIII., Pope, to the Most Powerful Menelek, Negus Negesti, Emperor of Ethiopia." **In this letter the Holy Father said:** "You were pleased some time ago to welcome with a spontaneous act the beginning of our pontificate, and, ten years later, on the occasion of our sacerdotal jubilee, you gave us a fresh testimony of your courtesy. These proofs of good will have gladdened our heart; they honor yours. Accordingly, it is to your heart as a monarch and as a Christian that our words are now addressed in order to persuade you to do an act of sovereign generosity. Victory has left many prisoners in your hands. They are vigorous young men worthy of respect, who, in the flower of age and at the dawn of finest hopes, have been wrested from their families and their country. Their captivity augments neither the measure of your power nor the extent of your prestige; but, the longer it is continued, the deeper is the sorrow in the hearts of thousands of **innocent mothers and wives.** As for us, absorbed as we are in the holy mission which our Lord Jesus Christ has entrusted to us, and which extends to all Christian nations, we love them as sons. Receive the request, then, which the heart of a father makes of you, in the name of the Divine Trinity, in the name of the Blessed Virgin, in the name of all that is dearest to you in this world: deign without delay to restore them to liberty. Most powerful Negus Negesti, do not refuse to show yourself magnanimous in the eyes of the nations. Record **this glorious page** in the annals of your kingdom! What, after all, are the pitiless rights of war alongside the rights and duties of human fraternity? God will render

you a rich reward for this, for He is the All-merciful Father! A thousand voices will be raised in chorus to bless you, and ours will be the first to make itself heard. Meanwhile we implore Heaven to send down upon the Royal Family all desirable blessings." "The Pope is the father of all of us," the emperor replied; "he is privileged to write to us and to express his wishes. We will see each other again and converse especially on this subject." Mgr. Macarius spent fifty days at Adis Abbeba, during which he received the most **marked attention from the Negus,** the clergy, and the Abyssinian chiefs. The Italian prisoners were enabled to see him and receive the consolations which he had brought to them in the Pope's name. He could take note of the situation of each of them, and, even at Menelek's order, a handsome monument was put at his disposal so that he could **celebrate Mass in the presence of the prisoners,** to the number of 1,300. Their liberation had been decided on when an unforeseen event occurred. Though the period of hostilities between the Negus and Italy had been officially closed, the Italians attacked and captured Daelwyk. Menelek was extremely irritated at this, and all his distrust of the feelings of the Italians was reawakened. Nevertheless he appreciated the nobility and grandeur of Leo XIII.'s act, and wrote a letter to him which he charged Mgr. Macarius to deliver. In this **message to "Leo, Conqueror of the tribe of Juda,"** from "Menelek, Elect of the Lord, King of the Kings of Ethiopia," the latter said: "I have received through Mgr. Macarius the paternal letter in which Your Holiness, after having graciously reminded us of our former relations, appealed to my feelings of clemency in favor of the Italian prisoners, whom the will of God has delivered into my hands. I may add that Your Holiness could not have chosen to interpret your sentiments an envoy more eloquent and more sympathetic than His Excellency Mgr. Cyril Macarius. I have been deeply moved on reading the admirable letter of the common father of Christians and listening to the language of his illustrious envoy; and the first impulse of my heart had been to give to Your Holiness the satisfaction which you asked of me so nobly, for I also weep for the many innocent victims of this cruel war, which I am conscious of not having provoked. Unfortunately, my ardent desire to comply with the wishes of Your Holiness was marred by the **unforeseen action of the Italian government,** which, after having expressed to me the desire to conclude peace and to restore friendly relations between us, continued to act towards me as if we were still at war. My duty as King and Father of my people forbids me, under these circumstances, to sacrifice the only guarantee of peace that I have in my possession to the satisfaction of pleasing Your Holiness and myself. It is with the deepest sorrow that, after having weighed everything in my conscience as a monarch and as a Christian, I am compelled to postpone to a more favorable opportunity the testimony of **affection and high esteem** which I would

have wished to give to Your Holiness. I hope the great voice of Your Holiness, to which all Christians listen with respect, will be now raised in favor of the justice of my cause, which is that of the independence of the people whom God has entrusted to me to govern, and that you will thus very soon bring about the realization of our common desire to restore to their families those who have been separated from them. Meanwhile I can reassure Your Holiness as to the lot of the Italian prisoners, whom I have not ceased to protect and to treat in accordance with **the duties of Christian charity,** and to whom, in consideration of Your Holiness, I will also grant special favors, if possible." This letter was dated October 1, 1896. A few weeks later peace was definitely concluded between Menelek and the Italian government, and the Negus, faithful to the word he had given to the Pope, lost no time in **delivering up the prisoners.** The patriotic and paternal act of Leo XIII. had meanwhile been the occasion of **strange outrages and calumnies** which the Italian government allowed to be committed with the utmost freedom. It was the continuation of the campaign led or authorized in order to dechristianize Italy. For a long time past, by means of books, newspapers, schools, circles, theatres and public lectures, the authority of the Church and the chief provisions of her moral teaching had been most fiercely attacked.

Leo XIII. had tried to set up a bulwark by all the pacific and legal means in his power. He had especially recommended the Catholics of Italy to defend the faith and the great social principles by word, by the press, by works of charity, by associations, and by congresses. In answer to his appeal hundreds of associations and committees had come into existence in various regions at the initiative of the clergy and of the faithful. Their indefatigable zeal had brought into existence on all sides rural funds, economic cookeries, night shelters, circles of recreation for festivities, works of catechetical instruction, of assistance for the sick, of protection for widows and orphans, and all sorts of institutions of beneficence. But in 1898 there broke out in various parts of Italy **riots, risings and other disorders.** The government could have discovered their authors and abettors among the adversaries of the Catholic doctrines, who excite minds to all unbridled desires. Instead it laid upon the Catholics the accusation of being disturbers of order, made the blame and the harm done by the seditious movements fall upon them, and adopted against the Catholic institutions a whole series of persecuting measures. Then the noblest representatives of the Catholic press were cast into prison, their newspapers suspended or suppressed, the diocesan and parish committees proscribed, congresses dispersed, and a number of works of beneficence and piety menaced or dissolved. In a few hours of storm, the patient, charitable, and modest work realized during long years by so many noble intellects and generous hearts was ruined. Leo XIII. protested against these **excessive and odious**

measures, pernicious to the material and moral interests of the Italian populations. To this effect, on August 5, 1898, he issued an Encyclical to the bishops and people of Italy. "We point out this condition of affairs to our children of Italy," he said in closing. "But if our sorrow is great, no less great is our courage. * * * * We will not cease to love this beautiful and noble nation in which we have seen the light of day, happy in spending the last remains of our strength to preserve to it the precious treasure of religion, in keeping her children within the honorable sphere of virtue and duty, and in comforting their misfortunes as much as lies in our power."

In the previous year, at his own expense and with royal munificence, the Pope had ordered the **restoration of the Borgia apartments** in the Vatican. On March 8, 1897, he enjoyed the pleasure of taking part in their inauguration. There had been invited the members of the Sacred College, the diplomatic corps, and the high dignitaries of the Papal court. Leo XIII. took his seat on the throne erected in the Leo X. hall, which forms the first and chief room of the apartments famous for the paintings of the Umbrian artist, Pinturicchio. He expressed to Count Vespignani his satisfaction on account of the work so remarkably carried out in the architectural section, and to Professor Seitz, director of the Vatican decorations, in regard to the pictorial and artistic portion. The latter, at the invitation of the Holy Father, then delivered an address on the restoration ordered by His Holiness and on the history of the rooms. These are situated on the first floor of the Vatican, and they are called the Borgia rooms because they served as private apartments for Pope Alexander VI., the second Pope of the Borgia family. The first room, that of Leo X., is adorned with delightful frescoes by Pinturicchio, retouched by John of Udina and Pierni del Vaga. The frescoes of the other rooms refer to the mysteries of the life of our Lord and of the Blessed Virgin, to the lives of various saints, to scenes from the Old and the New Testament, and to real or symbolical personages. Leo XIII. had them reproduced in phototypes and made **an admirable album** of them, prefaced with a commentary by Father Francis Ehrle, prefect of the Vatican library, and by Commander Stephenson, director of the numismatic museum of the same palace. A copy in oak binding, adorned with the Papal arms, was presented by the Pope to all heads of States. On March 1 following, on the occasion of the anniversary of his coronation, Leo XIII., answering an address from the Sacred College, expressed his joy at the restoration of the Borgia apartments. "**Art is associated with Christianity** by indissoluble bonds," he said, "because it finds new inspirations in faith, and because it has found a generous protection in the Church and in the Popes. The idea is a foolish one that the free soaring of genius does not harmonize very well with the immutability of dogma. The Vatican suffices to show in action the marvelous alliance of true

beauty with true religion." In the same discourse the Pope, taking up another order of ideas and returning to religious concerns; exclaimed: "It seems that the character of the present times is better calculated to nourish than to extinguish hope. A movement in the direction of union, indeed, occupies and governs the present generation. Among peoples, different in race and language, separated by infinite oceans and continents, there runs, in spite of everything, **a deep feeling of fraternity,** of which the other ages were ignorant. Now, why should not God, who knows most wisely how to take good from everything and even from evil, wish to convert and transform these human inclinations to the benefit of the unity of faith?" The restoration of the unity of faith among all the Christian communities of the world was the Pope's incessant aspiration. It was to this end that his thoughts were directed when, on May 9, 1897, he published the **Encyclical on the Holy Ghost.** "To-day, as we see the end of our life approaching, we feel more keenly than ever desire to recommend to the Holy Ghost, who is vivifying love, the work of our apostolate." The Pope anonunced that he was going to speak of the presence and of the marvelous power of the Holy Ghost, whether in the Church in general or in each soul. At these tones full of exalted doctrine, warmth and unction, the mind is brightened and the heart touched. All that Sacred Scripture and theology teach in regard to the Holy Ghost is summed up by the Holy Father in a few pages of splendid elevation and most instructive simplicity. No other production of his perhaps more strongly suggests the idea of divine inspiration.

The year 1898 brought the third centenary of the death of the **Blessed Peter Canisius,** whom the Catholics of Germany, Austria and Switzerland prepared to honor with solemn festivities. On this subject Leo XIII. wrote to them an Encyclical which had a very important effect in those countries. After having bestowed due praise on the life and apostolic works of Peter Canisius, the Holy Father sets him up as an example, and asks Catholics to lavish their sovereign attention on the **Christian training of children** and youth in schools, colleges and universities. "If there ever was a time which should have asked of science and erudition weapons to defend the Catholic faith, it certainly is our age, in which rapid progress in all the branches of civilization often furnish the enemies of the Christian faith with an opportunity to attack it. It is the same elements of strength that we must devote to repelling their charge. We must occupy the vantage ground before they do, snatch from them the weapons with which they are striving to break every bond between God and man. * * * * Faith not only is in no way hostile to science, but is as it were the crowning of it. Faith can so well unite with philosophy that the lights of both are mutually strengthened. Nature is not the enemy, but the **companion and auxiliary, of religion.** Lastly, the inspirations of the latter enrich not only all species of the branches of knowledge, but also fortify

and vivify letters and the arts." Leo XIII. puts Catholics on their guard against mixed schools. "That is a very perilous education in which religion is slighted or ignored. * * * * To organize teaching so as to eliminate from it every point of contact with religion is to corrupt in the soul the same germs of beauty and of honesty, it is to prepare, not defenders of the fatherland, but a pest and a scourge for the human race." It is necessary not only "that religion be taught at certain hours, but that all the rest of education exhale as it were a perfume of Christian piety." If this aroma does not penetrate and does not reanimate the spirit of the masters, instruction will produce only little fruit and will often be followed by serious consequences.

An important **constitution on the Index,** that is to say, on the prohibition and censure of books, was published by the Pope on January 25, 1897. Recalling the obligation of the pastors of the Church to see to it that faith and morals do not receive any impairment, the Holy Father shows that this task is especially necessary in our time, when minds are a prey to an unbridled licence, when almost all the doctrines of Christ are attacked and imperiled. There is no worse scourge than that of bad books; they poison souls. The early ages of Christianity were witnesses of the zeal exerted on this subject by St. Paul, the Fathers, and the Councils. Among the Roman Pontiffs, Anastasius I. condemned by a strict decree the pernicious books of Origen, Innocent I. those of Pelagius, and Leo the Great those of the Manicheans. Likewise in the course of the ages apostolic sentences were issued against the fatal books of the Monothelites, Abelard, Marsilius of Padua, and John Huss. Again at a later date, in consequence of the discovery of printing, Alexander VI. and Leo X. published laws appropriate to the times and manners to regulate what **pertained to the printing of books.** Later on Paul IV. prepared a catalogue of the books of which the faithful must not make use. The Fathers of the Council of Trent ordered the preparation and publishing of the **Index of forbidden books,** and the rules to be followed in the publishing, reading and use of books. According to the opportuneness of the circumstances, the Popes afterwards revised certain decrees and allowed others to fall into disuse. The Fathers of the Vatican Council, deeming it useful to modify the rules of the Index, especially as applied to France, Germany, Italy, &c., prepared and presented a request on this subject. As time was wanting for the famous assembly to comply with this request, Leo XIII. thought it was his duty to attend to the matter. He adopted two measures on this subject. "We have ordered in the first place," he says in his constitution of January 25, 1897, "that the Index of books be revised with great care; and then that after this examination the said Index be published." Besides, he revised the whole legislation relative to the prohibition and censure of books and published **new general decrees** on this point, they alone hav-

ing the force of law. By these general decrees are forbidden especially: Books of heretics treating of religion; translations of the Sacred Scriptures not approved by the Holy See or the bishops, or made by non-Catholic writers; books treating of divination, magic, apparitions of spirits, unless these books are approved by ecclesiastical authority. Books concerning indulgences, liturgical and prayer books printed without authorization are prohibited. Newspapers and periodicals which designedly attack religion and sound morals should be proscribed. Authorization to keep and read condemned books may be granted by divers Roman congregations, and by the bishops in regard to certain books and in urgent cases. Books already condemned cannot be published anew; nor can writings concerning causes of beatification and canonization, and decrees of the Roman congregations, be published without special authorization. **The approving of books** belongs to the ordinary of the place in which they are published. To him are submitted all books that treat chiefly of religion, morals, or ecclesiastical history. The **penalties inflicted** on those transgressing the general decrees are as follows: "1, Whoever reads, without authorization, books by apostates or heretics sustaining heresy, or books by no matter what author condemned by Letters Apostolic; whoever keeps these books, prints them, or defends them in any manner whatever, *ipso facto* incurs the excommunication reserved in a special manner to the Pope. 2, Those who print or cause to be printed, without the authorization of the ordinary, either books of Sacred Scripture, or annotations or commentaries on these books, *ipso facto* incurs the excommunications not reserved. 3, Those who may have transgressed the other regulations will be seriously reprimanded by their bishop in accordance with the variable degree of their culpability." The new Index of prohibited books was approved by a Papal decree on September 17, 1900, and at once put on sale.

A SONNET ON LOVE FOR THE SACRED HEART.

(1897).

God bids us love His ever-loving Son
Hasten, O children, to the Saviour's side;
There only may your hearts and minds abide;
Through all the years to come, be this your one
Perpetual work, in tenderest youth begun—
To nourish love for Jesus Crucified!
Father and mother shall your footsteps guide,
And teach how sweetly God's sweet will is done.
Ah, what more blessed refuge in the strife
May wearied spirits find, than Jesus' *Heart?*
That Fountain springing up to endless Life,
And scattering dewy balsam on each smart;
That Pledge of peace, where stormy war is rife,
Making the very earth Heaven's counterpart.

HE year 1896 brought the fourteenth **centenary of the baptism of Clovis** at Rheims. Cardinal Langénieux, archbishop of that see, resolved to make the celebration of the anniversary **a national event,** and on this subject addressed the Holy Father. The latter granted an extraordinary jubilee to France for that occasion. This jubilee gave rise to many imposing solemnities. "It was indeed in the memorable baptism of Clovis," the Holy Father wrote, "that France was herself baptized, it is from that event that dates the beginning of her greatness and of her glory through the ages." In touching letters the Pope renewed his paternal affection for France, exalted her providential mission, and again told the French of **the obligation** under which they were **to defend religion.** "We pray to the almighty God," he exclaimed, "that He favor France with being a holy nation, unchangeably faithful to her spirit, to her Christian destinies. May the faith of its ancestors, a full, active and militant faith, increase in this noble people; may it win back again the masses who are to-day in agitation amid the darkness of unbelief, and who, misled and discouraged by a multitude of errors, are lost in the shadow of death. Arise, and Christ will give you light. May all the children of the French fatherland, listening to our advice with ever increasing docility, unite in truth, in justice, in mutual respect, and in fraternal charity, as the children of one and the same Father; let them be persuaded that forgetfulness of the principles which have been the essential element of their greatness would most assuredly lead them to decay, and that to abandon a religion which is their strength would leave them without defence against the enemies of property, the family, and society. Let them rally, then, to struggle together against the perils that are menacing them, and let this cry of the Salic law escape from their breasts more powerful than ever: **'Long live Christ who loves the Franks!'** In the evening of this century and at the dawn of that which is approaching, in these troublous times that are disturbing all peoples and all the elements of the social body, in this age in which agitated and uneasy souls seem thirsting for justic, for that justice which our Lord alone can give in abundance, it must be that the baptism of Clovis and of his warriors be renewed in spirit and reproduce, after a lapse of fourteen centuries, the marvelous fruits of the olden time, namely, social union under a wise and respected power, and sincere fidelity to the Catholic Church. This union of the French has been the constant object of our solicitude, and we call for it now again with increasing ardor. Indeed, what occasion could be more favorable and holy to bring about and increase among them union of mind, of will and of action in the pursuit of the common good, than the solemn commemoration of the happy event

that was for France the beginning of salvation and the source of so much glory? In the meantime, Catholics should pick up courage and strengthen themselves as children of light, so much the more intrepid and the more prudent as they see a dark power use more persistence to ruin around them everything that is beneficent and sacred; to command the respect of all by the invincible force of unity; clearly and courageously, in conformity with the teaching laid down in our Encyclicals, to take initiative in every step of all true social progress; to show themselves the patient defenders and enlightened advisers of the weak and the disinherited; and, lastly, to place and keep themselves in the front rank among those who have the honest intention, no matter to what a degree, to co-operate in making the eternal principles of justice and of Christian civilization prevail everywhere against the enemies of all order." In his address to the Sacred College on March 1, 1897, Leo XIII. spoke in these terms of the instructions which his zeal for harmony among his children of France had led him to advise: "Our object, aiming at the great spiritual interests, arose **above politics and its quarrels**. What we had and what we have ever alone had at heart is the removing of discord from minds, a discord that is not merely unfruitful, but injurious to the cause of religion and of the Church. To this end a general suggestion would have been too indefinite and inefficacious; it was necessary to support it opportunely with practical rules. Therefore we pointed out the constitutional and legal ground on which men could co-operate for the common moral and religious good. We would be aided by the common sense and good will of many; if harmony had been full and complete, and action uniform, what an abundance of fruits France and the Church would have gathered therefrom!" As the agitations of parties was ever driving many of their adherents to a sterile criticism, Leo XIII., in order to bring them back to loyal obedience, displayed inexhaustible patience and endurance of charity. On March 26, 1897, he wrote to the archbishop of Toulouse: "We have never wished to add anything either to the views of the great doctors on the **value of the various forms of government**, or to the Catholic teachings and to the traditions of the Apostolic See on the degree of obedience due to the constituted powers. In adapting these traditional maxims to the present circumstances, far from interfering in the questions of a temporal order debated among you, our ambition has been, is, and ever will be to contribute to the moral well-being and to the happiness of France, always the eldest daughter of the Church, by inviting men of all shades of opinion to group together to this end on the ground of the institutions in force." The religious newspapers reproduced and commented on the document with respectful submission, but, on more than one point, political passions continued to resist. An official note in the *Osservatore Romano* dissipated the new equivocations. The Pope permitted all, this note reminded them, to hold on to their pri-

vate preferences in the speculative order; it meant that people cease, either directly or indirectly, to combat the constituted government.

Leo XIII.'s affection for France appeared with a fresh splendor in 1898, just at the time when the journey of the emperor of Germany to Palestine was announced. There then took place on the part of the German press a vehement protest against **the French protectorate in the Orient** and the Extreme East. These were superannuated rights, they said, from which recent events removed every foundation. The representatives of Catholic France were moved, and Cardinal Langénieux, archbishop of Rheims, having taken the initiative in founding a national committee for the preservation and defence of the French protectorate, on this subject asked the approval of the Holy Father. Leo XIII., on August 20, 1898, answered in such a way as to remove all uneasiness. "France has in the Orient a mission of her own which Providence has entrusted to her. This noble mission has been sanctioned not only by a time-honored practice, but also by international treaties, as has been acknowledged in our own day by our Congregation of the Propaganda, in its declaration of May 22, 1888. The Holy See, indeed, does not wish in any way to trench on the glorious patrimony which France has received from her ancestors and which she means, without the slightest doubt, to deserve to keep, by showing herself ever willing and able to perform her task." The circular of the Sacred Congregation of the Propaganda, countersigned by the Sovereign Pontiff, is most explicit. "It is well known that for ages past **the protectorate of the French nation** has been established in the countries of the Orient, and that it has been confirmed by treaties concluded between the governments. Accordingly, no innovation whatever must be made in this regard; the protection of that nation, wherever it is in force, must be religiously upheld, and the missionaries must be informed of it, in order that, if they need aid, they may have recourse to the consuls and other agents of the French nation." Lastly, on July 22, 1899, the new Papal nuncio in Paris, Mgr. Lorenzelli, when presenting his credentials to the President of the Republic, in his address thus alluded to the protectorate of France in the Orient: "The attachment of France to Catholicism and the heroism of her missionaries, favored by the happy intuitions of political power, have won for her all through history prerogatives and acquired positions the importance of which is becoming every day more evident." M. Loubet replied: "I am so much the more touched by Leo XIII.'s sentiments as, while renewing to me the assurance of the unshaken affection which the Sovereign Pontiff entertains in regard to the French nation, you have felt bound to recall the traditional titles of our country to the confidence of the Holy See at the same time as you assert the prerogatives that are the sanction of the services rendered to religious interests in the world by France."

The German emperor, William II., accompanied by the empress, arrived **at Jerusalem** on October 30, 1898. He was received at the Holy Sepulchre, whither he had betaken himself on foot, by the patriarchs of the Catholic, Greek and Armenian Churches. He visited the city and, in the Evangelical Church of the Redeemer, read an address in which he recalled that the city of Jerusalem testified to the common work that tends to unite, above the various denominations and nationalities, all Christians in the Apostolic faith. He then renewed the oath of his ancestors to Christ, saying: "I and my house wish to serve the Lord," and exhorted all those present to make the same promise. At the reception of the consular corps of Jerusalem, William II. announced that he had purchased the "sleeping place" of the Blessed Virgin, that is, the part of the Cenacle which marks the spot on which the Blessed Virgin died. On this subject he telegraphed as follows from Jerusalem to the Pope: "I am happy to be able to bring to the knowledge of Your Holiness that, thanks to the kind intervention of His Majesty the Sultan, who has not hesitated to give me this proof of personal friendship, I have been able to acquire at Jerusalem the site called **'the sleeping place of the Blessed Virgin,'** and I have decided to place this territory, sacred on account of so many pious memories, **at the disposal of my Catholic subjects,** and especially of the German Catholic Association of the Holy Land. It has been pleasing to my heart to prove on this occasion how dear to me are the religious interests of the Catholics whom Divine Providence has entrusted to me. I beg Your Holiness to accept the assurance of my sincere attachment." Leo XIII. answered in the following dispatch: "We are deeply touched by the courteous dispatch which Your Majesty has deigned to address to us to bring to our knowledge his decision to give his Catholic subjects the territory of the Sleeping Place of the Blessed Virgin, which you have purchased at Jerusalem. In expressing our keen satisfaction, we are sure that Catholics will be most grateful to Your Majesty, and we are pleased to add to those of others our own most sincere thanks."

French influence in the Orient, which German policy thought to depress by means of the imperial journey, was not at all diminished on that account. About a year later, Admiral Fournier, in command of a French squadron, went in his turn to Jerusalem, where he was able to see for himself that all hearts beat as ever in the name of France. The Catholics of the world, like Leo XIII., understand that France is not the noisy group of a few sectaries who, too often, pretend to represent her in the eyes of the foreigner. France, said Leo XIII. in his address to the French workingmen pilgrims on August 8, 1897, in spite of individual errors and aberrations, has never ceased and does not now cease to manifest its admirable charity and its energy for the noble cause of religion and civilization. **The French workingmen's** pilgrimages were resumed in 1897, after an interrup-

tion of six years. Almost a thousand pilgrims were solemnly received by Leo XIII. in St. Peter's basilica. The Papal throne had been erected in front of the pulpit known as that of the Chief of the Apostles, at the very end of the church. Alongside, Cardinals Mocenni, Rampolla, Vincent Vannutelli, Agliardi, Jacobini, Cretoni, and Macchi occupied gilt armchairs. Behind them were arranged the banners of the circles and associations of workingmen. Cardinal Ferrata, who had been for nine years nuncio of the Holy See in Paris, introduced the pilgrims to the Holy Father in a magnificent discourse, after which M. Harmel, organizer of the pilgrimage, made an address. A great outburst of applause crowned his protestations of faith and confidence in Leo XIII., **the Pope of the workingmen,** in whom they could salute the Pontiff, the torch of civilization and the bond of social harmony. The Holy Father's answer was read by Mgr. Merry del Val. Then Leo XIII. arose and, in a vibrating voice and with a sweeping and solemn gesture, blessed the thousand men who were now kneeling. It was a moment of indescribable emotion, and the echoes of the cupola of Michael Angelo long repeated the shout raised by the whole assembly, "Long live the Pope!" Then began the march of the pilgrims. One by one they came from the left, knelt in front of the Pope, kissed his hand, and withdrew to the right. This procession lasted an hour and a half, during which time the Pope showed no sign of fatigue. A father forgets everything else when he has the pleasure of seeing his children come to him. The following year, 1898, no less than two thousand persons took part in the French workingmen's pilgrimage. For the Papal audience there were added to them about as many more, consisting of the choicest part of the French colony in Rome. The reception took place in St. Peter's on October 8. At ten o'clock the Pope made his entrance on the *sedia gestatoria,* accompanied by many cardinals and by his court, amid the heartiest acclamations. The chanters of the Sistine chapel then intoned the "Tu es Petrus." The Pope, visibly affected, blessed the assemblage and, coming down from his seat, went to the foot of his throne. The scene presented by that gathering was fairy-like. Close to the cardinals and the dignitaries of the Papal court pressed a choice band of prelates, members of religious orders, priests, and lay Catholics. The various banners of the groups waved with their forms and their peculiar legends. While waiting for the audience there took place the singing of the "Workingmen's Canticle" and of the "Catholique et Français," and then, in that very place in which the dogma of the Immaculate Conception had been proclaimed in 1854, close by the tomb of the Apostles, the Rosary was recited and the "Ave Maria" sung. Souls were ready for great emotions. In front of the Holy Father's throne M. Harmel read the **address on behalf of toiling France.** He thanked the Pope in the name of the workingmen for having paved the way for economic and social improvement and drawn up in

Encyclicals the charter of their enfranchisement and of their dignity. He hoped that **Christian democracy** understood in the true Catholic sense would bring back the masses into the bosom of the Church. When M. Harmel had finished speaking, the Pope affectionately clasped his hand and had his answer read by Mgr. de Croy. "It is a fresh and a sweet joy to our heart," he said, "to see you once more, in our old days, assembled and grouped in such large numbers." He then reminded them that he had confirmed the previous declarations of the Holy See concerning the **traditional patronage of** France in the Orient. He encouraged the valiant priests of the Assumptionist order to continue their pious peregrinations in the Holy Land, where they contribute to fortify the Faith and to fructify France's noble mission in the East. Then the Holy Father exclaimed: "As for you, my dearest children, who are the France of toil, you are not unaware that on you also are incumbent **important and grave duties** which interest all society. And since you have just alluded to democracy, here is what we must inculcate on you on this subject. If democracy is inspired with the teachings of reason enlightened by faith; if, keeping on its guard against fallacious and subservient theories, it accepts with religious resignation and as a necessary fact the existing diversity of classes and conditions; if, in the search for the possible solutions of the many social problems that arise every day, it does not for a moment lose sight of the rules of that superhuman charity which Jesus Christ has declared to be the characteristic mark of His followers; if, in a word, **democracy means to be Christian,** it will give to your country a future of peace, prosperity and happiness. If, on the contrary, it abandons itself to revolution and socialism; if, misled by wild illusions, it gives itself up to claims destructive of the fundamental laws on which the whole civil order rests, the immediate effect will be, in regard to the working classes themselves, servitude, misery and ruin. Far from you be such and so dark a prospect. Faithful to your baptism, it is in the light of Faith you judge and appreciate the things of this life, a real pilgrimage from time to eternity. May you yourselves, by your example and, if need be, by your words, bring back to God and to the practice of the Christian virtues your companions who have gone astray, and may you enrich your country with phalanxes of workingmen like that which we see here before our eyes! If it pleased the Lord to give attention to this wish, the **salvation and prosperity** of your nation would be assured, and it would ere long regain in the world the special place and glorious mission which Providence had assigned to it. In the meantime, my dearest children, strive by your spirit of humility, discipline and love of work, to show yourselves ever worthy of your noble title of Christian workingmen. Love your employers and love one another. At those times when the weight of your severe toils weighs most heavily on your wearied shoulders, fortify your courage by turning your eyes towards Heaven.

Recall the Divine Workingman of Nazareth. Willingly did He choose that modest condition so as to be more closely associated with you, and to make divine as it were the work of the hands and of the shop. Above all, have recourse frequently to prayer, and never neglect your religious duties; they will be to you **an ever fruitful source** of consolations, strength and final perseverance." After this discourse, greeted with enthusiastic applause, the Pope, for almost two hours, wished to go through the ranks of the pilgrims. He conversed long with the groups from Paris, Toulouse, Marseilles and Lyons. Among the latter were the Dauphinese led by the Abbé France, of whom Leo XIII. asked details as to the health of Mgr. Fava, bishop of Grenoble. The pilgrims left with gladness in their souls.

On September 8, 1899, appeared **an Encyclical Letter** of His Holiness to the archbishops, bishops, and clergy of France **on the training and mission of the priesthood.** Since the day on which we were raised to the Papal See, said the Holy Father, France has constantly been the object of our special solicitude and affection. He then takes care to state that God meant to choose France in preference as the defender of His Church and the instrument of His great works, "Gesta Dei per Francos." She has furnished apostolic men who have preached and still preach the faith even to the very confines of the globe. The Holy Father then comes to the precise object of his letter, namely, the encouraging of the efforts of his children enrolled in the priesthood who labor in evangelizing their fellow-countrymen and in strengthening them against the **invasion of naturalism and unbelief.** In the first place he bestows this warm tribute on the French clergy: "Yes, the dignity of life, the ardor of faith, the spirit of devotedness and sacrifice, the impulse and generosity of zeal, inexhaustible charity towards their neighbor, energy in all the noble and fruitful undertakings that have as their object the glory of God, the salvation of souls, the happiness of the fatherland; such are the precious **traditional qualities of the French clergy.**" Yet the Holy Father regards it as his duty to direct the attention of the clergy to various points. Above all, it is necessary to discern the vocation of young clerics and to prepare them for it. The multiplication of preparatory seminaries is one of the glories of the Church of France. No doubt, account must be taken in them of the State programmes, so as to train a large number of priests influential on account of their knowledge, whose grades are an official manifest; but, after having satisfied the requirements of the programmes, it is necessary to remain faithful to the traditional methods which have formed the glories of the French clergy. If the teaching of **Greek and Latin literature** were to disappear from the other public schools, let the preparatory seminaries and the free colleges hold on to it with intelligent and patriotic solicitude. Leo XIII. recommends that in the theological seminaries the young clerics study philosophy for two years. Care must be taken to eliminate the subtleties and

errors of a sort of subjectivism, of doctrinal skepticism, coming from a foreign and Protestant importation, which one is astonished to find in a country justly renowned for its love of clearness in ideas and language. The clergy should be initiated in the study of the physical and the natural sciences, but within wise and proper bounds. The sciences peculiar to the priest are those we call sacred, namely, dogmatic and moral theology, Holy Scripture, ecclesiastical history, and canon law. Theology should be cultivated with great ardor. **The book pre-eminent above all** is the "Summa Theologica" of St. Thomas Aquinas. To it must be added the Catechism of the Council of Trent, the "Catechismus ad Parochos," another golden book, remarkable for wealth of doctrine and elegance of style, and a valuable abridgment of all dogmatic and moral theology. In the study of the Sacred Scriptures, while encouraging the exegetists so as to keep in touch with the progress of criticism, the Pope puts the clergy on their guard against disturbing tendencies that some strive to introduce into the **interpretation of the Bible.** It is necessary to depend on the principles sanctioned in this matter by the traditional authority of the Fathers and of the councils. The history of the Church contains a collection of dogmatic facts which impose themselves on the Faith and which no one is permitted to call in question. As regards the human element, the history of the Church should be explained and studied with great probity. As is said in the book of Job, God has no need of our lies. **Canon law** is the science of the laws and jurisprudence of the Church. It is ignorance of canon law that has favored the diffusion of many errors on the rights of the Roman Pontiffs, on those of the bishops, and of the power which the Church possesses of her own constitution. Leo XIII. praises those priests who are docile to the teachings of the Encyclical "Rerum novarum," who go to the people, to the workingmen, to the poor, who found patronages, circles, rural treasuries, bureaus of assistance and employment for workingmen, &c. Nevertheless, zeal ought to be accompanied with discretion, rectitude and purity; it should conform with the established order and with the rules of discipline. Now, **ecclesiastical discipline** requires union between the various members of the hierarchy, respect and obedience in regard to superiors. "Let all obey their bishop," says St. Ignatius of Antioch, "as Jesus Christ obeyed His Father." Let all the members of the priestly body be united just as are united in the harp all the strings of the instrument. What constitutes the strength of an army and contributes most to victory is discipline, the obedience of all to those who are in command. "Strength is the stronger in union." Do not listen to those wicked men who, while calling themselves Christians and Catholics, sow tares in the Lord's field and spread division in the Church, by attacking and often even calumniating the bishops. Read neither their pamphlets nor their newspapers. The Pope then speaks of the **holiness of the priestly life.** It is by

the preaching of example that they must prepare the way for the preaching of the word. The priest would fail in his duty who would adopt in his discourses a language out of harmony with the dignity of his character, who would take part in popular assemblies at which his presence would serve only to excite the passions of the Church's enemies, who would assume the habits, the manners of living and acting and the spirit of men of the world. "With the more energy and rapidity one walks," says St. Augustine, "when one has strayed from the right road, the more he goes astray." "Assuredly, there are **advantageous novelties,** calculated to advance the kingdom of God in souls and in society. But it is to the father of the family, and not to the children or the servants, that it belongs to examine them and to give them the proper vogue. Far from repudiating and summarily rejecting the various kinds of progress achieved in the present times, we wish to extend a hearty welcome to all that may augment the patrimony of science or make still more general the conditions of public prosperity." But these lines of progress cannot efficaciously serve the cause of welfare, if people set aside the wise authority of the Church. In closing, the Pope recalls the pastoral letter which he had addressed to his priests in 1866, when he was bishop of Perugia, to inculcate on them, according to the Apostle St. Paul, **the setting of good example** in all things, by works, doctrine, integrity of life, and seriousness of deportment. The days in which we live claim the concurrence and devotedness of exemplary priests. Their influence will effect incredible prodigies of resurrection. Leo XIII. welcomes with his best wishes this consoling outlook. The study of his Encyclical became the programme of the ecclesiastical congress held at Bourges in September, 1900. To popularize its teachings, to seek its practical applications, to make the clergy more thoroughly absorb its political and social instructions, was the object of that assembly. In August, 1901, Leo XIII. welcomed with great kindness Mgr. Servonnet, archbishop of Bourges, when the latter presented the Acts of the Congress to him.

EIGHTY-NINE years old and afflicted with a cyst, Leo XIII. heard the physicians propose that he **undergo an operation** that would be dangerous on account of his age. After hesitating for some time he said: "Let the will of our Lord Jesus Christ be done! Our life is in His hands." He had Mass celebrated while the operation was in progress, and he bore that trial with the courage of a young man and the faith of an apostle. There was great alarm throughout the whole world when announcement was made of the Pope's malady. During a whole week a genuine **avalanche of dispatches** poured into the Vatican from all parts of the world and from all sorts of sources. Not only Catholics, but Protestants, schismatics, and even Mussulmans, anxiously asked for news, thus showing the large place held by the Papacy in the concerns of all. Leo XIII. quickly recovered, and ere long seemed **more vigorous than ever.** The newspapers, and especially the Paris *Croix,* in connection with this event related that a child belonging to a Genoese family in easy circumstances, learning that the Pope was about to submit to a serious operation, wished to **offer his days to God** for the Sovereign Pontiff's health. He opened his mind to his confessor. The latter, knowing his young penitent's purity of soul, remarked to him that God might take him at his word, and asked him if he was ready to make the sacrifice of his life. "That is precisely what I wish," the young hero replied; "to give my life to preserve that of the Pope." On receiving this assurance, the confessor gave the desired permission, and the child returned to his parents. In the evening he fell ill, and two days later he died with a smile on his lips, after having learned through the newspapers that the operation performed on Leo XIII. had been successful and that all danger was passed. This fact was related to Leo XIII., who asked that an inquiry be made and assured himself of the reality of this **offering to our Lord.** Several other offerings of the same kind took place. Towards the end of November, 1899, ten young girls of Aquila, during a retreat that was being preached to them, agreed among themselves that each should offer to God the sacrifice of a year of their life so as **to prolong by so many the life of Leo XIII.**, and that he would be permitted, if God would accept this exchange, to reach the age of one hundred. They sent to the Pope this contract on parchment. He saw in it a touching act of filial tenderness, and wished to receive the young children in special audience at the Vatican, on which occasion he showed them his gratitude and his most paternal affection.

On May 11, 1899, Leo XIII. issued an Apostolic Letter promulgating a solemn universal **jubilee for the year 1900.** "The century is nearing its end," said the Pope, "and God has permitted that our life embrace nearly all of it. We wish

now to decree a festival that may be a source of salvation for the Christian people and that may, so to say, close the series of the solicitudes that have marked the exercise of our Supreme Pontificate. We mean the great jubilee introduced long ago into the customs of Christendom. A special anguish pains us bitterly whenever we think of the great number of Christians who, led away by licentiousness of thought and judgment, and greedily absorbing the venom of unsound doctrines, are every day corrupting in themselves the precious blessings of Divine faith. Whence disgust for the Christian life and diffusion of bad morals, and that insatiable coveting of everything that strikes the senses. * * * It is therefore at one and the same time of both private and public interest to warn men of their duties, to reawaken hearts slumbering in lethargy, to recall to solicitude for their salvation all those who, almost every hour, are blindly exposing themselves to a mortal peril, and, either by their carelessness or their pride, are risking the loss of the celestial and unchanging blessings for which we were born. Now, this is **the result to which the Holy Year tends.**"

By way of preparation for the solemnities with which the event was to be again commemorated, the Holy Father, in an Encyclical, dated May 25, 1899, to all the bishops throughout the world, ordered **the consecration of mankind to the Sacred Heart of Jesus.** Already, on the occasion of the second centenary of the day on which the Blessed Margaret Mary Alacoque had received from God the order to propagate devotion to the Sacred Heart, Pius IX. had authorized the cities desiring it to consecrate themselves to the Divine Heart, reserving for a later occasion the consecration of the whole human race. Leo XIII. thought the time had come to carry out this project. "This testimony of respect and piety is indeed due to Jesus Christ, for He is the Prince and Supreme Master," said His Holiness. "The whole human race is subject to His power. 'All power is given to Me in Heaven and on earth.' He must see Heaven and earth obey Him. But Jesus Christ commands, not only by virtue of a natural right, and as the Son of God, but also by virtue of an acquired right. All men and each of them through redemption have become to Him a 'conquered people.' In the last place, to this twofold basis of His domination the Divine Saviour permits us to add, if we on our part consent to it, **voluntary consecration.** He desires and requires this offering. In that way, indeed, we really show that, if what we give belonged to us, we would offer it with our whole heart." The Holy Father then decided that, on June 11, 1899, a formula of consecration of the human race to the Most Sacred Heart of Jesus should be recited in every church. This ceremony was welcomed with a unanimous eagerness and hope, and everywhere gave rise to touching manifestations. Leo XIII. set the example to all and, officiating in the Paul V. chapel of the Vatican, he devoted and consecrated the whole world to the Divine Heart

of Jesus. The attendance was enormous in all the basilicas and churches of Rome. It was soon known that the same had been the case in every diocese and in every church, not only in Italy and France, and throughout all Europe, but even in the most remote regions of the globe. It seemed to the Holy Father and to all true Christians along with him that **a new star of hope** had arisen on the world. On July 12, following, the Sacred Congregation of Rites, by order of the Pope, invited all the bishops of the Catholic world to favor in their dioceses the extension of the practices of devotion in honor of the Sacred Heart. **Three practices were especially recommended,** namely, the consecration of the month of June to the Sacred Heart by various homages of piety; that of the first Friday of each month; and the formation among the young and students of confraternities or congregations of the Sacred Heart. The basilica of the Sacred Heart, built at Paris on the summit of Montmartre hill, in the name of France, was to receive its crowning in 1899, by the planting of the cross on the church's dome. Leo XIII. wrote on this occasion to the archbishop of Paris: "You will leave to posterity **a monument of public piety** with which there are few that can be compared." The devotion of the Sacred Heart is preëminently the devotion of democracies, if we are to believe an expression used by Montalembert. He said in effect that "the fervent and practical worship of God made man is the indispensable counterpoise of the perpetual tendency of democracy to set up the worship of man believing himself to be God."

The year 1899 was marked by a great event in another order of ideas. This was the **international congress** of the powers which was held **at The Hague,** called the Peace Conference. The initiative in this movement came from the emperor of Russia. Agreement was to be reached there on the means of making peace between the States more stable and of limiting the frequency of wars and their atrocity in case they had to be undertaken. On this occasion **the queen of the Netherlands wrote** to the "Most August Pontiff" as follows: "Your Holiness, whose eloquent voice has ever been raised so authoritatively in favor of peace, having quite recently, in your allocution of April 11 last, expressed generous sentiments more especially in regard to the relations of peoples with one another, I have thought it my duty to communicate to you that at the request and on the initiative of His Majesty the Emperor of all the Russias, I have convoked a conference at The Hague, which will be entrusted with seeking the means best fitted for diminishing the present most burthensome military charges and with preventing wars if possible, or at least with alleviating their consequences. I am persuaded that Your Holiness will look with a sympathetic eye on the assembling of this conference, and I would be most happy if, by giving me the assurance of this exalted sympathy, you would indeed deign to extend your valuable moral support to the great work which, in accordance with the generous designs of the magnani-

mous emperor of all the Russias, will be elaborated in my residence. I eagerly embrace the present opportunity, most august Pontiff, to renew to Your Holiness the assurance of my high esteem and personal devotedness." **The Holy Father's reply** to Queen Wilhelmina, dated May 29, 1899, was as follows: "We cannot but regard as pleasing the letter in which Your Majesty, informing us of the assembling in the capital of your kingdom of the Peace Conference, have been so thoughtful as to ask our moral support of that gathering. We hasten to express our deep sympathy, both for the august initiator of the conference and for Your Majesty, who have taken every pains to give worthy hospitality to it, and for the eminently moral and beneficent object to which the labors tend that have already been inaugurated there. In regard to such undertakings we think it enters most especially into our role not only to lend moral support, but to co-operate with it effectively, for there is question of an object pre-eminently noble in its nature and closely connected with our august ministry, which, by order of the Divine Founder of the Church and by virtue of traditions many centuries old, possesses a sort of high investiture as peace mediator. The authority of the Supreme Pontificate, indeed, extends beyond the frontiers of nations; it embraces all peoples, in order to confederate them in the true peace of the Gospel; its influence in promoting the general welfare of mankind rises **above private interests** which the various heads of States have in view, and better than anyone it knows how to turn to harmony so many peoples of dispositions so various. History in its turn furnishes testimony in support of all that our predecessors have done to mitigate by their influence the unfortunately inevitable laws of war, to stop all sanguinary combat even when conflicts arise among princes, to end with a friendly understanding the most bitter controversies between nations, and to support courageously the right of the weak against the pretensions of the strong. But also, in spite of the abnormal condition to which we have been temporarily reduced, we have been granted the privilege of **putting an end to serious differences** between illustrious nations such as Germany and Spain; and even now, we are confident of being able ere long to restore harmony between two nations of South America that have submitted their dispute to arbitration by us. In spite of the obstacles that may arise, we will continue, since the duty of doing so is incumbent on us, to carry on this traditional mission, without aspiring to any other end than **the public good**, without knowing other glory than that of serving the sacred cause of Christian civilization. We entreat Your Majesty to deign to accept the sentiments of our special esteem and the sincere expression of the wishes which we entertain for your own prosperity and that of your kingdom." General opinion was in favor of the Sovereign Pontiff being represented at The Hague congress. But **"one voice protested**, one alone among all, and did not cease to express persevering opposition.

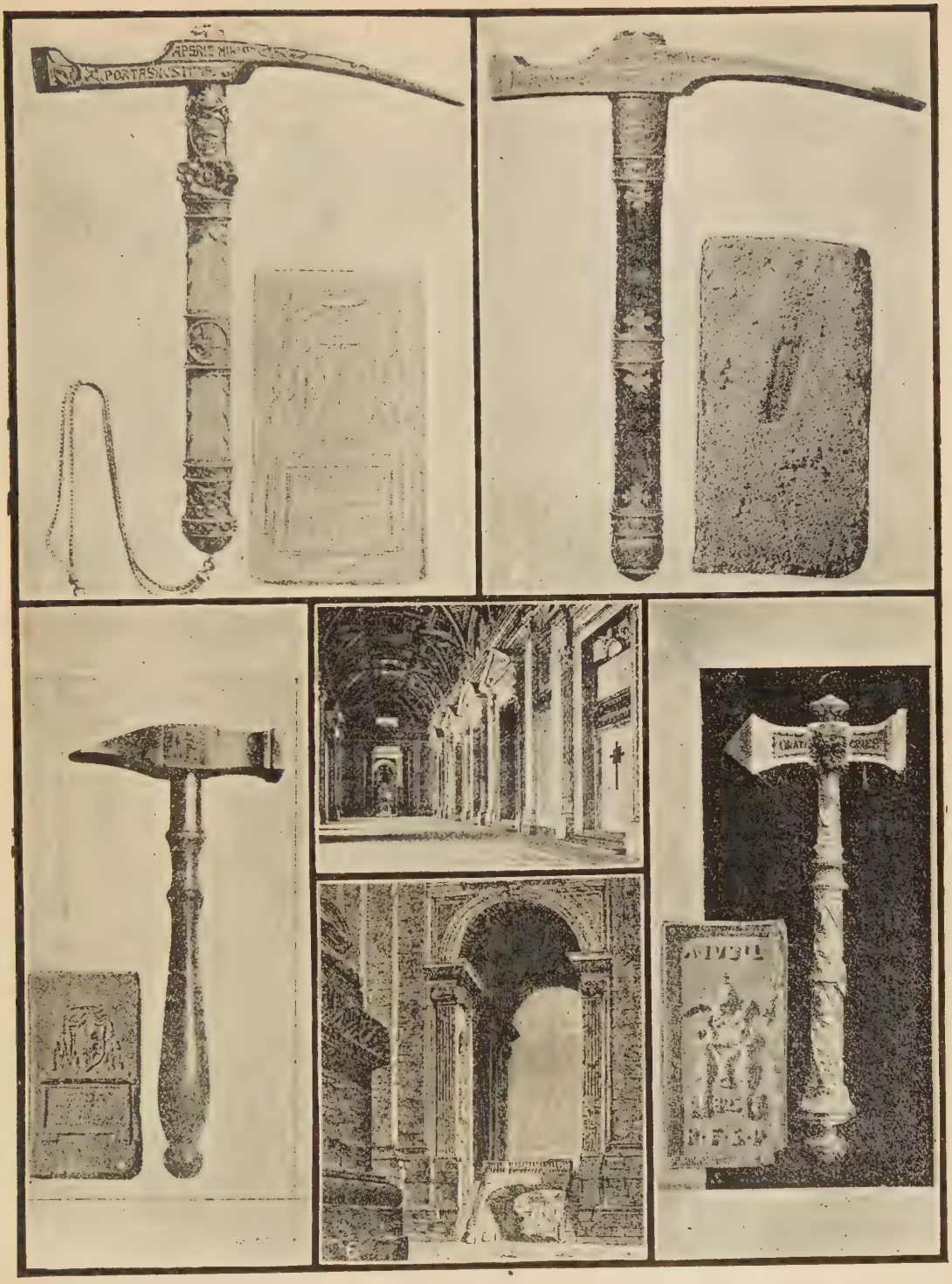
This voice was that of those who, by the violent conquest of Rome, have put the Sovereign Head of the Church at the discretion of their power." It at last obtained sanction for an act of injustice. The Holy Father was not invited to the congress. Leo XIII. felt **compelled to protest,** and he did so at a consistory held on December 14, 1899. "This injustice," he exclaimed, "we cannot bear in silence. What hostility may we not dread on the part of these men, when they are not afraid, before all Europe, to attack the sacredness of the rights and duties that naturally belong to the Apostolic office? And yet, whatever the future may bring forth, they will find in us, with the grace of God, neither connivance nor fear."

The jubilee year was solemnly inaugurated on December 24, 1899, by the ceremony known as that of **opening the holy door** of St. Peter's basilica. The Pope, clad in his pontifical ornaments, and preceded by an imposing procession of representatives of the religious orders, the confraternities of Rome carrying lighted candles, the dignitaries of the Papal court, the bishops, the archbishops, and the Sacred College, came down by way of the *scala regia* to the portico of the basilica, borne on the *sedia gestatoria.* At the signal given by the big bell of St. Peter's, the Pope advanced towards the holy door. Cardinal Serafino Vannutelli, the grand penitentiary, handed to him the artistic gold hammer, presented by the bishops of Italy. With it Leo XIII. forcefully struck the walled door three times. It had been loosened in advance and gave way easily under the efforts of the *San Pietrini,* as the workmen of St. Peter's are called. The place was cleaned with holy water, while the Papal chanters filled the air with the notes of the psalm "Jubilate Deo." Then the Pope, with head uncovered and the cross in one hand, while he held a candle in the other, knelt on the threshold and chanted a few verses, after which the "Te Deum" resounded and all the bells in Rome were rung. Emotion took possession of all those present on seeing the white grand old man kneeling in a certain sense on **the threshhold of the new century,** now but a little over one short year away. But the Pope soon arose and was the first to enter the basilica, followed by his cardinals, his court, and an innumerable multitude. Stopping in front of the Pieta altar, he addressed a few words to the guardians of the archconfraternities entrusted with watching the holy door all the year round. Then, borne on the *sedia,* he advanced as far as the St. Peter Confession and gave the solemn blessing to the immense assemblage of the faithful crowding the basilica. At the same time as this ceremony was carried out in St. Peter's three cardinals delegated by the Pope were performing a similar one in **the three other major basilicas.** Cardinal Satolli opened the holy door in St. John Lateran's, with a hammer donated by the French Catholics; Cardinal Vincent Vannutelli opened that of St. Mary Major's, with a hammer donated by the Catholics of Italy, and Cardinal Oreglia, with one from Germany, that of St. Paul without the walls.

Numerous festivities marked the course of the jubilee year. Rome saw flocking within its walls "even hundreds of thousands of men belonging to all classes and to all nations, who joyfully and most ardently strive to gain the holy indulgence." Pilgrimages were especially abundant on the occasion of the solemn **canonizations and beatifications** of the month of May, 1900, when it was estimated that 60,000 foreigners were present in St. Peter's basilica. The canonization of the Blessed John Baptist de la Salle and that of the Blessed Rita da Cascia, a nun of the order of St. Augustine, was celebrated on May 24, the feast of the Ascension. On account of the glorification of its new saint, the founder of the institute of Brothers of the Christian Schools, Christian France bounded with joy. In placing the **Blessed de la Salle** on our altars, said Cardinal Matthieu, the Pope "consecrated the efforts made by religion to assure the benefits of Christian civilization, to prepare for democracy the indispensable aid without which it would become a degrading and cruel tyranny." When De la Salle died at Rheims, in 1719, he left twenty-two flourishing communities and a complete organization of his schools. To-day his institute comprises 15,000 Brothers, 4,000 novices, 1,500 houses, 1,900 common schools, seventy-five colleges, and 316,000 pupils. And how many religious families similar to that of the Brothers of the Christian Schools have been founded in imitation of it! The ceremony of beatification on Sunday, May 27, adorned with the title of Blessed **seventy-seven martyrs** of Tonquin, Cochinchina and China, of whom ten were French. Other beatifications took place as follows: On June 3, that of Blessed Mary Magdalen Martinengo de Barco, a Capuchin nun; on June 10, Blessed Denys of the Nativity and Rodento of the Cross, Discalced Carmelites; on September 23, Blessed Jeanne de Lestonnac, foundress of the Daughters of Notre Dame, born at Bordeaux in 1556; on September 30, Blessed Anthony Grassi, of the Oratory; and on October 7, Blessed Crescentia Hoess, a Bavarian nun of the Third Order of St. Francis.

A touching manifestation was that of 2,067 **nonagenarians** from all parts of the world who had wished to sign an address **to the nonagenarian Pope**, expressing their best wishes and paying their special homage to him. The signatures collected by Father Cuttat, pastor of Thun, in the canton of Berne, Switzerland, formed two thick volumes bound in white morocco and bearing the arms of Leo XIII. This memorial was presented at a solemn audience. "Tell all these good old men," the Pope replied, "that I bless them from the bottom of my heart. Yes, man must give up the worship of matter and earthly enjoyments in order to raise himself above the passing things, towards the blessings of immortality. Ah! would that other people could understand as we do, we who are nonagenarian old men, the vanity of the things of this lower world!"

The new century was approaching. On November 1, 1900, Leo XIII. sent



Hammers used at opening of jubilee door—1, St. Peter's; 2, St. John Lateran's: 3. St. Mary Major's; 4, St. Paul's outside the walls, and bricks of preceding jubilee removed. 5. Portico of St. Peter's, showing position of jubilee door. 6. Under the portico.

to the Catholic world an **Encyclical on "Jesus Christ the Redeemer."** In it he enumerates the titles of our Lord to the royalty of the ages. Jesus Christ is the way, the truth and the life, for nations as well as for individuals. To turn away from Him is to wander in trouble and disaster, to end only in ruin. The aspirations of mankind to an increasing progress of liberty, wisdom, and private and public prosperity, are realizable only by the knowledge of Jesus Christ, by obedience to His laws, and by giving an Evangelical turn to social institutions. The Pope would league devotion to the Divine Redeemer with the following age, as the pledge of a better period.

The solemnity of the **closing of the holy door** in St. Peter's basilica was performed on December 24, 1900, with the same imposing ceremonial that had accompanied its opening one year before. Over 100,000 persons assembled on this occasion, either in the Vatican basilica or on the piazza in front of it. On the Holy door was placed a Latin inscription of which the following is a translation: "This holy door which Pope Leo XII. opened and closed for the jubilee of 1825, Pope Leo XIII. opened and closed for the jubilee of the year 1900." According to custom, as **the jubilee** had been granted for Rome only in 1900, the Sovereign Pontiff **extended** it to the whole world for half of the year 1901. The first fruits of the opening century, he said, would thus be inaugurated as they ought to be. Is there any better way of beginning a century than by preparing to take advantage of the merits of the redemption by Christ?

The history of Italy in the year 1900 is marked with **an appalling tragedy**. On July 19 King Humbert I. was assassinated at Monza, and was succeeded on the throne by his son, Victor Emmanuel III. On this occasion Leo XIII. did not fail to protest once more against the usurpation of his temporal sovereignty. At a consistory held on December 17 he raised his voice "against the force that has despoiled the Sovereign Pontiff of his **just and lawful sovereignty**, closely connected with the liberty of his sacred ministry, a usurpation that, weighing on him in a continuous manner, keeps him under the power of other men and a prey to their will. * * * We have seen the domination exercised over Rome transmitted from one prince to another, as if there was question of a possession authorized by right, and not of a conquest of injustice. Surrounded, then, by such serious causes of embarrassment, and fully aware of what our duty imposes on us, we complain of the continuance of this injustice, we wish that the right of the Apostolic See remain safe and intact; and we bear witness that this right cannot vanish or become weakened in any manner, either by the increasing duration of the condition of affairs or by the succession of those who hold the power." Two weeks later, the Duke of Norfolk, having come to Rome at the head of a body of English Catholic pilgrims, at a solemn audience in the Vatican echoed the claims

of Leo XIII. The Italian press made loud complaint; but how could it prevent the temporal independence of the Holy See from being an international, **a universal question,** in which all the peoples of the world have a right to be interested? Almost at the same time, moreover, the American newspapers printed the text of an address on this subject delivered in St. Patrick's church, Washington, D. C., by Archbishop Ireland. The learned and eloquent prelate showed why the Pope **should have a temporal domain.** Such independence is necessary by reason of the constitution of the Church and by reason of the Sovereign Pontiff's mission, which can be guaranteed only if he reigns over a territory having no other master. In 1870 the Italian government changed the historical and providential position of the Church. It should have respected history, the rights of the Papacy, and those of the universal Church, whose children the Romans are. Rome was not necessary to the perfect realization of Italian unity. It should belong not to Italy, but to the world, on account of its being the seat of a spiritual empire which embraces the world, on account of its being the city of the Papacy. It is said that **the Papacy nowadays possesses such prestige** that rarely until the present day has it enjoyed such power, and that consequently the temporal power is not necessary to its greatness and its glory. It is true that the Papacy now possesses a universal prestige, thanks to the wonderful ability of Leo XIII., and to his wise and powerful action. But this prestige is not an effect of the loss of the temporal power; it is exercised in spite of that loss, and because in spite of that loss Leo XIII. has not become the subject of Italy. And it is not so because of his continual protest against the presence of the Italian government in Rome. Is the restoration of the Pope's temporal sovereignty a very remote prospect at present? Providence alone can say, but we know that Providence watches over the Church, and that the will of Providence is accomplished when men least expect it.

Leo XIII. **welcomed the coming** of the twentieth century in a Latin poem of most perfect rhythm and of exquisite sweetness. It bore the title: "May the nascent century be inaugurated by Jesus Christ." "A century is departing," he says, "that was famed for the cultivation of the useful sciences. Whoever is interested in the general well-being and the bringing into light of the forces of nature should sing the fame of that century. As for me, what strikes me most in the dying world is its shortcomings." Here the Pope recalls the impieties, wars, and calamities of the nineteenth century. "Jesus, Master of the time to come, bless the course of the century that is about to dawn, by Thy Divine power compel the rebellious nations to follow the right path. Make the seeds of a beneficent peace bloom. May wraths, troubles, and fatal quarrels be appeased. * * * May there be but one Fold and one Shepherd, and may one only Faith direct the world!"

ONE of the most serious and disturbing questions which the twentieth century seems called upon to solve is **the social and economic question.** It has become necessary to discuss it in the philosophical, religious and practical order; but, amid such turbulence and evil passions, there is reason to fear many conflicts between the rich and the poor, and after that serious disturbances and dread calamities. Already had Leo XIII., in his famous Encyclicals, shed light on the perils that are concealed beneath the social theories, and treated of the rights and duties of the capitalist and of the laborer. Under the auspices of the Church a certain understanding in regard to social action was manifested among Catholics. Here and there popular organizations had been formed or developed, and these included rural treasuries, mutual aid societies, and various other associations. But many differences of opinion still prevailed. The Vicar of Christ, in order to extinguish or mitigate them, published, on January 18, 1901, **the Encyclical "Graves de communi,"** on Christian Democracy. In this document the Holy Father shows that social democracy and Christian democracy have nothing in common, and defines what Catholics should think of these doctrines and names. "What is the **aim of social democracy?**" he asks. "By many of its adepts it is carried to such a degree of perversity that it regards nothing as superior to earthly interests; that it seeks corporal and external advantages to such an extent that it makes man's happiness consist in the pursuit and enjoyment of these advantages. For this reason they wish that in the State power belong to the people, so that social distinctions being suppressed and all citizens made equal, people set out on the way to equality of fortunes. For this reason also they would have the law of property abolished, and all wealth belonging to individuals, and even the very instruments of life, would be regarded as common property. **Christian democracy**, on the contrary, precisely because it calls itself Christian, should be based on the principles laid down by Divine Faith as on its very foundation. It is necessary for it to provide for the interests of the little ones in such a way that it guide towards perfection, as it ought to do, the souls created for the eternal blessings. Consequently it is important that nothing be more sacred to it than justice; that it prescribe the full maintenance of the right of property and of possession; that it keep the classes distinct, which most assuredly are the proper condition of a well regulated State; and lastly, that it see to giving to the human community a form and a character that are in conformity with those established by God the Creator." **The political meaning** must be eliminated from the term Christian democracy, and no other signification must be attached to it than that of beneficent Christian

action among the people. It must also be relieved of another grievance, namely, it must devote its attention in such a way to **the interests of the lower classes** that it appear not to leave the higher aside; the utility of the latter is no less important for the preservation of the State. In the last place, people must by no means think of concealing under the term Christian democracy the intention of rejecting all obedience and of disdaining lawful superiors, whether in the State or in the Church. **The social question** is not only economical, it is chiefly **moral and religious,** and should be solved in conformity with the moral law and with the judgment of religion. Take away from souls the sentiments which Christian wisdom makes to grow and cultivates there; take away from them foresight, temperance, economy, patience, and the other nurtural good habits; no matter what may be your efforts, you will seek prosperity in vain. The Holy Father praises the good will movement that attracts Catholics towards the toiling masses. **The law of mutual charity** which perfects the law of justice, directs us to bind one another, not with words nor with tongue, but with works and in truth. The Holy Father encourages almsgiving. Nevertheless, he says, let the people who work be aided not only by temporary assistance, but by a system of permanent institutions, for this is a condition which should be regarded as **a title of glory to charity.** The means of comforting and of elevating the people we may call popular Christian action or Christian democracy; this is of small importance, says the Pope, provided the teachings which we give be fully observed. In the presence of the socialistic danger, it is the duty of all to unite. It is necessary, then, to avoid **irritating and useless discussions** and to remain subject to the authority of the bishops. Besides, go to the people with great zeal. "He who neglects the interests of the suffering people shows lack of foresight in regard to both himself and the State."

Nor was the question of Christian democracy allowed to rest here. A few months later, in the closing days of May, 1901, a most important order was issued from the Vatican, calling for Catholic organization all over Italy on the basis of employment. There were two cardinal laws on which the new plan hinged, namely, the Catholic labor organization then in existence must be regarded as an initial stage, and development must be made by means of evolution, not revolution. The second principle was to be carried out in this way: "It is beyond discussion that the corporation of each several employment must take upon itself all the protection of its members that is foreign to the moral guardianship of the Church and the civil protection of the State, for Church, State and corporation must divide among them the social and individual defence of the Catholic citizen according to the lofty ideal of the Middle Ages, accommodated in form to the new time, but intact in its substance, because this substance is vital." This command, obviously but giving effect to the new Encyclical, as well as to the "Rerum no-

varum" of 1891, was of tremendous import. The vast and compact organization of Italy, and especially of Rome, was bidden to assume new forms, cast according to the necessities of the grouping of employments. Under the stimulus of the Papal command and the active co-operation of **the Catholic democratic party,** the new evolution, whose aim was to spread its complicated network over the whole land, soon assumed practical form. Naturally, it was also destined to arouse antagonism on the part of the irreligious socialist movement. During the first month of the new year and the new century there had been many popular demonstrations and widespread agitation, on the part of peasants and agricultural laborers and of other classes of wage earners in the country parts and of dock and dockyard laborers and other classes of workingmen in the cities and towns of Italy. The winter passed away without serious trouble, but in the spring it was seen that a complete popular movement was being diffused, May becoming a perfect month of democracy, whose doings formed the one permanent element of news. In every phase of the proceedings, too, it was shown that the recent Papal document, the Encyclical "Graves de communi," was part and parcel of this new century social movement in the kingdom. This remarkable democratic development was fourfold, consisting of agitations, strikes, organization and propagandism. The daily happenings under these heads were thousand-fold, and only so much of them reached the public ear as sufficed to inform the patrician and middle classes and to show that the new century was of different promise from the old. The symptoms were noticed in every province and in every district, in most places repeated in almost every case concerning large masses of wage-earners, and not always either of the worse paid. By the end of May, all the chief centres north of Sicily, including Rome itself, were scenes of great strikes and demonstrations. It was a movement deeper than any that could be organized by the socialists. In many places the latter were **divided into two conflicting parties.** The activity of both factions was inconceivable, and their meetings were too numerous for the press to record. There were public debates between socialists and socialists, monarchists and socialists, Catholics and socialists. In all classes there was an extraordinary movement, at which moderates and democrats assisted in silence and as if stricken dumb, except only a few who desired to join issue with the socialists. The vast movement was one of the people, to which the socialists at best contributed only in a secondary way and to which the monarchical, Liberal and Catholic parties contributed little or nothing, except cold water. And so the movement continued for some time longer. The Catholic element in all this had been infinitesimal as an agent and not very effective as a prevention. Here and there, indeed, the Catholic note had vibrated variously. But **the Church was with the people.** The *Osservatore Cattolico,* while confessing to some alarm at the simultaneous and universal move-

ment, allowed that in very many cases, nay even in the majority, the demands of the strikers were just, and that it rejoiced whenever it learned that a strike had ended to the advantage of the laborers. On May 28, 1901, the *Avanti* of Rome, the central organ of socialism, declared war on Catholicism in the name of the party. "We openly," it said, "opposed the conservative and reactionary policy of the Church on the day when the latter declared war on us by the Papal Encyclical. The Encyclical was a command; in an instant all the preachers and all the Catholic journalists attacked us. To this new enemy, whom we neither sought nor molested, we reply, as before to Crispi and Pelloux, with defence and offence." So war had come, as some day it had to come, between delusion and sobriety. Of its advantages and disadvantages it would be impossible to treat here, but that there would be more advantage than disadvantage was to be proved by the sequel. The Freemason lodges, moreover, had been ordered by the grand master to propagate the *Patria,* the daily anti-socialist encyclical of the Grand Orient. Side by side with Catholicism in the new State of Italy there was therefore Freemasonry, but this was a middle class of society which the democratic movement has left high and dry. Side by side with Catholicism and Freemasonry is monarchism, which, after Catholicism, had hitherto been the great factor in Italian life. Near to these three parties stand radicalism and socialism. Thus are ranged the parties in the kingdom, and of them only two reach the people, uplift and organize the struggling, console and terrify the weak, bear a message to the dying—the two giant parties which were yesterday enemies, who might be friends, but who from that day onward must struggle not simply for mastery, but for their future existence in any adequate way among the masses. Into this state the Encyclical "Graves de communi" had not been thrown; it had been a creative power. And close upon it came the other Papal pronouncement—that all Catholic Italy must be reorganized on an employment basis.

Meanwhile the Catholic democracy of Italy was becoming **the most interesting movement** in the entire Catholic world. It was more effective than that seeking the reunion of Christendom; it was more remarkable than the Catholic social movement elsewhere, because it had been undertaken and was being carried on under the immediate direction of the Pope. In it cardinals, archbishops and bishops were his lieutenants, his legates to the sovereign people. He initiated it. The ordinaries carried his word to the lowliest of the downtrodden. Thus Cardinal Ferrari, archbishop of Milan, issued, in the summer of 1901, a circular letter drawn up by the Lombard hierarchy assembled in conference. In an accompanying note he thus describes the organization of the Catholic democracy: "It is of various forms, such as rural unions, Catholic workingmen's leagues, rural banks, clubs, &c. The form which proves most opportune for the various places should be adopted, but

always in accordance with the rules which have already been inculcated so many times. It is necessary to accept the conviction that before long all the peasantry and workingmen will be organized, and that where there will be no Catholic organization there will be a socialist one. The Catholic, under the auspices of religion, will present itself teaching respect for authority and property; the socialist with the motto, 'Neither God nor master,' and with all the consequences which naturally spring therefrom. It is deplorable that some even of those who call themselves Catholics show hostility to this Catholic action, while the Pope and the bishops inculcate it so earnestly; nor is it conceivable how anyone can be called Catholic who slights the word so often spoken by the Holy Father to the clergy, **'Go out of the sacristy and the church,'** whereas, on the other hand, there have been cases where, as persons would not go out of the church, the crowd entered, not in devotion, but in insolence. Some are in the habit of saying: 'What work is there for labor leagues and social unions in places where everything is quiet?' The answer is, to maintain quiet, to promote improvement in agriculture by means of the highest productivity of the soil, and arm the workers beforehand and effectively against the efforts which may be made to enroll the wage earners in the ranks of socialism. It will never come to pass that Catholic societies will raise disturbances or create agitations. In a parish, at the first report of complaints against employers, the pastor should endeavor by every means to bring about the result that the latter shall themselves treat with their various dependents, whether these be peasants or workingmen; if it be difficult to attain this, could anything be better than a Catholic deputation of the peasants themselves? Nay, an excellent thing would be a mixed league, or union of employers and workers, which, by entrusting the examination of divergences to conscientious and competent persons, would **remove the occasion for further disturbances.** But until this excellent object can be attained, will it not be at least hopeful to remove the danger of a socialist invasion? What could be hoped for if that happened?" The question was evidently one of life or death. Either socialism or Catholicism was the alternative presented everywhere throughout the letter we are quoting. Yet the difficulties of the clergy were great. "Poor clergy!" the cardinal exclaimed. "They deserve compassion. On the one hand, employers cry out that they are raising the people against them; on the other, the people clamor as if the clergy were in conspiracy with the employers against them. Here and there reproofs, and sometimes even worse. Not rarely the priests come to the bishop to give vent to their sorrow, and I say: 'Let us take courage, most dear brothers; let us suffer all for the love of God, and follow the example of Christ.' Courage, I repeat, because it is not merely an economic question, but, every political meaning apart, it is equally a religious and moral question, and the Catholic associations must aim, above all,

at the most noble scope of the defence and the preservation of Christian faith and morality. Are we not witnesses every day of the perils and menaces for the faith? Where socialism gains possession we see, unfortunately, sooner or later, the faith of the people die out, religious practices abandoned, the churches deserted; for it is at this that the socialists aim, whatever they may say or do at first in order to deceive the unwary, to rob the people of faith and religion. And what will become of society without faith and religion every one can see for himself—a forest of wild beasts and still worse." The Catholic democracy movement, therefore, is primarily religious and secondarily social. The latter object is subordinated to the former. Its working, no less than its spirit, is well set forth in the quotations given from this official letter. On June 1 the Pope had written to the Lombard hierarchy assembled at Rho, repeating his instructions of the Encyclical, and suggesting that his approaching jubilee should be taken as an occasion for enforcing them. From Bologna came at the same time reports of active organization and of combating against socialism on the lines of the Encyclical. On the eve of the feast of Sts. Peter and Paul the provincial and diocesan committee of Rome, the highest Catholic organization of the Papal centre, laid the basis of the same work in a circular programme, and pointed out the means to be used. In July an earnest discussion was begun in the Catholic press as to whether the Catholic societies should admit as members nominal Catholics and non-Catholics, and a negative decision was reached. Then again the Catholic provincial committee spoke, in support of the negative view, as did about the same time the president general of the Catholic congresses and associations of all Italy.

Thus an important stage was passed, and thereafter the work went on more earnestly and rapidly. The cardinal secretary of state, writing on July 23 to the president general, Count Paganuzzi, advised a translation into action all over the country of the Encyclical on Christian democracy, called for labor representation in Catholic societies, and for organization on a basis of arts, crafts and professions, and recommended that among Catholics there should be few discussions, but much work. Next came the announcement of the institution of a large section of social work in the general Catholic congress for that year, to be held at Taranto in the first week of September. Early in August Cardinal Ferrari, archbishop of Milan, went to Vimercate, where agitation was rife, preached peace, and exhorted the peasantry to remain in order, but all to no purpose. In strange contradiction of this course came accusations from the Liberal press to the effect that the Catholic diocesan union of Milan had changed its programme and gone over to the side of the employed against the employers, and the reply given from Rome that Catholic action had not changed its rules, but that the state of wealth and its distribution had changed, and that Catholic action was conforming itself to altered conditions.

Meanwhile the struggle between Catholicism and socialism went furiously forward. A general programme of hand-to-hand fight between the two parties was reported from most places. In a word, the din of preparation and activity, of organizing and going down into the arena, of blows given and taken, of skirmishes and pitched battles, of successes and defeats, of ground won and contests lost, rang daily over the land. For there was a distinction; the ground was often won when the battle was lost. With the ground secured, the battles to come might be awaited with confidence. The general law of victory, the promise of eventual success, abide in the potentiality of the present. Staying power is everything in regard to the future, and this seemed to be with the Christian democracy. By organizing, it, so to speak, created itself, developed itself, perpetuated itself, and perpetuation is **the certainty of victory** in an equal struggle for supremacy; and the struggle between socialism and Catholicism is equal in the main—not perhaps a certainty of complete victory, for half a century of dominant Liberalism had wrought too much havoc with the faith and morality of Italy. Still the majority of the peasantry and laboring men, taken as one class, was a mass of Catholic believers, and with the feverish energy playing upon it from the organization of the Christian democracy, it should be gradually won into the new social network that was the only hope of Catholicism as the religion of the nation.

The southern city, **Taranto,** had been chosen as **the scene of the congress** precisely because of the desire to press forward speedily the reorganization of the Catholic forces of the south, the most apathetic and neglected part of the country. Count Paganuzzi was the recipient of a Papal brief of encouragement and instruction, and the archbishop of Taranto received another. Three cardinals, about thirty archbishops and bishops, and about 3,000 other Catholics took part in the proceedings, on which were bestowed the approval and blessing of the Holy Father. The air was charged with anticlericalism. As might have been expected, a discussion was raised in the Liberal press about the constitutional and legal character of the speeches reported as having been delivered by the archbishop of Taranto and the bishops of Ruvo and Leghorn. Seldom had such an occasion presented itself for striking a telling blow at a great Catholic work, for the bishop of Ruvo was reported as having attacked the army as a source of moral corruption, and the bishop of Leghorn as having parodied Garibaldi's cry of **"Rome or death"** with a new application to the determination of Catholics that the Pope shall have Rome or that Italy must be disrupted. A tempest raged. The minister of the interior sent a commission of inquiry to Taranto. With these delegates the prelates arranged a conference at the archiepiscopal palace, and explained away the language on which the charges had been based. It turned out that all three of the speeches had been travestied. The bishop of Leghorn wrote a letter of explana-

tion to the governor of his province, and the contents of that letter were surreptitiously and in a mutilated form communicated to the press. On all sides **an anti-Catholic agitation** was in progress, so that, if the cabinet wished to prosecute the three members of the hierarchy, support was coming from without; but it did not. The result of the inquiry was that an announcement was made to the effect that the speeches had not been seditious. But the agitation went on. It did not matter that the episcopal orators had been misrepresented. Catholic congresses must be made impossible. There had been eighteen of the general congresses, and they had been as authoritative as they were effective. Encouraged from the Vatican, they had constituted the most formal element in the Catholic revival in Italy. Accordingly, on September 23, the cabinet made it known through the semi-official press that the minister of worship had issued a circular to the prosecutors general **forbidding the use of the churches** for any other purpose than that of worship. But this circular, though prepared and printed, was not issued, whether because of a legal difficulty in the way or in consequence of a visit paid by the grand master of the Freemasons to Signor Giolitti, minister of the interior. Enough was done, however, to give foreign Catholics to understand what hindrances are of set purpose created and sedulously set in the way of the Pope's work for the revival of Catholicism in Italy. What is called the Roman question by autonomacy was but an infinitesimal part of the discussions in the Taranto congress, so that, especially in view of the mild manner of its discussion, it is scarcely at best anything more than a pretext for suppressing a cherished Papal effort.

Yet the new Catholic democratic movement grew apace and waxed strong. In October its first congress in the Romagna, the most Liberal part of Italy, was held at Imola. Most active part was taken in it by Professor Toniolo, of Pisa, and the Abbate Romolo Murri, of Rome. The former, a layman, who enjoyed the unusual privilege of being taken into the counsels of Leo XIII. on social questions, and who was at the same time royal Italian professor of economics in the flourishing State university of Pisa, was as orthodox as he was celebrated. **Another new phenomenon** appeared in November, the introduction of a fresh feature in the Catholic press—columns in its dailies for the consideration of social needs and remedies. Then, on November 29, Cardinal Rampolla wrote to Commendatore Scala, editor of the Piedmontese *Italia Reale,* a letter in which he stated that the Pope had learned with pleasure that the newly founded *Patronato Operaio,* or Workingmen's Protective Association, of Turin, "for the defence of the workers, and especially of the unoccupied, had met with the favor of the cardinal archbishop, and that it had been strengthened by the blessing of His Eminence." He taught another high lesson about the social mission of the Church in Italy, by speaking of "the utility of those beneficent institutions that are inspired by the sound principles which are

inculcated by the Vicar of Christ." Every utterance of the kind went to swell the body of the Papal instructions on social questions. In December the economic columns of the Catholic daily press were devoted even to the discussion of the hard conditions which the minister of war was putting upon the petty officers of the national army. Meantime, as during the preceding months, local energies were being manifested everywhere. Such events as the letter from the cardinal secretary of state and the newspaper discussion between conservatives and young democrats belong to the general order. Their function was to fix programmes or raise doubts. But the practical work, the application of the greater teachings of the two social Encyclicals and of the minor utterances which had been issued from time to time was going on in many hundreds and thousands of places. The activity at work all over the country was displayed in tens of thousands of centres throughout two hundred odd dioceses of Italy during the closing months of 1901. Everywhere there was organization in spite of occasional disagreement. The thousands of Catholic democratic centres were increased by hundreds of new ones. Every existing Catholic association was putting forth new shoots or displaying new energy. Religion was being saved to some millions of souls. If the Catholic power could be organized in time in this interesting and important movement, **the future of religion in the country** would be made secure. A notable conquest in this direction had already been achieved. Two other results, both indirect, it may be well to mention here as showing the all-pervading influence of the Catholic reaction on the new lines laid down by Leo XIII. In the annual socialist congress of all Italy for 1902 the conservative element won a signal victory over the radical and anarchist wing of the party; and there was even shown a disposition to accept the social teachings of the Holy Father. Again, when in the same year the ministry resolved to enact a divorce law, it met with strenuous opposition in the Chamber of Deputies, many of whose members announced that, though favoring the bill themselves, they would have to vote against it in order to please their constituents. And these constituents, it must be remembered, embrace no Catholics devoted to the Holy See, who are forbidden to take part in national elections. Yet so amenable to the teachings of the Vatican had the majority of the remainder become that they would have none of this law, against which the Holy Father, the whole hierarchy, and the clergy had protested, and were again more than once to protest, most vehemently. With the lapse of time **the anti-divorce agitation** became ever more acute, even into the early part of the year 1903. In many dioceses order was issued for public prayers to be offered that the bill might be rejected, and at some churches, like that of the Gesu in Rome, a special fast was ordained. At the beginning of the year named the Pope again himself thus referred to the subject in a conversation he had with Cardinal Rampolla: "Poor blind world! It does not perceive that

divorce strikes at the very root of civilized society. The rupture of the ties which bind husband and wife does not mean the ruin of isolated families alone, but the ruin of cities and States the moment such disunions become prevalent. The Church would see cities and States prosper no less than families, and for this reason we are opposed to a movement the iniquitous results of which no man can estimate. **Divorce** and the propaganda for divorce is **nothing less than heresy**!"

The halting of the divorce movement was due largely to the progress that had been made by Christian democracy, to which the Holy Father had given two powerful impulses during December, 1902. On the feast of the Immaculate Conception he addressed to the Italian bishops an Encyclical bearing the distinct marks of the new spirit. Already had he recommended to the bishops throughout the world, in general or national documents, the improvement of the **education of the clergy.** But this Italian document marks a double progress over previous ones; it defines what has come to be called the "reformation" of the seminaries, and it introduces officially, by means of an official letter, **social science** into the ordinary instruction of the schools for priests. It marks a date. In proportion as the Papacy needs renovation, the best minds have tried to extend methods of teaching and of priestly service to our necessities. The new situation gives to this Encyclical an opportunity for marking clear boundaries. The Pope excludes all "innovations" contrary to the "proper spirit" of clerical education and instruction. The needs, peculiar character, and special teaching of the seminary contain a durable element, leaving out dogma and even ethics, which the priesthood demands, and which the master alone can touch. But Leo XIII. admits, grants, demands methods of work that should be suited to the "difference" of times, rejuvenation, the care of absorbing whatever is good and useful in science and progress. The man of eternity and time, the priest should **join the two worlds** in his mind and in his ministry. This vital distinction, this wisdom and breadth, this holding to immutability and this concession to mobility, the whole policy offers in a few phrases the coördination and combination of what must stand and what may be renewed, of what is and of what is to be, of tradition and of progress. All efforts, at bottom, tend to such a comprehensive system. Leo XIII. marks out a broad field in which the new methods of work may move freely and with plenty of room. He prefers vitality to immovability. In one important particular he marks the spirit and extent of the movement; he proclaims the role, the social ministry of the clergy with his insinuating gentleness and starlike clearness. The thing to be done is to bring clerical life into the right relation to what is needed. He chose a favorable moment. Four years had elapsed since the Vatican began to organize on a democratic basis the **Work of the Congresses** in Italy. After his Encyclicals to the workingmen and on Christian Democracy, he increased disciplinary measures with the

purpose of turning all Catholics to the position he had taken towards the "Fourth Estate." The break with the old-time conservatism, the exact detailed regulations for the Work of the Congresses, and the substitution in the presidency of the progressive Count Grosoli for a reactionist; then, above all an official circular to Count Medolago, president of the second group, recommending the establishment of the autonomous "popular class" by means of the reformation of the "contract for work," of "professional unions" and of "workingman legislation;" by all these features the order and continued harmony of the Pontificate may be recognized. This Encyclical crowns a long and steady effort, and gives to it its full hierarchical value through the social education imposed officially on the clergy. As a supreme sanction Leo XIII. makes his Encyclicals **the basis for the teaching.** For the first time he ordered an innovation of this kind, and of course the seminaries of the whole world would heed his order.

The second declaration above referred to was made to the cardinals at the annual Christmas reception on December 23, in answer to an address on behalf of the Sacred College read by its dean, Cardinal Oreglia di Santo Stefano. As both these declarations were grossly misrepresented in the daily press throughout the whole world, we give them here in full.

The cardinal dean said: "Holy Father: The recurrence of these solemn days gathers around the throne of Your Holiness the Sacred College, which is rejoiced to offer you the homage of its well-wishing and to renew the declarations of its devotion. The fulfillment of this dutiful office presents us moreover with a propitious occasion for expressing to Your Holiness our felicitations for the years of your Pontifical jubilee, now happily carried out amidst the admiration and acclamation of the Catholic world. Rejoicing to see the health of Your Holiness still flourishing, we pray the Lord that He preserve it for the benefit of society and of the Church, in regard of which you have never ceased to display your paternal solicitude. Of this recent proofs are the latest acts given forth by Your Holiness, the one for the defense of the sound interpretation of the Holy Books, against the bold thought of certain followers of a purely human and rationalistic system; the other for assuring the spiritual education of the youthful clergy, called by the circumstances of the times to labor in the field of **Catholic popular action.** For our part we cannot but form wishes that the aspirations of Your Holiness may be realized, and not those of the persons who, caring not for the real good of the people, and making a show of false zeal, aim only at satisfying their own ambitions by the triumph of **a democracy anything but Christian.** May Your Holiness benignantly accept our feelings and wishes, and impart the Apostolic Benediction to the Sacred College."

His Holiness replied as follows: "We shall not use many words, venerable brothers, to express to you our mind, grateful for the loving thoughts expressed in

your common name by the venerable cardinal, the dean of your college. On this, however, we wish not to be silent: that, to-day more than ever, we rest with trust upon your unanimous devotion. Well deserving co-operators for so long a time, you will accompany us yet more, amidst the ever increasing bitterness of the path with the same diligent love. The jubilee year, object of your courteous congratulations, and of uninterrupted displays of affection from the Catholic world, passes embittered, as you see, by social happenings too mournful for the heart of a Pope. The rights of the Church and of the Catholic name, violated already in a hundred ways, behold yet the same procedure is being followed up to the legal subversion of holy Christian institutions. But are not these a portion, and the most elect, of the heredity bequeathed by Christ to redeemed peoples and ordered expressly for the guardianship and defence of sovereign social good things, the first root of every other benefit to human fellowship? Ah, that is not a sincere love of public prosperity or of civil advancement which moves artifices of such calamity: what is desired and sought is the overthrow of the Christian order and the reconstitution of States on the bases of pagan naturalism. If it is written in Heaven that this last relique of our days shall die out amidst such bitterness, we shall shut with resignation our tired eyes, thanking the Lord, but within our heart the firmest persuasion that, when the hour of mercy shall have come, He Himself will arise for the saving of the peoples given in heritage to the Only-begotten of God. Your last words, my Lord Cardinal, allude to **Christian democratic activity,** which, such as it is to-day, is, as you well understand, a thing of no mean importance. To this activity, suitable in all respects to the nature of the times and to the needs which called it into being, we gave sanction and impulse, setting forth, however, very clearly its purpose, its method and its limitations; so that, if thereafter some have chanced to err, this assuredly has not been for want of an authoritative guide. But, to speak in general of those who have set themselves to this work, whether they be Italians or foreigners, it is beyond doubt that they labor with right zeal and noteworthy success; nor should the useful contribution given by hundreds of strong and youthful persons pass without notice. And we encouraged the clergy to enter, with certain reservations, this same field of action, for, in truth, there is no judicious and fruitful undertaking of true charity to which the calling of the Catholic priesthood is foreign. For, is not that a genuine and most timely charity which applies itself with zeal and disinterestedly to the improving of the spiritual and material conditions of the multitudes? The maternal love of the Church for men is as universal as the paternal love of God; but, none the less, faithful to its origin, and mindful of divine examples, she has been ever accustomed to approach with a feeling of predilection the lowly, the suffering, and those rejected by fortune. When the Christian democracy is sincerely and

consistently inspired by the spirit of this universal mother, it may justly trust not to fail of its purpose; and let no one take umbrage at the name, when it is known that the thing is good. Understood as the Church understands it, **the Democratic idea** not only accords wonderfully with the dictates of Revelation and with religious beliefs, but it was even born and nurtured by Christianity, and it was the Gospel preaching that diffused it among the nations. Athens and Rome knew it not, until they had heard the divine voice which said to men, 'You are all brothers, and your common father is in Heaven.' Outside of this democracy, which is and which is called Christian, there goes forward with very different ideals and along other ways the seditious and godless democracy. Bitter days it is preparing for civil States, which, none the less, cherish it in their breasts and caress it. But popular Christian action, manifesting itself on the same subject, is a rival influence which sets itself between the other and success, and often avails to hinder the work of this. If it did no more than contest the ground with socialistic democracy, and check the pernicious effects of this, it will have done thus no mean service to ordered civil life and Christian civilization."

This declaration might well be regarded as the great Pope's last word on the subject, which, at least as concerned Italy, he had made his own. While elsewhere he allowed the schools to discuss freely in what degree the principles could be put in practice, in Italy, where the Church moves directly around the Sacred Mount, he expressed officially, in an official organization, the principles and the line of conduct to be followed. He was trying to bring about the illustrious union between religion and democracy, and leave that union as part of his great legacy to posterity.

DEATH.

(1897).

The westering sun draws near his cloudy bed,
Leo, and gradual darkness veils thy head;

The sluggish life-blood in thy withered veins
More slowly runs its course—what then remains?

Lo! Death is brandishing his fatal dart,
And the grave yearns to shroud thy mortal part:

But from its prison freed, the soul expands
Exulting pinions to the enfranchised lands.

My weary race is run—I touch the goal:
Hear, Lord, the feeble panting of my soul;

If it be worthy, Lord, Thy pitying breast
Welcome it unto everlasting rest!

May I behold thee, Queen of earth and sky,
Whose love enchained the demons lurking nigh.

The path to Heaven; and freely shall I own
'Twas thy sweet care that gained my blissful crown!

MEANWHILE the Holy See had been working its way to another great diplomatic triumph. In consequence of the Spanish-American war of 1898, ecclesiastical affairs had to be rearranged in Cuba, which became an independent republic, and in Porto Rico and the Philippine Islands, ceded to the United States. For this purpose the Pope appointed Archbishop Chapelle, of New Orleans, as delegate apostolic to all three regions. In Cuba and Porto Rico his work was comparatively easy; but in the Philippines there were special difficulties to be overcome. At the time of the American conquest there was in progress against Spanish rule a formidable insurrection on the island of Luzon. It was controlled by **a secret society called the Katipunan,** a local branch of Freemasonry directed from London. These insurgents claimed independence; and, not receiving it, rose in revolt against the United States on the night of February 4, 1899. They had also treated with the grossest injustice and harshness four of the religious orders that had civilized them, namely, the Augustinians, the Recollects, the Dominicans and the Franciscans, under whose benign influence they had prospered and in three centuries and a half had increased from a quarter of a million to about seven millions throughout the whole archipelago. The insurgents drove the friars from their lands and missions, and even when defeated demanded that the lands be confiscated and the friars expelled from the islands. The cry was taken up by the anti-Catholic bigots in the United States, who also sent swarms of proselytizing emissaries to the newly-acquired possessions and brought enormous pressure to bear on the United States government and on the commission it had sent out to organize civil government in the Philippines. A well-planned campaign of calumny was carried on, into which was even led the president of the civil commission, Judge William Taft, of Ohio, and the secretary of war in Washington, the Hon. Elihu Root. **"The friars must go,"** was the cry heard everywhere, and re-echoed almost unanimously in the daily press. There was systematic misrepresentation of the attitude of the Filipinos themselves, the noisy clamor of a few renegades being set forth as the demand of the vast majority of the people, who, as it was afterwards shown most unmistakably, were earnestly in favor of the friars remaining.

Until the summer of 1902 it was not generally known that Archbishop Chapelle had been sent to Manila merely to collect materials for a report on the situation. Shortly after he had done this, that is, in June, 1901, Cardinal Rampolla, in the name of the Holy Father, addressed to Archbishop Ireland a letter in which he begged the prelate of St. Paul to ascertain if there were a means of arriving at

an understanding with the United States government to the intent of **pacifying the Philippines.** This missive from the Papal secretary of state crossed on the ocean a letter which Archbishop Ireland had addressed to the Holy See in the name of the United States government, requesting that negotiations should be set on foot with the Vatican for the same object. In the month of August Archbishop Ireland and Bishop O'Gorman, of Sioux Falls, who were personally and even closely acquainted with President McKinley, with his secretary of state, the Hon. John Hay, and with Mr. Root, the secretary of war, went to Washington in order to persuade the government to send some one to Rome to open negotiations. Between the distinguished persons named there were several interviews; but as Judge Taft, the civil governor of the Philippines, was then very ill and had to return to America for the sake of his health, it was arranged to "wait his arrival before taking decisive action. But the murderous assault on President McKinley at Buffalo on September 6, and his death eight days later, made it necessary that the negotiations be postponed and resumed with his successor, President Roosevelt. It was announced by cable that, on hearing of **President McKinley's death,** the Holy Father's emotion became so uncontrollable that he wept, and that he spent an hour in prayer for the soul of the murdered president. Already, when told of the assault, on September 6, he had displayed deep emotion, exclaiming: "Oh, how earnestly I pray that he may escape with his life. These violent crimes are the curse of our days. I can only offer the afflicted victim and his poor wife my humble prayers." At the same time he sent, through Cardinal Rampolla, a cablegram to Cardinal Martinelli, his pro-delegate in Washington, of which the following is a translation: "The Holy Father has learned with great sorrow of the attempt to assassinate the president of the United States. Your Eminence will convey to Mr. McKinley the expression of His Holiness's sympathy and regard for his person, assuring him that His Holiness execrates with all the power of his soul the horrible crime, and with equal energy prays for the President's speedy recovery."

At a conference held in March, 1902, between President Roosevelt, Secretary Root, Judge Taft, Archbishop Ireland, and Bishop O'Gorman, it was decided to send **a diplomatic mission to Rome.** This mission was to be composed of Governor Taft, Judge Smith (a Catholic), of the supreme court of Manila, Bishop O'Gorman, as ecclesiastical counselor, and Major Porter as secretary. Bishop O'Gorman reached Rome early in May, and on May 17 the other members of the commission, accompanied by their families, sailed from New York. On the morning of June 5 the entire commission were received in special audience by the Pope, who greeted them in a most cordial manner. Governor Taft, in presenting President Roosevelt's letter to His Holiness, made a brief address, congratulating the Holy Father on

his approaching jubilee and expressing the hope that his own presence in Rome would prove profitable both to the Church and to the Philippines. He ended by presenting to the Pope a case of books from Mr. Roosevelt, the President's own historical works. The Pope expressed his great delight. He thanked the President and Governor Taft, and said he hoped **the conference** would be mutually satisfactory. After the audience the entire mission visited Cardinal Rampolla and delivered the instructions of the secretary of war (Mr. Root), for the consideration of His Eminence and the cardinals of the committee, which, Cardinal Rampolla said, would consist of five members. Governor Taft, who seemed extremely satisfied with the cordiality of the reception by the Pope, said: "I had been led to suppose the Pope's great age had so weakened him that the conference must be most formal and brief. I was most pleasantly disappointed by finding the venerable Pontiff with the most active mind, a bright eye, a firm grip, quick perception, and a deep, resonant voice, bubbling with humor. He seemed most sincere in his anxiety to express his **interest in America** and desire for the success of the great republic." Mr. Root's instructions above referred to, which were published soon afterwards, were in the nature of an ultimatum which practically meant: "The friars must go." But ere long the Washington authorities were forced to acknowledge they had blundered in supposing there was but one side to the question. Discussion of the points at issue was begun in joint meeting of the two conference committees on June 17. The committee serving on behalf of the Church was composed of Cardinals Serafino Vannutelli, Rampolla, Gotti, Steinhuber, and Vivès y Tuto. To their secretary, Mgr. Gasparri, Mr. Root's document containing the **views of the American government** had already been submitted, and he had requested of the commission various elucidations of the text. He then had the document printed with the answers given him as a commentary, and this pamphlet was put in the hands of the cardinals representing the Holy See. When they had studied it, and after the points at issue had been exhaustively discussed in full conference, they were able thus practically to answer the American demands: As to the charges against the friars, some of them are untrue, some are false, and the rest are exaggerated. On July 9 **the Vatican's reply** to the demands and insistences of Governor Taft was handed to the latter by Cardinal Rampolla. It then became known that the governor had failed in his original mission, if that mission had been to procure the dispossession and expulsion of the friars. To do him justice, however, he seemed convinced, after having heard the other side of the case, of the justice of the friars' cause. In the Vatican's answer there is not a syllable to indicate that such an arbitrary demand had been either presented, pressed, or heeded if presented and pressed. Twelve articles contain the conditions to which the Vatican was willing to agree, and nearly all

refer to arrangements for the purchase of the lands of the four orders interested, with the establishment of an arbitration tribunal, and minor details. The only article that seemed to affect, even in the most indirect way, the bold demand for ostracization of the orders is the twelfth and last, which declares that the Holy See, "in the sphere of action which is in its competence, shall use all its influence for the **pacification of the Philippine Islands** and in favor of their adhesion to the established government, and that it shall prevent all political opposition on the part of the clergy, both regular and secular." Meanwhile and subsequently there was a decided change for the better in the tone of Governor Taft's and Mr. Root's communications to the Vatican, whose position it was decided to consider in detail, not in Rome, but in Manila, where the real facts of the case could be more fully and correctly ascertained. With this understanding the commission ended its work in Rome on July 18, and a week later Governor Taft was on his way to the Philippines, whither he was soon to be followed by a Papal delegate apostolic. On July 21 the American commissioners had their **farewell audience with the Pope,** who, addressing them in French, expressed his satisfaction, and even delight, at the work of the commission, its procedure, its issue, and the pleasantness which had characterized it throughout, as well as the courtesy which had distinguished it. He had words of praise for the Church in America, and then for the American State. In reference to the latter, he said he had already more than once quoted the United States as **a model to other nations,** and he added that he would do so still more in the future, after the visit of the present commission. The pleasantness and the smoothness which had marked its work in Rome would, he said, be continued in the Philippines; and he gave assurance that his apostolic delegate at Manila would keep in the same harmonious touch with the governor. He spoke at considerable length and vigorously. Mr. Taft replied, speaking on the lines of the Pope's remarks. With enthusiasm and gratitude he acknowledged the promptness with which the transaction had been carried through—a speed which had been an example to the United States. At this His Holiness seemed to be very much pleased, giving America, he said, a lesson in the renowned art of hustling.. Mr. Taft then went on to say something which the Pope seemed also greatly to appreciate: As far as he was concerned, he had never written or spoken anything but what he had thought, and thus he could not have been, and he had not been, an accomplice in the **systematic misrepresentations** about the negotiations that had been carried on by the press. There had been orgies of lying, misrepresentation, and abuse in the press in both hemispheres in regard to the commission and its work in Rome. But there was method in this madness; it was directed to the injury of the Holy See, and Mr. Taft acted like a true American, not only by having taken such prompt and effective meas-

ures to counteract it as he could devise during the course of the negotiations, but also, by, as it were, publicly, and certainly in the most solemn manner, repudiating it in his last interview with the Sovereign Pontiff. Before the visitors left, the Pope again rose and said: "We know that your laws do not permit of the bestowal of decorations, but surely nothing can prevent us as a friend from giving you **a souvenir of this visit and of friendship.**" Then saying, "Come over here," he moved with great alacrity to the side of the library. On an easel was a mosaic of great worth, delicate like a miniature painting. "Now, Monsignor," he said to the bishop of Sioux Falls, "this is the gift of which we spoke that we wish you should take to the President, and this is the letter." He gave to Bishop O'Gorman a large envelope, with the President's address written in French on the front and the Papal seal on the back. Near the mosaic and the letters were presents for each of the commissioners, which he distributed to them with evident pleasure: To Governor Taft an old-fashioned goose-quill pen, all in gold, with the Papal arms among the feathers, lying in a rich case; for Mrs. Taft, a tasteful reproduction of a painting of St. Ursula and her companions; to Bishop O'Gorman, a pectoral cross of gold, with a cameo of the head and bust of Our Lady set in pearls in the centre and with amethysts surrounded by rubies at the four points, lying in a case of morocco velvet with the Papal arms in gold; to Judge Smith and Major Porter each a solid and massive gold medal commemorative of the holy year of jubilee. At the conclusion of the audience, which could not have been more cordial and which left a most delightful impression on all the commissioners, the Pope shook hands with Governor Taft and Major Porter, while the bishop and Judge Smith knelt and kissed the Papal ring. The greetings and farewell over, the Pope accompanied the commission to the door. Its members then visited Cardinal Rampolla, who entrusted to Bishop O'Gorman a letter to the Hon. John Hay, the American secretary of state, enclosing one for the President. That evening Judges Taft and Smith set out for Naples, whence they were to sail for Manila. On the same day Major Porter left Rome for Washington, to report to the government on the commission's work. On the morning of July 26 Bishop O'Gorman set out from the Eternal City, carrying with him the mosaic, which represents a section of the Vatican gardens, and the Holy Father's accompanying letter. Having reached New York safely and well, he went, on Saturday, August 16, to President Roosevelt's home at Oyster Bay, Long Island, to perform his gracious mission as special envoy. **The exquisite gift mosaic,** a product of the Vatican workshops, showed so perfect a blending of the colors the artist had used that a very close examination is necessary before one can be sure that the picture is not an oil painting. It is set in a heavy gilt frame and weighs so much that it was no easy task to carry it from the train on which the bishop arrived to the Presi-

dent's carriage, which was in waiting. Bishop O'Gorman was most cordially welcomed by our chief executive officer, and acquitted himself of his errand with admirable grace. **The Pope's letter** accompanying the gift is as follows:

"Mr. President: I am much pleased with the congratulations which you addressed to me in your letter of May 9. And since, in addition to the good wishes also expressed by the Governor of the Philippines, you have added a present of your own works, I am doubly grateful. You, Mr. President, will surely remember the many expressions of good will which I have uttered concerning the United States. Nothing could be to me more agreeable than to assure you of my continued good wishes, especially at the moment when the negotiations of Governor Taft, having ended in a satisfactory result for both sides, have come to strengthen the excellent understanding between the Church and the United States authorities. As a token of my satisfaction I have charged Mgr. O'Gorman to bring to you a mosaic picture from the workshop of the Vatican, representing our gardens. May I ask you to keep it as a souvenir and as an expression of my friendly regard?

"LEO XIII."

Meanwhile the Catholics in the United States had been doing their duty to their brethren and to the much maligned friars in the Philippines. Not only many individual prelates and priests, but organized bodies of the laity, had spared no pains to bring **the truth of the situation** to the knowledge of the government. Innumerable public addresses, letters from laymen and clergymen, and resolutions of organized bodies expressed the wishes of the whole Catholic community. These wishes were most admirably embodied in the platform adopted by the Federation of Catholic societies assembled in convention at Chicago, and previous to this by the Augustinian Fathers in North America. On Friday, July 27, the Rev. James T. O'Reilly, O. S. A., and the Rev. William A. Jones, O. S. A., acting as a committee, presented to President Roosevelt resolutions passed by the recently held chapter of their order. The two priests were warmly welcomed by the President, who, moreover, thanked them for some needed information of the highest importance gleaned during a pleasant half hour's chat, in amplification of the resolutions themselves, which are an energetic defence of the maligned friars.

Many such declarations as this, as well as similar protests and appeals from the Filipinos themselves, in a short time brought the anti-friar agitation to a standstill. Then, too, the tone of the daily press dispatches was changed, almost as soon as Governor Taft had reached his seat of government. Perhaps the favorable impressions made upon him in Rome, combined with the unfavorable opinion that had now been formed of the agitators, suffice to account for **the altered tone of our daily press.** It soon even came to pass that we heard nothing of the religious question in the Philippines except an occasional mere reference to con-

ferences between Governor Taft and the Pope's representative. This new **delegate apostolic extraordinary** was Mgr. Giovanni Battista Guidi, who, after having been consecrated as a titular archbishop on September 21, sailed from Marseilles for Manila on October 19, and reached his destination before the middle of November. Then we were told that he and Governor Taft had arranged to hold three conferences a week. Long ere this the latter had made an important declaration, in the course of a speech he had delivered on the occasion of a reception tendered to him on his return to Manila. He said: "The return of the friars to their parishes will be settled by the people by a quiet, peaceable and lawful expression of their desire to receive or not to receive any priest." This **change of tone** in a few months is highly significant; and its effect was increased by the publication in Manila of a Papal bull on the philippines question which the Holy Father had issued on the occasion of Mgr. Guidi's appointment. In this document, which is dated September 17, 1902, he again dwelt, at much greater length and in even warmer language than he had hitherto used, on his admiration of the United States government, its institutions and its public men. This bull set at rest the question of **the immediate withdrawal of the friars**; for His Holiness distinctly said that they were to remain in charge of the parishes until their places could be taken by native priests. He also expressed himself emphatically in favor of the American government and enjoined on all Catholics obedience to the new rulers of the Philippines. He also urged the ordination of native priests and in these words prohibited the clergy from **taking part in politics**: "The clergy are to be strongly urged never to allow themselves to be separated from study. For, though the common law provides that those who are enlisted in the host of God shall not give themselves up to secular cares, yet we are anxious that this be especially avoided by the clergy in the Philippine Islands at the present time." A portion of the bull having special significance in the United States reads thus: "It now remains for us to address some observations inspired by paternal charity to all the natives of the Philippine Islands and to exhort them with all our soul to preserve **unity in the bonds of peace.** The profession of Christianity demands this; for the brotherhood of Christ is greater than that of blood, as the brotherhood of blood bears only the likeness of the body, but the brotherhood of Christ shows the unanimity of heart and soul, as it is written: 'The multitude of the believers were of one heart and one soul.' And the same things are demanded by the interests of religion, which was the chief source and origin of these noble qualities that have always flourished in the Philippines in former times. Finally, this concord is demanded by **true patriotism,** for the country can only suffer hurt and injury from public disturbances. Let them who hold the reins of government be reverenced according to the precept of the Apostle, for all power is from God. And, although we

are separated by long distance from the people of the Philippines, let them remember that they are under the protection of the Holy See, which holds them especially dear and which will never cease to look after their interests." Referring to the appointment of the new apostolic delegate, he said that **a provincial council** would be held in the near future. "For the observance of the discipline and for the due execution of this apostolic constitution of ours, we do send as our representative to the Philippines, as delegate apostolic extraordinary, our venerable brother John Baptist Guidi, archbishop of Auropolis. We have bestowed on him all the necessary faculties to this end, and have, moreover, intrusted to him the task of summoning and celebrating a provincial council as soon as circumstances permit."

That the situation may be more clearly understood, I quote a few sentences here from an impartial non-Catholic American journalist who studied the question on the spot. In the *North American Review* for October, 1902, Mr. Stephen Bonsall writes as follows: "In most descriptions of the Spanish régime in the Philippines, the administration is spoken of as deriving its strength or its weakness from the union of Church and State. This view is not quite correct. It would be nearer the truth to say that the islands were held as a fief by the four great monastic orders of the Roman Church, and that over them was hoisted in recognition of their many benefactions the standard of the Most Catholic Kings. * * * * The patriarchal system of government by monastic missions * * * * * received but survived many severe blows in the house of its friends. * * * * When we arrived in the Philippines, we found the monastic orders still supreme, in all the essentials of government, and the Spanish admiral taking his instructions from the archbishop rather than from the minister of marine. * * * * In its report the (Taft) Commission recognizes that during the three hundred years which have elapsed since Pigafetta and others described the islanders as painted savages, addicted to cannibalism and other low practices, they have been so raised in the social scale that now they are ripe for self-government and representative institutions. One can be just to the work of the friars without going to the length of this eulogy. * * * * As you * * * * * come to a village or a hamlet that is better built than most, if you ask by whom it was founded, the natives will answer that it was built by the Franciscans or by the Austin Fathers. In your walks in the interior or along the coast, if you ask who built the great church that crowns the hill, the bridge of massive masonry that spans the river, who ballasted the road that is never washed out during the rains, or who designed the plantation works that make the plantations possible, the invariable answer is, * * * * 'the father of the souls.'"

BY the time we have reached with our chronicle of outside events, the great statesman-Pope was approaching close to the end of his twenty-fifth year on St. Peter's throne, **an occurrence so rare** that it is only the second time it has happened since the Prince of the Apostles ended his career with a glorious martyrdom. Early in 1901 preparations, already broached two years before, were begun in earnest for a becoming celebration of the event. A committee was organized with Cardinal Respighi, the Pope's vicar, as president. This body included a host of eminent names. Among them we find those of our old acquaintance, Count Acquaderni, and of the Duke of Campobello, a member of Cardinal Rampolla's family. From Rome, on the feast of Corpus Christi, 1901, this committee issued an address to the Catholic world in which it was said: "**An extraordinary event** is approaching to give joy to the Church of Jesus Christ. But a few months, and the universal Father of the faithful, the Sovereign Pontiff Leo XIII., will begin, under Divine favor, the twenty-fifth year of a pontificate that will remain glorious in all Christian ages. To increase the beauty of order, which will naturally be resplendent in the manifestations of so many millions of hearts united, through the charity of Christ, as one heart only, the Work of Catholic Congresses, the Primary Roman Society of Catholic Interests, and the Committee for Homage to the Redeemer have been formed in fraternal union into one special committee under the presidency of His Eminence the Cardinal Vicar of His Holiness. This committee, to which all other Catholic associations will lend their aid, now addresses itself to the brethren of the Eternal City and of the whole world, proposing and recommending with affectionate vehemence the following **special marks of honor** and congratulation towards the august person of Christ's Vicar on the happy occasion of his Pontifical jubilee." Then the committee go into details of direction to the faithful as to how they should participate in the jubilee to the best advantage. This body was afterwards made international, with delegates from all over the Catholic world. Many prayers, Masses, Communions, rosaries, visits to the Blessed Sacrament, aspirations, acts of mortification and good works were daily offered up by myriads of the faithful to the effect that the Holy Father might be spared to see the forthcoming event, which would crown all his jubilees, namely, those of his priesthood, his episcopate, of half a century each, and his twenty-fifth year as a cardinal; and indeed, were he to live eight months after seeing the years, months and days of Peter, he would also celebrate his golden jubilee as a prince of the Church. The committee decided early to present to His Holiness a collective gift of **a gold Tiara**, for which the Catholics

all over the world were invited to send offerings, no matter how small they might be. This Tiara was to be adorned with rare diamonds of the value of $250,000, the gift of an Italian lady. At a later stage of the preparations Cardinal Respighi sent another letter to the bishops and clergy of the Catholic world. It was first received in this country by Cardinal Gibbons, who distributed it to the members of the hierarchy of the United States; and each of these prelates sent copies of it to all the pastors within his jurisdiction. It asked for contributions for the repair of the archbasilica of St. John Lateran, **the Pope's cathedral church,** and for participation in the great international pilgrimage that was to present the homage of the entire world to the Sovereign Pontiff in April, 1902.

The jubilee solemnities were inaugurated at St. Peter's on February 20, 1902, the twenty-fourth anniversary of Leo XIII.'s election. Though **the main celebration** was not to take place until March 3, the date of his coronation, yet an imposing scene was witnessed. The "Te Deum" was sung in the great basilica, and other observances were carried out. The Pope was the recipient of congratulations from all sides. The sight in St. Peter's, though His Holiness was not present, was most imposing. Over 50,000 persons were there, including all the cardinals in Rome, as well as the faculty and students of the American College, with the rector, Rt. Rev. Mgr. Thomas F. Kennedy, D. D., at their head. This first period of the jubilee reached its climax on March 3. It was in its zenith, indeed, during the whole week beginning on Sunday, March 2, when a solemn "Te Deum" was sung in St. John Lateran's. Monday, the 3d, was the great day. The weather was warm, but cloudy. Thousands had spent the night on the portico of the basilica; but their design of being the first to enter the building was frustrated by the troops clearing the piazza at daybreak. The usual anomaly was witnessed. Soldiers of the king of Italy kept order outside in the entire neighborhood of the basilica, while within the portico Swiss guards, in black and yellow uniforms, upheld the Papal sovereignty. **All Rome was astir** at a very early hour. It was a common sight to see men and women in the finest clothes frantically searching for unobtainable cabs and then joining with the common throng going afoot to St. Peter's. Thousands of others had all sorts of vehicles, from the ancient historic coach of some prince and the state carriage of a cardinal to queer outlandish vehicles from the Campagna pressed into service. By 8 o'clock the piazza in front of St. Peter's was black with a mass of 80,000 people. Of these only 50,000 were admitted, and it took four hours for them to enter by four doors. The gold and the white marble of the interior glittered with candles and myriads of electric lights in the ceiling. Those within the building stood, except a few occupying special tribunes. The royal tribune, in which were the duchesses of Saxe-Weimar and of Trani and the princess of Liechtenstein, was next to that

of the Pope's family, while a third was occupied by members of the diplomatic corps. The general crowd was largely international, and included hundreds of Americans. So also was the aristocratic part of it. **The full meaning of the nation's homage,** as represented by the envoys attending in honor of the Pontiff, was the best measure of the jubilee's success. Only the United States and Italy, in fact, were unrepresented on this occasion.

The Holy Father was a little late in arriving. But at last the silver trumpets sounded, and **the Papal procession** entered. First came a gilded jeweled cross, carried by a white-clad youth; then the members of religious orders, functionaries, archbishops, bishops, and prelates of all grades. Last came the Holy Father in all of his Papal pomp, wearing his Tiara and clad in vestments of jubilee significance, surrounded by his court, attended by ambassadors and ministers of all countries, beheld and acclaimed by an immense throng from Rome and every part of the world, borne in triumphal procession to his throne at the Tomb of the Fisherman for the grandly devotional celebration of his third personal jubilee. The Sistine choir rendered soul-stirring music while the Pope was carried on his *sedia* flanked with the waving peacock fans. The crowd was silent until he appeared. Then with one voice they shouted: "Viva il Papa-Re—Long live the Pope-King!" This deafening shout lasted for five minutes. Then the Holy Father descended from his chair and went to the altar on the site of St. Peter's tomb. The solemn jubilee Mass was conducted by cardinals, Cardinal Vannutelli being celebrant and the Pope watching from his throne. After Mass the Pope gave his blessing, showing great emotion and a slight feebleness. The procession then reformed and moved away while the recessional music was rendered, the crowds again sending up the same shout as before until the windows shook with the volume of the sound. **The applause of the crowd** was positively frantic. After the service the Pope exclaimed to several members of his retinue: "I really never thought I would see this day. The devotion of so many of the faithful touches me extremely." He impressed everyone with his alacrity, and especially his robust voice when pronouncing the benediction, his words being heard distinctly throughout the immense basilica. On the same morning there were **jubilee Masses** throughout the whole Catholic world, attended by millions of the faithful assembled in their respective churches, who thus testified to their love and veneration for Pope Leo XIII. In no country was this testimony more eloquent and sincere than in the United States, and in no part of the United States more so than in Philadelphia, in whose cathedral Archbishop Ryan celebrated Pontifical Mass. On this occasion a notable discourse on the primacy of St. Peter was delivered by the Passionist Father Fidelis (James Kent Stone).

Next day a long series of receptions was begun. His Holiness gave a large num-

ber of private audiences. That evening Cardinal Rampolla gave a state banquent to the members of the diplomatic corps and the chief dignitaries of the Papal court, Cardinal Richard being the guest of honor. On the forenoon of the 5th the Holy Father went to the consistorial hall, to receive a Paris pilgrimage of about 400 persons, with Cardinal Richard at their head, attended by three other French cardinals and half a dozen bishops. After midday, he again repaired to the consistory hall, where on entering he was enthusiastically received by about 700 Ligurian and Piedmontese pilgrims. With them were Cardinal Gotti and several bishops. Commendatore Corsanego Merli, their lay leader, kneeling at the throne with the cardinal behind him, spoke in warm and reverent greeting for the jubilee, and the Pope made an extemporaneous reply. Next day, March 6, at 10.30, the Holy Father began to give **audience to the jubilee envoys.** First came the special representative of the French, M. Nisard, and the members of his embassy. The envoy presented an autograph letter from President Loubet, and two magnificent Gobelin tapestries which had won prizes at the Paris exhibition of 1900. One represented the calling of the Venerable Joan of Arc, the vision of St. Michael, and the devastation of France by the English; while the other pictured the departure of the Maid from her home for the Loire. After expressing his thanks in public, the Pope invited the envoy and his suite to a private audience in his room. The formalities of the next reception, at 11.30, that of the German embassy, were identical. Baron von Loe presented an autograph letter from the emperor and a magnificent porcelain clock in the Louis XVI. style. The timepiece stood on a pilaster in the form of a stele or inscribed shaft richly decorated with friezes, flowers and leaves in color and gold, and with figures of genii. The clock face was of gilt metal and enamel. A medallion at the base of the pyramid contained a colored view of the castle of Sans Souci, and above this, below the clock, was the figure of a winged genius bearing a long gilded trumpet. The envoy also presented a photograph of the interior of the imperial palace, giving a view of the grenadiers of the palace guard, which the emperor had sent in return for a similar photograph received from the Pope, showing a view of the Vatican within and the various armed corps of the apostolic palace. His Holiness, in thanking the German envoy, referred to the friendship existing between Germany and the Vatican, and said he congratulated himself on the good relations existing between Emperor William and his Catholic subjects. After the state audience, the Pope received the embassy in private. At 12.30 the Bavarian embassy was received with the same formalities. The ambassador presented an autograph letter from Prince Regent Luitpold and a magnificent crucifix in rock crystal. The finely adorned cross stood upon a globe of the same material, finished in chiseled metal and ornamented with gems. Around the base ran a record

inscription. A private audience followed. On Friday, March 7, His Holiness received the Austrian embassy at 10.30, the Spanish at 11.30, and the Portuguese at 12.30. Each envoy presented an autograph letter from his sovereign. In the afternoon the Pope gave private audience to several French bishops. On the 8th he received the Belgian embassy at 10.30, the English at 11.30, the Saxon soon after midday, and later the Russian and Montenegrin. The king of Roumania had commissioned the archbishop of Bucharest to present an autograph letter of congratulation. Each other envoy also did likewise on behalf of his sovereign and, besides, the representative of the king of Saxony gave a splendid representation of the Crucifixion in Saxon porcelain. In the afternoon the Pope gave private audiences to some of the Belgian bishops. During the preceding week he had received all the resident ministers offering to him congratulations and best wishes on behalf of their governments and on their own part. Besides, during the week beginning March 2, **the chief week of his jubilee,** he received telegrams for the happy occasion from the emperors of Austria-Hungary, Germany and Russia, the king of Portugal, the queen-regent of Spain, the prince of Montenegro, the presidents of Brazil, Chili, Venezuela, &c. When **the king of Siam,** who was on a cruise at the time, learned of the jubilee on his return to Bangkok, he at once dispatched a long telegram explaining these facts, offering apologies for the delay, and expressing the warmest admiration, congratulation and well-wishing. Reports reached the Vatican daily of all kinds of celebrations in his honor in every part of the world. A marked feature of these festivities had been the participation of secular rulers. The week's solemnities were closed on March 9 with a solemn "Te Deum" sung in the Liberian basilica.

The next **week** was one **of pilgrimages,** which gave even far greater numbers of visitors opportunity to infer that Pope Leo XIII. was presented as the supreme example of old age active and resistent, outside the Scripture record of the patriarchs and the fables of pagan mythology. But it was not extraneous comparison that merited attention or lent the best illustration to the wonderful example he had presented during those jubilee weeks. The view had was more intensifying to one's understanding of his interesting figure. In the sum it was that his vitality was something as much greater than healthfulness as this is superior to mere preservation. The absolutely phenomenal character of his activity in those three weeks obscures his diligence at other times; yet even this had been judged well-nigh unprecedented and as if almost beyond the strength of nature. This more than doubling or trebling, this quadrupling of the **displays of his industry** was sustained for twenty-one days, throughout the span of each day, as well as over the space of weeks. Probably history has no such memory of such strength thus displayed in great age. The inference in illustration of his case is obvious. His

jubilee acted like a stimulus upon the person of the Pope; his person possessed the power of resistance to enable it to cope with the calls made upon him. Thus he was seen to have the double gift of fresh sensibility and the force sufficient to act in correspondence with this. And the supply of energy which answered to the demand was not ephemeral and irregular. During these weeks there was not so much as a single disquieting rumor, however foolish, however vague. His vitality simply put to silence the usual inventors of vile stories. It would be tedious to go into details of the long list of pilgrimages and receptions, among which special honors were bestowed on **visitors from the United States and from Ireland.** Later on, in July, the latter country paid a special tribute to the Holy Father, when an address of congratulation from its representatives in the British Parliament was presented by one of the most distinguished of them, Sir Thomas H. G. Esmonde. Thus was recognized Leo XIII.'s service to Ireland during the most exciting period of the Nationalist movement.

In the spring the Holy Father had paid a remarkable **honor to the Church in the United States.** The American hierarchy had, of course, sent to him an address of congratulation, and this letter he honored with an elaborate answer. Both these documents he ordered published in the latter part of April; and of all the congratulatory missives which had reached the Vatican by reason of the great occasion, this was the only one to be so honored up to that time. Several reasons were assigned for this double act of publication. The printing of these documents would tend to remove the bad impression made by the absence of an official American participation in the jubilee; any impression of a sinister kind which might have remained after the condemnation of "Americanism" would be counteracted; and the matters dealt with bore a strong meaning for Catholic and official Europe at that time. The congratulatory message to the Pope was signed by Cardinal Gibbons on behalf of all the bishops of this country, and all of them the Holy Father addressed through His Eminence. At the outset the Pope speaks of his joy at being allowed to rank as the third in the long line of the Roman Pontiffs who have reached the twenty-fifth year on the Papal throne. In the rejoicings of the Catholic world those of the episcopate and faithful of the United States had been especially grateful, "both on account of the way in which your country easily excels so many others and of the singular love which we bear you." And as the hierarchy in their letter enumerated the acts of his pontificate which this love inspired, so he would recall the many and varied occasions of consolation which the members had afforded him. "For if on our taking up this charge of the supreme apostolate the sight of your welfare affected us most sweetly, now, when we have passed the twenty-fourth year in the same charge, we are compelled to confess that that same sweetness has never failed, but grown constantly by

reason of the splendid increase of Catholicism amongst you. Although the wholesome cause of this increase must be first ascribed to the providence of God, it must also be attributed to your wisdom and zeal. For to your prudence it must be accounted that, having due regard to the nature of the people, you have so wisely conducted matters that you promote every kind of Catholic institution suitably to needs and to temperament. In this matter the chief praise must be accorded to your having fostered, and to your fostering, sedulously and always, the linking of your churches with this sovereign Church and with the Vicar of Christ on earth. Here, indeed, as you rightly proclaim, are the apex and centre of all rule and authority and ministry, whence arises the unity which Christ conferred upon His Church, and which is the chief note by which it is distinguished from human sects. The most healthful influence of this rule and authority has never, through our fault, been wanting to any people; nor have we ever permitted it to be desired by you and your people. For, in truth, we have willingly seized every opportunity to testify the constancy of our care for you and for religion among you. And we are compelled to allow by long experience that, thanks to you, your people were found possessed of all desirable alacrity of spirit and docility of mind. Wherefore, while the movement and tendency of nearly all the peoples who have been Catholic for a long period bring us sorrow, the state of your Churches, which is everywhere flourishing in youthfulness, rejoices our soul and affects us in the most agreeable way. True, you enjoy no favor according to the law of your civil government, but to your rulers is assuredly due the praise that you are **not deprived of just liberty.** Consequently this happy condition must be strenuously utilized by you and by the Catholic body, so that you may spread as far as possible the light of truth against the errors current and sects originating in absurd opinions." His Holiness then praises each member of the hierarchy for the zeal displayed on behalf of education, and especially of clerical education. "What more? To the intent of instructing and drawing to the truth those who dissent, you have wisely chosen learned and worthy men among the clergy who traverse every region and publicly, in the churches or elsewhere, hold as if a familiar conversation and answer the objections advanced. A thoroughly excellent institution indeed, and one whence abundant results have, we know, proceeded. Nor has your charity in the meantime passed over the miserable fate of **the negroes and of the Indians,** for you have worked most zealously for their eternal salvation by sending among them teachers of the faith and by contributing largely in money. It is fitting to recall all things with joyful mind, and to exalt their merit with commendation, so that, if need be, we may give stimulus and courage. Finally, lest we omit duty of gratitude, we do not wish that you should be left ignorant as to the pleasure which we feel at the generosity with which your people endeavor to compensate by con-

tributions for the harassments of the Apostolic See. In truth, great, many and pressing are the necessities which the Sovereign Pastor and Father of the Church must meet in order to counteract evil and uphold the faith. Wherefore your generosity makes for the exercise and witnessing of the faith."

A month earlier the Holy Father had taken occasion of his jubilee to transmit another of his immortal messages to the whole world. On March 19 he had issued an **Encyclical on the trials of the Church** and the evils of society. In this perhaps the most pathetic of his most solemn documents, he gave what he believed to be his parting warning. "Having come to the twenty-fifth year of our Apostolic Ministry," he began, "and being astonished ourselves at the length of the way which we have traveled amidst painful and continual cares, we are naturally inspired to lift our thought to the ever blessed God, who, with so many other favors, has deigned to accord us a Pontificate the length of which has scarcely been surpassed in history." Therefore he felt the need of returning thanks to Him "who in His hands holds the mysterious secret of life," and to address the shepherds whom the Holy Ghost has called to the guardianship of Christ's flock. "Assuredly the eye of man cannot pierce all the depths of the designs of God in thus prolonging our old age beyond the limits of hope: here we can only be silent and adore. But there is one thing which we do well understand, namely, that as it has pleased Him, and still pleases Him, to preserve our existence, a great duty is incumbent on us—to live for the good and the development of His immaculate spouse, the holy Church; and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of our strength unto our last sigh." Elsewhere he says in this Apostolic Letter that he wished his words to be received as **the last will** which, as it were from the entrance into eternity, he wished to leave to the nations as a presage of the salvation he desired for all. In this message, undoubtedly the most eloquent and touching that has came from the great Pontiff's pen, Leo XIII. proclaims that the benefits of instruction, knowledge, civilization, and a wise and gentle liberty are illusory "if they are separated from the religious element in which resides the virtue that confers on them their veritable fecundity along with a special value"; that society will find its salvation only by "returning to the bosom of Christianity" and by "giving testimony of a sincere love for the one, holy, Catholic, and Apostolic Church." Embracing his whole work as it were in a single thought, the Holy Father recalls the efforts with which he strove to extend as much as possible, along with the treasure of her doctrines, the sphere of the Church's salutary action, especially in the Encyclicals on Christian philosophy, human liberty, Christian marriage, Freemasonry, the nature of the State, the Christian constitution of States, socialism, the labor question, the duties of Christian citizens, and other analogous subjects. "Blessed by

the Lord, our words have succeeded," he says, "in strengthening the convictions of a large number of men, in giving them more light amid the difficulties of the present questions, in stimulating their zeal, and in promoting works of the most varied character." He encourages all bishops to continue vigorously in resisting the persecutions now afflicting the Church. These persecutions will persist, but they will not affect the spread of the light of Christ among the unbelieving. Never has humanity found itself in more miserable conditions than at present. There is disorder in all social relations, and especially in family relations. Excessive liberty has been created which has fostered socialism and anarchism. Unjust wars are being waged by strong nations against weak and feeble peoples. There are exaggerated armaments among great nations, the effects of which are even more disastrous than war. All these things have created world-wide uneasiness. Unceasing troubles and misery have provoked the people to anarchism, which henceforth promises to constitute a formidable league against emperors, kings, and presidents of all governments. These governments must adopt decisive measures for the defence of genuine liberty and must enforce the teaching of religion. In conclusion the Pope invokes the union of Christian Churches as the leading remedy to save society from the violent attacks of atheism and Freemasonry. He maintains the necessity of upholding the temporal rights of the Church and counsels the active spread of Catholic workingmen's societies. He thanks the bishops for their friendly manifestations on the occasion of his jubilee and proceeds to deplore the spread of atheism, which he finds to be invading all departments of the State. He also condemns the proposed enactment of a divorce law in Italy, and urges all Catholics to combat doctrines contrary to religion. "May the triumph of truth and justice be thus hastened in the world," he says in closing, "and for the great family of men may better days dawn, days of tranquility and of peace."

About two months later, on May 22d, he gave another evidence of his wonderful activity by publishing in the form of an **Encyclical** a masterly treatise **on the Most Holy Eucharist.** "The wonderful zeal for the salvation of men of which Jesus Christ has given us so bright an example, we," he says, "in accordance with the sanctity of our office, strive to study and imitate unceasingly, and, with His help, we shall continue to follow the same Divine model as long as life remains in us. As it is our lot to live in times bitterly hostile to truth and justice, we have endeavored to supply abundantly as far as lay in our power, by teaching, admonishing and working, whatsoever might seem likely to avert the contagion of error in its various forms or strengthen the energies of Christian life. In this connection there are two things within the memory of the faithful, intimately connecting one with the other, the accomplishment of which fills us with consolation

in the midst of so many sorrows. One is that we declared it most desirable that the whole human race should be consecrated in a special manner to the Sacred Heart of Christ the Redeemer; the other that we most earnestly exhorted all bearing the Christian name to adhere steadfastly to Him who by Divine authority is for all men the Way, the Truth and the Life." Then, after this introduction he goes on to develop his great theme.

His later pronouncements of the same year, on Christian democracy and the training of the clergy, have already been dwelt upon in these pages. But **Christian democracy** was soon again to be his theme. He recurred to it significantly on the occasion of a jubilee audience he granted to the Roman nobility on January 24, 1903. In reply to an address read by the Prince Colonna, the Holy Father, after the usual formal remarks, said: "In a period of so many social conflicts, it is indeed consoling to behold in the great Catholic family so beautiful a rivalry and harmony of piety and of love, whereby on all sides the faithful of every rank and condition link themselves with the Sovereign Pontiff, share his sorrows and joys, and recognize in him the common father and master of their souls. And in truth, beloved children, the Roman Pontiffs were ever equally solicitous to safeguard and better the fortunes of the lowly, and to sustain and increase the brilliancy of the higher classes. And whereas they are the continuers of the mission of Jesus Christ, not only in the religious order, but in the social also, Jesus Christ, if He desired to pass His private life in the obscurity of a mean dwelling, and to be taken for the son of a carpenter, and if in His public career He loved to be so much with the people and to benefit in every manner, wished withal to be born of royal lineage, and to choose Mary for mother and Joseph for reputed father, both of them offshoots from the Davidic stock; and yesterday, the day sacred to their espousals, we were able to repeat with the Church the beautiful words: Mary shines the offspring of a royal progeny. Wherefore it is that the Church, in preaching to men the universal filiation from the same Heavenly Father, recognizes at the same time as providential for human society the distinction of classes. On this account it teaches that only in the **reciprocal respect of rights and duties** and in mutual charity lies the secret of the just equilibrium, of honest well-being, and of the true peace and prosperity of peoples. Thus we also, deploring the present agitations, which disturb civil life, have turned their eyes towards the lowliest classes, which are more perfidiously assailed by wicked sects and we offered them the material care of the Church. And we have often declared that the remedy for the evils regretted will never be the equality subversive of the social orders, but on the contrary that brotherhood which, without injuring the dignity of rank, unites the hearts of all in **one bond of Christian charity.** Now you, beloved children, who received from your ancestors in heritage with nobility of blood the most unrestricted

obedience to the teachings of the Church and to the directions of its Head, will indeed do a work of real utility to society and equally of honor to your rank, if, with all the means which you have from authority, culture and wealth, and still more from the efficacy of virtuous examples, you second our solicitude in saving the popular classes, and in leading them back to the principles and the practices of the Catholic doctrine." Perhaps no such sight was ever beheld prior to this occasion. Only at the court of the Holy See could the principles of Christian democracy be taught to a body of nobility with twofold authority, that of the spiritual and that of the social order, and perhaps never before were such teachings so delivered. The work of the Christian democracy is for all, and this address of the Holy Father's is a remarkable supplement to his other deliverances on the same subject already quoted in this work.

The time was now fast approaching for the festivities marking the **close of the Papal jubilee year.** February 20, 1903, was the twenty-fifth anniversary of the election of Leo XIII. The principal celebration on this day was in St. Peter's, which was thronged morning and evening, at the solemn Mass of thanksgiving sung by the Cardinal Archpriest, and at the "Te Deum" intoned by the same prince of the Church. About noon the Holy Father, who was in splendid health, gave the promised audience in the Hall of Beatifications, over the portico of St. Peter's. From about ten o'clock this apartment and the adjoining halls began to be filled with visitors. The main hall was beautifully draped with antique brocade and was flooded with electric lights. The Papal throne had been set up in front of the altar, which was hidden by a curtain. Around the throne were many archbishops and bishops, some of them being from the United States, Canada, and Latin America. About two thousand pilgrims were present, mostly from northern Italy and Belgium, and with them were many visitors from abroad. His Holiness, who was dressed in full pontifical robes and wore the Tiara, was carried to the royal hall in a *portantina* or sedan chair, and thence to the throne on the *sedia gestatoria.* An unusual ovation attended him on his way to the throne, whither and where he was attended by half a score of cardinals. When His Holiness was seated, his vicar, Cardinal Respighi, advanced and, in a Latin address, presented **an exquisitely beautiful Tiara,** which the Holy Father took and examined with great satisfaction. It weighed about two and a half pounds, being of purest gold and silver, embellished with floral and other designs, and bearing medallions and appropriate Latin inscriptions. As the cardinal told the Pope, the Tiara was the gift of Catholics in every diocese of the world. Cardinal Ferrari, archbishop of Milan, next explained, in Latin also, the gift which he brought of special commemorative medals in gold, silver and bronze, with their dies. They were the offering of the Lombard pilgrims. Cardinal Boschi, archbishop of Ferrara, then, like-

wise in Latin, explained the third gift, which he offered on behalf of the episcopal courts. They were two keys, each about eight inches long, one of gold, the other of silver. They were filled with gold pieces, the Peter's pence of the bishops. Fourthly, the Roman committee for the jubilee presented the alms collected throughout the Catholic world for the **restoration of the Papal cathedral** of St. John Lateran, and with these a beautiful album containing the names of the contributors. Lastly, the international committee for the Solemn Homage presented two offerings—one the "Peter penny of the Tiara and of filial love," the other the moneys which remained after the winding up of its long and successful work, begun in 1899. The Pope then rose and spoke in Latin with great vigor. Not by his own merits, he said, but by a memorable and singular benefit of the Divine goodness in his regard had he been spared in the exercise of the office of Blessed Peter. What hope had there been that this day would brighten his extreme old age? And the providence of God, governing all things, appeared in this, for it had been the occasion of a warming of piety. From all parts of the world, indeed, a vast multitude of congratulatory messages had come, but the regards of the well-wishers had reference to the Person whom the Pope represented. Such was the presence of all there that day. The beautiful gifts offered, which he enumerated for their meaning, were such. "On this account," he said, "especially because it is all for the honor of the Lord our God, we receive therefrom a timely consolation in the midst of bitter cares. We shall gratefully keep in lively memory your singular zeal and devotion in the matter, which we have willingly accepted." And having throughout referred all to the glory of God, His Holiness concluded his speech by saying that he gave all present, as a special injunction to be received and to be spread, that only in the Church was salvation, and that God had set a most powerful and a perpetual means of salvation in the Roman Pontificate. He then gave the Papal benediction in solemn form, and received a large number of those present before leaving the hall. In the royal hall on his return to his apartments the Pope stopped to receive the students of the Milanese seminary. On reaching his room, showing no undue fatigue after the ceremonies, he exclaimed: "This is **the happiest day of my life**!" The Vatican was inundated with congratulatory telegrams. From Great Britain came 127, eighty-four of which were from Irishmen. Most of these messages the Pope insisted on reading.

Two days later, on Sunday, the 22d, the Holy Father gave **a dinner to one thousand poor** persons. The tables, which were set in the great Belvedere court of the Vatican, were decorated with flowers and miniature Papal flags. It was an animated and inspiring scene. The guests were served by nuns, and the Swiss guards kept order, their band playing during the repast. Great enthusiasm was displayed, and there were repeated shouts of "Long live Pope Leo!" His

Holiness desired personally to bestow his blessing on the gathering, but, though he was well, the doctors vetoed his wish, so that he might husband his strength for the remaining ceremonies of the jubilee. On this occasion he donated 625,000 francs to the relief of the poor of Rome, of Perugia, his former diocese, and of Carpineto, his birthplace. A cold which he had already caught was aggravated on the occasion of a reception he accorded to the diplomatic corps on February 27; yet, in spite of the renewed protests of his physicians, he insisted on **receiving the cardinals** on March 1. Prior to giving audience to Their Eminences, however, he received the envoy of Count Caserta, pretender to the throne of Naples, who presented to him the celebrated Farnese clock, a complicated piece of machinery, regarded as the most valuable heirloom of the Naples branch of the Bourbon family. His Holiness told the envoy that this was the most precious gift he had received for his jubilee. He had it placed in the library, where at noon he received the cardinals to the number of forty-two. So as not to fatigue him, no formal address was delivered on their behalf. Instead of this the dean, Cardinal Oreglia di Santo Stefano, spoke a few words of congratulation. He conversed with them all separately, and gave to each **as a souvenir** a volume of some recent Encyclicals and poems, the poems including that on death printed on p. 536 of this volume, with three new stanzas substituted for the last three as given there. He also gave another souvenir, a volume containing the third Paschal sermon of Pope Innocent III., which Cardinal Segna, prefect of the Vatican archives, had edited from these collections. During the jubilee year the Pope had received over 32,500 presents, besides cash donations of about 2,500,000 francs. And another significant testimonial was yet to come. It was from no less distinguished a head of government than the President of the United States. In April Mr. Roosevelt sent through Cardinal Gibbons, and His Eminence forwarded by special messenger to the Pope, a gift to be presented to the Holy Father on the occasion of his Papal jubilee. This gift consisted of ten handsomely bound volumes of "Messages and Documents of the Presidents of the United States," from Washington to Roosevelt. It was entrusted by the Cardinal to a clergyman who sailed from New York for Naples, on the steamship "Liguria," on April 14, 1903. Autograph letters to His Holiness from the President and from Cardinal Gibbons accompanied the gift.

His Holiness rested on March 2; yet on Tuesday, March 3, at **the anniversary celebration of his coronation,** his appearance on the *sedia gestatoria* as the procession moved up the basilica was not the best that could have been wished, though, as on former occasions, it was better during the closing procession, in which forty-four cardinals took part. The jubilee Mass was attended by an enormous and enthusiastic throng. Many ecclesiastics from all parts of the world had assembled

at the entrance of the church. The Pope's approach was heralded by the blowing of the silver trumpets. There was a faint sound of singing which gradually swelled until the Holy Father came into view, followed by the famous choir of adult male trebles. There were repeated shouts of "Long live the Pope!" His voice was much less strong during the Mass and "Te Deum" than when, after these, he gave the Papal blessing in front of the Confession. He then wore the golden Tiara presented on February 20, having put aside that which he had worn during the procession into the basilica. The ovation which began when he had given the blessing grew in volume and in enthusiasm until the procession had turned the corner of the nave near the chapel of the Pieta and the Holy Door. It was a demonstration of gladness at the condition of his health as well as the last public and general gathering of that kind in the silver jubilee. It is interesting to note that the flabelli, or great peacock feather fans flanking the *sedia* on this occasion, were the gift of an American lady, Mrs. Drexel, who obtained the old ones for a museum in Philadelphia. Nowhere, indeed, did the jubilee awaken **more enthusiasm than in the United States.** Cardinal Gibbons congratulated the Holy Father in a message sent by the new wireless telegraph. The new archbishop of New York, Most Rev. John M. Farley, D. D., made the event the subject of his first pastoral letter, published on February 28. In the New York cathedral on March 3d, the Papal Delegate Apostolic, Mgr. Falconio, celebrated Pontifical jubilee Mass, and Father Campbell, S. J., in preaching the sermon, told of the Pope's early relations with the famous Jesuit, Father Anthony Kohlman, who had previously spent twenty-two years of his life in the United States, and had much to do with the organizing of the Church in New York. In Philadelphia Archbishop Ryan sang Pontifical Mass, and Father Henry, the translator of the Pope's poems, described the character and reviewed the work of the great Pontiff. There was a similar celebration in the Baltimore cathedral on the following Sunday. Appropriate action was also taken by our great educational institutions, from the Catholic University in Washington down, and by our Catholic organizations. All the congratulations forwarded to the Vatican were gratefully acknowledged on behalf of the Pope by his secretary of state, Cardinal Rampolla.

On the evening of March 4, appeared a semi-official notice which said: "To-day the Holy Father has given no reception, because, after the extraordinary occupations of the past ceremony, he has, at the advice of his physicians, decided to take **a few days of rest.**" Because no such communication had appeared since the period of the operation in 1899, and seemingly not on any previous occasion, a certain degree of alarm was caused; but by the morning of March 9 the public had become convinced that things were not much worse than they were there represented to be, for on the 8th His Holiness received many thousands of pil-

grims, and the next day gave audience to the English jubilee deputation. The truth was that for some weeks the Pope had been troubled with a bad cold and a slight lessening of his general good health, doubtless in consequence of the cold. All those who saw him spoke of his frequent coughing, and of his cough as a strong one; but he soon cast it off, and in a couple of weeks regained his usual health.

Meanwhile the Pope had been preparing for an important step in his foreign relations. At the Palm Sunday services in the Havana cathedral, April 5, 1903, the Secretary of Archbishop Chapelle, the Papal Delegate, read **an Apostolic Letter** from the Holy Father. Its most important prescriptions are to be found in the following extract: "The change of the country **(Cuba)** into a republic, which was recently accomplished as an incident of war, has exercised influence on the status of religion. On this account and by reason of the cessation of the sovereignty of the king of Spain in the island of Cuba we now regard it our plain duty to consider the welfare of these regions in accordance with the needs of the times. With this object we sent Apostolic Delegate Chapelle, who accurately reported the situation. After we had maturely studied the entire matter, and after having noted that Cuba possesses certain affinities and mutual relations with other nations of Latin America, we in consequence ordained by Decree of September 5, 1901, that Cuba should be subject to the laws of the Plenary Council of Latin America, held at Rome in 1899. Nevertheless, on considering recent developments, we again occupy our Apostolic solicitude in adjusting Catholic affairs in that region still more in accordance with the place and time. Wherefore we, through this constitution, pronounce on our supreme authority what seems good for safeguarding the advance of religion in Cuba. Since we ascertained that the vastness of the territories in the dioceses of Havana and Santiago and the increase in the Catholic population render the visitations of the bishops extremely difficult, we have resolved to increase the number of prelates. We have therefore added the dioceses of Pinar del Rio and Cienfuegos. The diocese of Pinar del Rio comprises the province of Pinar del Rio. The diocese of Cienfuegos comprises the province of Santa Clara. Santiago will remain the principal see, to which will be subject the dioceses of Havana, Pinar del Rio and Cienfuegos. Porto Rico is severed from the see of Santiago and becomes immediately subject to Rome for the present. Let everybody in sacred orders wholly abstain from interference in political matters. No man being a soldier of God entangleth himself in secular business." Archbishop Chapelle was instructed to call a provincial council as soon as the new bishops were appointed. The letter provides for the restoration of the schools and chapters in Havana and Santiago under the special care of the Church.

Leo XIII.'s tenure of his exalted office, which a living Protestant historian, Mr. James Bryce, has described as the greatest in the world, was now approaching in length the term of **St. Peter's traditional occupancy** of the see of Rome. These twenty-five years, two months and seven days he would complete on April 28. On this day would end the events of his jubilee, which, however, received two most distinguished marks of honor within the week succeeding. For his years he was still wonderfully vigorous, though, and no wonder, he for the first time omitted officiating, being merely present as a spectator, in St. Peter's on Easter Sunday, and made no address at the customary reception of his high officials and dignitaries on the following Tuesday. Already had Edward VII., king of England, and his nephew, William II., emperor of Germany, arranged to visit the Pope. The paying to His Holiness of their respects by these two most powerful Protestant monarchs was a fit crowning of the great event which had but once before occurred in the whole history of the Church. **King Edward's visit** was made on April 29. After luncheon at the Quirinal he drove to the British embassy, and thence to the Vatican, escorted by Italian cuirassiers, while Italian royal troops lined his whole route. But at the entrance to the Papal territory the cordon about the king was taken up by the Pope's Swiss guards. He was met in the St. Damasus court by Mgr. Stonor, the highest English Catholic ecclesiastic in Rome, and Prince Ruspoli, who accompanied him up the great staircase to the antechamber. The king was immediately admitted to the Pope's room, where he was met at the threshold by His Holiness. They conversed for half an hour. When the visitor was taking leave, the host crossed the room with his guest and bade him farewell while standing at the door. Thus ended the first visit of an English Protestant monarch to the Vatican. Commenting on the event, the Catholic *Voce della Verita* said the Holy Father wished to give a proof of his sympathy with the faithful British Catholics in honoring their sovereign, and King Edward wished to give all his Catholic subjects, **especially the Irish,** proof of his sympathy in honoring their Pontiff. His Majesty's visit, the paper added, was a great historical page for Catholics, for it was a sign of the cessation of the sectarian spirit in Great Britain against the Catholic Church.

On the same day **the German emperor,** who was about to visit the Pope for the third time, forwarded his own equipage to Rome, in order that, when calling upon the Pope, he need not use a Quirinal carriage. The empress was unable to accompany him on account of a severe recent accident. He reached the Eternal City on Saturday, when he paid his respects to Victor Emmanuel III. On Sunday, May 3, he and the German princes accompanying him went to the Prussian legation to the Holy See, and thence drove to the Vatican, where the Pope was in readiness to receive the distinguished visitors. The interview lasted for about

forty minutes, and before it closed the Pope and the emperor exchanged gifts. It was noticed that the German monarch seemed to be much more interested in Vatican affairs than King Edward had been. There was a sequel to this visit, which of course gave rise to varying rumors. On Monday, the 4th, Count von Buelow, the imperial German chancellor, had a long conference with Admiral Morin, Italian minister of foreign affairs. Immediately afterwards he called on Cardinal Rampolla, the Papal secretary of state. Some thought the latter conference was in relation to the protection of Catholic missions in the Orient, which has hitherto been exercised by France. Others suspected, however, that the interview was connected with an attempt by Emperor William to reconcile the Vatican and the Quirinal. In any case it was significant of changed times to find the most powerful of Protestant monarchs so deeply interested in the Catholic Church and her Supreme Pontiff. Thus ended the Papal jubilee of Leo XIII.

Closing our record here for the present, let us take a momentary survey of **the Holy Father's private life.** In St. Peter's Chair he continued the simple, regular, and actively laborious habits he had followed at Perugia. His apartments, excluding the ante-rooms, comprise but three rooms. Their windows look out on the St. Peter piazza, and for forty years scarcely any change has been made in them. The first room, the hall of solemn receptions, is extremely plain in its furnishings. For ordinary receptions the second is made to serve. It connects with a private chapel in which the Pope has usually said Mass. His sleeping room contains his copperplated iron bedstead behind a screen, six armchairs, a large table in the centre serving as his office desk, and very few other articles. Thence one enters his private library, where three windows command a view of the Prati di Castello. This has been his favorite resort, except when, the weather permitting, his fancy has attracted him to his gardens, to be amused by the chattering birds, loving as he does their noisy warbling and taking delight in listening to a parrot call: "Viva il Papa!" He arises at six, immediately after dressing makes his morning meditation, and says Mass about seven. He breakfasts about eight on biscuit and a cup of coffee with milk. Then he attends to his own personal affairs, after which come the routine receptions of officials. At eleven o'clock he is ready for public audiences. In accordance with Roman custom, he dines about one, his repast being that of an anchorite—soup, roast beef, vegetables, fruit, and nothing else, except a very little Bordeaux wine prescribed by his physicians. In accordance with Papal etiquette, he always eats alone. Frequently at table he looks over the newspapers, some new volume bearing on the sacred sciences, or books presented to him. After dinner he takes a brief siesta in an armchair. It is then time for a walk in the Vatican gardens when the weather is fine. After the walk he may take a short ride in a carriage over the driveway in the gardens, which is

about a mile long. Occasionally while in his carriage he recites his Breviary or reads reports and memoirs that have been sent to him. He often steps out of it, takes a look at his dove-cot or menagerie, and moves around the gardens, on foot. He is interested in everything he sees, contemplates the view of Rome, and converses with the prelates, chamberlains, and noble guards, who always accompany him. On returning from his promenade he grants additional audiences, looks over newspapers from various countries, and attends to private duties. The important diplomatic notes prepared in the office of his secretary of state from foreign governments and the various reports of the Congregations are always examined and revised by him. He closes his day with the recitation of the Rosary in company with a secretary. At six he has a cup of broth and a small glass of Bordeaux. About nine or ten he has supper, consisting of broth and a little cold meat or an egg. Then he withdraws to his private room, where he remains alone. His ideas of the art of attaining a long life he has recorded in a poem he wrote in 1897, which Father Henry has done into English with exquisite grace. It was at night that he has composed most of his poems. On his inestimable services to the Church and to civilization we need not dwell here, as they form the main feature of this history, and will forever hereafter entitle him to be ranked among the very greatest of the Popes. He has had his trials, too, and never in any one of them has he been found wanting in ability and tact to meet the occasion. Pius IX.'s successor has himself summed up his life in a famous Latin inscription, intended to be placed under one of his portraits. It is as follows, with Father Henry's translation:

DE SE IPSO.

Justitiam colui; certamina longa, labores,	I have loved justice, therefore have I borne
Ludibria, insidias, aspera quæque tuli;	Conflict and labor, plot and biting scorn.
At fidei vindex non flectar; pro grege Christi	Guardian of faith, for Christ's dear sake would I
Dulce pati, ipsoque in carcere dulce mori.	Suffer with gladness and in prison die!

AGAIN a consistory and no conclave. That wonderful old man, Leo XIII., keeps up his grim joke with death, and smiles to himself as he creates another lot of cardinals: 'They say I am dying.'" It was on the morrow of the secret consistory of June 22, 1903, that this comment was made by one of the leading New York dailies; and it was justified by the condition of the Holy Father's health, which did not warrant the fear that his glorious early career would be closed so very soon from the date of his last public consistory, held on June 25th. During these weeks, almost to the very end, he was as active as ever in the performance of his exalted duties. On the former of the dates named above he created **seven new cardinals,** four of them Italians. The foreigners were the archbishops of Cologne in Germany, Salzburg in Austria, and Valencia in Spain; and the Italians included the nuncios at Vienna and Lisbon. On this occasion also he promoted Cardinal Satolli, whom he had some time before made Prefect of the Congregation of Studies, to the rank of Cardinal Bishop of Frascati. His Holiness delivered **a short allocution,** in the course of which, after greeting the cardinals, he said he liked to discuss only pleasant subjects; but satisfactory events are often mingled with painful occurrences. The demonstrations of loyalty from all over the world on the occasion of his jubilee had caused him great joy; but he had been saddened by the persecutions to which the Church was being subjected. "I again call attention," he said, "to the difficult position of Catholics, and point out that malicious sects are spreading in every country and that Christian laws seem to be undergoing deliberate retrogression through the efforts of men of deplorable morals. This state of feeling modifies customs and influences legislation in connection with public institutions. Philosophy, the fine arts, and literature are also turned to sacrilegious purposes. The sinfulness of evildoers, however, cannot frustrate the will of the Almighty, but their arrogance paves the way for great misfortunes." The Holy Father concluded with an earnest appeal to the faithful to pray to God that the Pontiff's work on earth be not diminished, and with the announcement of his intention to issue a letter on the subject. At the **public consistory** the assemblage gazed on the venerable Pontiff with an intense curiosity, and there was redoubled enthusiasm in the cries of "Long live Leo!" The Pope smiled while he blessed the crowds as he passed. The Church dignitaries were escorted by the noble, Swiss and palatine guards, who, with the Sistine choir, chanting solemnly, formed an impressive picture. The new cardinals present, who, according to custom, were to receive the red hat from the Holy Father's hands, first took the oath in the Sistine chapel, and were then ushered into the Sala Regia, where the ceremony of conferring the hat took place. This formality ended, the Pope arose, bestowed the Apostolic benediction, and, preceded by the Pontifical

cross and surrounded by the cardinals and his other attendants, retired impressively. Subsequently the Pope rejoined the cardinals in the Sistine chapel and published the new episcopal appointments, which included an unusually large number of Americans.

From Easter until this time the Pope had received over twenty thousand persons in audience. Among the more recent delegations were two of French pilgrims, received on successive days. **The persecution going on in France**, referred to in his consistorial address of June 22, was his sole theme on both these occasions. On the former he was melted to tears while imploring the visitors to pray for poor France, and on the latter his feelings so overcame him that he was unable to finish his address, and in deepest emotion he was helped from the audience hall. It was no wonder, for **terrible scenes of persecution** had just been and were still being witnessed in the land that long took pride in being called the eldest daughter of the Church. During the spring of 1903 the religious orders of men, in being expelled from the country under the provisions of the Associations law, were subjected to the same barbarous treatment as those of women had endured in the summer of the preceding year. To their credit be it recorded that many civil officials and many more army officers threw up their commissions rather than assist in executing the tyrannous orders of the government. Among the former class was a Protestant justice of the peace for Sevres, a suburb of Paris. In transmitting his resignation to the attorney-general, this man, M. Frederic Clément, wrote: "I do not want to have any hand in the application of the Associations law of 1901. I do not think I need assure you that I am not actuated by religious motives, as you are aware that I am a Protestant and a Republican firmly convinced of the necessity of the civil power being supreme in the State. But I refuse to recognize in the present policy of the government respect for the traditions of Liberalism in which I have been brought up. I have done nothing so long as it was possible to believe that the Associations law was merely a precautionary measure intended to facilitate supervision. But now that it is obvious it strikes at the roots of the liberty of education, even of the liberty of belief, I consider it a duty to advise you that you must not rely upon me to enforce its provisions." The government, on the other hand, was bent on making it plain that mere expression of sympathy for the expelled monks, and even mere polite attentions to them, would be severely punished. A distinguished professor of philosophy at the State College of Valenciennes, M. Dimic, was dismissed because, on the eve of the departure of the Marist Fathers, with whom he had entertained friendly relations for many years, he went to pay them a farewell visit. These are but samples of many such incidents. Military and police were requisitioned all over the country to expel the monks. The same procedure had to be followed everywhere. The monks refused to obey the order to dissolve and depart. They shut themselves up in their monasteries. The

populace held demonstrations in their favor. Troops were summoned to protect the officers of the law. The doors of the monasteries were broken open, the police penetrated into the interior and made their way into the chapel, where the monks had gathered for a farewell prayer; the commissioner interrupted the proceedings by formally requesting the monks to vacate the premises; the superior replied that they would give way to force only; the commissioner ordered his men to come forward, and each policeman placed his hand on a monk's shoulder, whereupon the monk arose and followed the policeman. In consequence of this persecution the government was threatened with almost endless litigation; and many of the religious congregations sought to employ as their counsel M. Waldeck-Rousseau, during whose premiership the Associations law was placed on the statute books, but who, in the closing days of June and opening days of July, strenuously opposed in the Senate his successor's application of the measure. In that same body, on the afternoon of July 3, this successor, the renegade M. Combes, thus tacitly admitted the Freemason backing of the movement: "We are no longer in the age in which a monk's habit impresses a crowd as an emblem of virtue. Our skeptical age has no longer faith in spontaneous religious vocations. The State must not abandon its private undertakings or its duty to humanity. I do justice to the devotions of inspired religion, but the word charity is ill suited to define civil duties. The religious orders are an anachronism, and faith no longer justifies them. The motive underlying religious vocations is often personal interest, and we must refuse to grant authorization to institutions which partake of the character of commercial and industrial undertakings." One might think this was an extract from the writings of Julian the Apostate; but this modern Julian, at whose conduct Protestant rulers scoff as Frederick the Great scoffed at that other would-be lay reformer of the Church, "my brother the sacristan," Joseph II., will live to witness the utter failure of his anti-Christian aims. He cannot, with the confiscated property of the religious orders, save his country from the impending bankruptcy indicated by the rapidly increasing deficit of the annual budget, a deficit that can be made good only by additional taxation which the people will not have. The folly of the imbecile politicians thus ruining France is well described by one of the leading living French publicists, M. Anatole Leroy-Beaulieu, as follows:

"We would like to know what France means and whether she is resolved to preserve her role in the world as the defender of her heritage of influence and power. Each nation should know what role it is destined to play, what place it is destined to hold. Does France of the twentieth century know hers? Or, knowing it, has she resolved to keep her acts, her laws, her policy in harmony with her legitimate ambitions and the interests of French greatness? We have received the Catholic protectorate from our fathers; do we or do we not wish to preserve it? It now becomes necessary to show whether we shall preserve it or abandon it. And if we

wish to preserve the protectorate, it is necessary to take the proper means and to observe the conditions of success. We have to-day scattered throughout the East and the Far East legions of missionaries and religious, who are the upholders of our language and influence; shall we continue to protect them loyally with our flag, or shall we abandon them before all the world, and, after having ruined and dishonored them, constrain them to lay down the peaceful arms with which they have so long fought for France? Such in its simplicity is the problem proposed at present to Parliament. It is not merely a question of home politics affecting churches and convents, as is claimed by numbers of politicians and journalists. It is a matter that intimately affects French power and influence in the world. If, in order to cater to **the prejudices of anti-clericalism,** to secularize, and, as the saying is, to definitely laicize our politics at home and abroad, our government abandons our foreign missions and allows the Catholic protectorate to slip from its hesitating hands, we shall find strangers all too ready to grasp the fruitful heritage that our weak policy is on the point of sacrificing. Already Germany, Italy and Austria-Hungary are stretching their hands towards the ancient patrimony that we do not know how to defend, while Russia and England are studying how to increase their influence at our expense. Friends or rivals, Catholics or Orthodox, the powers are ready to take over our late protégés, and, without noise or violence, to relieve us of our influence in the Levant. We are on the eve of committing, unconsciously and gratuitously, without wishing it or knowing it, a fault not less grave than that which twenty years ago cost us the supreme command of the Nile. Was it not the improvidence, imbecility and cowardice of politicians like those of the present that caused us to lose Egypt? Is it then fated that less than a quarter of a century afterward **Jacobin passions and anti-clerical rancor** are to cost us Syria and the Levant? If we do not guard against it, such will be the fatal consequence in the East of the triumph of anti-clericalism in France. These missionaries and religious—whose convents and novitiates the narrow sectarian makes a boast of closing—carry in the folds of their cassocks and serge habits a goodly portion of the prestige and honor of France. With the spread of the missions and the opening of their schools a great thing has taken place upon the shores of the Levant and in the Far East: the sunrise of French influence. The Church, at which its short-sighted enemies think they are striking mortal blows, is too rich in great-hearted men and women to be seriously injured. She will transmit to others the banner torn from French hands."

"The French Republic has just lost a great moral and political battle in the face of the whole world," Mgr. Bœuglin wrote to the New York *Sun* on June 17. "Two feelings dominate the general opinion regarding M. Combes's war upon the congregations: The joy at seeing France grow weak and lose consideration, and the praise for this internal dissension. Herr von Bismarck, in his best speech in 1888,

proclaimed **the importance of moral and 'imponderable' forces** in the delicate domain of general politics. The prestige, the good name, the influence and the respect for the republic have been lowered in all countries. What little sympathy here existed for the urbanity, the good grace and the humanism of France is dropping away like the leaves on a withering tree. For her rivals and those jealous of her, the feeling is joined to the keen desire that the war may continue and that France may shut herself out from the action of international powers. The anti-clerical coalition had counted on the political results of Europe's favoring the religious persecution. The French government thought that the excitement aroused by the Dreyfus affair and the spirit of imitation would prevent nations and States from giving the exiles a gracious hospitality. It seems indisputable that the hopes of the Paris coalition have been disappointed, and that the powers, instead of following **the example of France,** have received the expelled monks with eagerness. In Spain and in Portugal the imitation of the Parisian model has broken down in the face of the attitude of the people and the interests of the State. Some difficulties have arisen in Switzerland; at Athens the university professors have urged the government to 'save' Greek civilization; at Constantinople the Orthodox and Ecumenical Patriarch has devoted an encyclical to the 'invasion' of the religious orders, whose schools disturb the Oriental indolence and incompetence. But, on the one hand, these rare persecutions have decided nothing, have compromised nothing, and, on the other hand, the persecuted have received elsewhere **a generous, kindly, and interested reception.** The French Republic, with its civil war and its inextricable embarrassments, is crucifying itself in a great solitude, like a funeral pyramid in the midst of a boundless desert. It alone has the privilege of taking pleasure in a suicidal object. Even in Italy, to which the Quai d'Orsay offers favors, gold and concessions; in Italy, so hostile to the Pope; in Italy, where the whole external and internal policy is based on the fight against the Church—in Italy, the government, in spite of the entreaties of the anti-clericals to resist the threatening deluge of the friars, has given a lesson of justice and of tolerance to M. Combes and the majesty of the Palais Bourbon. At London public opinion and the government have showered attentions and flattering demonstrations on the monks. Among the Ritualists the proposal to join in the protest against M. Combes's regulations was discussed for a moment. Lutheran Prussia, I need not say, heaps up flattery and facilities. After the Kaiser's trip to Monte Casino this fact stands out in peculiar relief; it is a conduct diametrically opposed to the **hatred and violence** of which the congregations are the victims at Paris. Doubtless these countries and States are willing to profit by the decapitation of the Republic. The monks bring to them capital and a moral body. **What France loses the world gains.** For two centuries, not without reason, the opponents of the monarchy have reproached Louis XIV. with the revocation of the Edict of Nantes, which impoverished France and enriched

Europe. Granting the exaggerations which have been made for this view, we must accept the lessons which the exact parallel provides. We have the same procedure and the same violence, the same material, intellectual and moral losses. Such are the profits and the advantages of M. Combes's policy. But such high views and such a serious weight of interests will not stop the arm nor the hatred of the cabal. M. Combes is obeying an order and a task; the persecution keeps on."

Thus now stands France as the only country in the civilized world in which such restraints enthral the religious life. But at the same time a most significant movement in the opposite direction has been going on in **schismatic and autocratic Russia.** At the beginning of 1903 the Catholic archbishop of Mohilev, in White Russia, petitioned the Czar for permission to introduce the Jesuits into his diocese; and the Czar graciously answered that the metropolitan was at full liberty to introduce any religious order he pleased without any further application to the crown. Two months later, almost on the jubilee anniversary of the Pope's coronation, an imperial decree was issued proclaiming full religious liberty throughout the whole Russian empire and promising a liberal constitution in the near future. Soon afterwards, near the end of the same month of March, a new Catholic Church was begun in Odessa, the commercial capital of southwestern Russia, on ground donated by the municipality; and on the occasion there was a love feast of good will between the officials and the bishop of Tiraspol, the Right Rev. Baron Edward Ropp, a Lithuanian nobleman. In May following, the court of St. Petersburg concluded a concordat with the representative of the Holy Father, permitting the use of the Polish language in the Catholic seminaries. Thus, as can also be gathered from this narrative, did Nicholas II. make amends for the bitter persecutions of Catholics carried on under his predecessors, Nicholas I. and Alexander II. At the same time Leo XIII. was gratified by the favorable turn taken in the negotiations concerning **Church affairs in the Philippines.** There are five episcopal sees in that archipelago. Before the close of his reign all of them became vacant, mainly by the resignation of the Spanish incumbents, and to four of the vacancies he appointed Americans, leaving but one unoccupied at the time of his death. Father Harty of St. Louis became archbishop of Manila, and the three of his four suffragans selected were Dr. Rooker of Albany, for a long time secretary to the Papal Delegation in Washington, Dr. Dougherty of Philadelphia, and Father Hendrick of Rochester.

The Holy Father also aimed to give a fresh impetus to the work of **the Catholic University of America,** the supervision of which had recently come under the jurisdiction of Cardinal Satolli as Prefect of the Congregation of Studies. In connection with this proposed development, the new rector of the institution, Right Rev. D. J. O'Connell, D. D., left this country for the Eternal City in the closing days of June. He was commissioned to present to Leo XIII. the plans approved by the archbishops of the United States for the reorganization of the University. Just

before sailing he said for publication: "I am happy to state that I am going to Rome with the support of a united Church, a united hierarchy. The causes which for years have retarded the progress of the University have been entirely eliminated. Within the last few weeks I have visited Cardinal Gibbons, the Apostolic Delegate (Mgr. Falconio), and Archbishops Ryan and Farley. The other archbishops, whom I could not visit, sent me in writing their cordial approval. The Jesuits and the Germans have also shown a most friendly attitude and a generous disposition to further the interests of this **pet project of Leo. XIII.** The cause of Catholic education in the United States is one, and should not admit of any friction, if its factors be guided by magnanimous men."

One of the last official documents emanating from the pen of Leo XIII. was a letter, dated May 26, 1903, requesting that the fiftieth anniversary of the **dogmatic definition of the Immaculate Conception** be fittingly commemorated, and appointing Cardinals Vincenzo Vannutelli, Mariano Rampolla del Tindaro, Domenico Ferrata, and Giuseppe Calasanzio Vives as a special commission to plan the form of the celebration. In this letter the Holy Father says: "From many sides evidence has been manifested to us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the dogmatic definition of the Immaculate Conception of the Blessed Virgin. How dear to our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from our tender years among our most cherished affections, but it is for us one of the most potent means of defence granted by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary, and in her has ever found solace and protection. And now that the days in which we live are so stormy and so big with menace for the Church herself, we are rejoiced and stimulated to hope when we see the faithful seizing the auspicious opportunity presented by this fiftieth anniversary, and turn with a unanimous impulse of love and confidence to her who is invoked as the Help of Christians. This longed-for fiftieth anniversary is rendered all the dearer to us, too, by the fact that we are **the only survivor** of all the cardinals and bishops who gathered around our predecessor at the promulgation of the dogmatic decree. But as it is our wish that the anniversary celebrations shall have the stamp of greatness befitting this Rome of ours and be of a nature to serve as a stimulus and a guide to the devotion of Catholics throughout the world, we have determined to form a Cardinalitial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, we nominate as members of this commission. And with the certainty that through your wise solicitude our own wishes and those of all will be fully gratified, we impart to you, as a pledge of Heavenly favors, the Apostolic Benediction.'

UMOR, as rumor will always have it with the great ones of this world, was busy about the health of Leo XIII. long before the end came. In the case of a man of his age, in full possession of his mental faculties until he had spent one-third of his ninety-fourth year, this was still less wonderful than in ordinary circumstances. His physical constitution had never been robust; yet by careful dietary rules he had preserved it in all its natural vigor, which, however, was far surpassed by the thoroughly cultivated vigor of **his overmastering intellect.** To this latter vigor the world had become accustomed by reading his Encyclicals, the complete collection of which makes one feel that he might say of himself far more truly than the Roman sage: "I am a man, and nothing pertaining to mankind do I deem foreign to me." Why, then, should not all mankind be interested in the prolonging of his wonderful life? This was why there was so much concern about the indisposition that came upon him by reason of his too close attention to the closing ceremonies of his Papal silver jubilee. He never fully recovered from the effects of that illness; yet even then he never spared himself to what he considered his duties to the Church. He was, indeed, most keenly sensitive in regard to the rumors about **his failing health.** We can easily, then, understand the purport of his reported remark to his physician, Dr. Lapponi, immediately after the consistory of June 22: "Well, I held the consistory, though the newspapers say I am dying." He did not then seem in imminent danger, though he was still suffering from persistent intestinal complaint, and was permitted to take only liquid nourishment. Nevertheless, with his physician in daily attendance upon him, he was determined to hold the public consistory on the 25th. Though his feebleness and a strong veto from Dr. Lapponi kept him, on the night of June 28, from making his annual visit to the crypt under the high altar of St. Peter's, "the tomb of the Fisherman," this being the first time he had omitted going to pray there, yet on the 30th he seemed well enough to take a drive of an hour and a half in the Vatican gardens. When he returned he did not appear in the least fatigued, and gave audience to several bishops. The Holy Father then seemed wonderfully well, and those who saw him declared that all traces of his recent indisposition had disappeared. Yet the Quirinal government was already preparing for any eventuality. On the 29th orders had been issued that two regiments in the provinces be kept ready to come to Rome to reinforce the city garrison, so that the authorities would have a sufficient force, as they alleged, to maintain order and insure **the liberty of the conclave,** should it become necessary to hold one.

The necessity came sooner than anyone then anticipated. On July 4 the telegraph carried the news from Rome that **the Pope was indeed seriously ill.** For two nights

he had suffered from insomnia, and Dr. Lapponi had suggested daily drives in the Vatican gardens to relieve the trouble. Following that of Friday, the 3d, His Holiness felt stronger, but, after a reception accorded to some Hungarian students, the weakness returned in the evening, and the doctor spent the night at the Vatican. During the night the Pope had a fainting fit, and another in the morning. Early on Saturday the patient fell into a heavy sleep, and did not awake until noon, when he arose greatly refreshed, though his weakness soon compelled him to return to bed. In the evening Dr. Lapponi held a consultation with Dr. Mazzoni, the surgeon who had operated on the Holy Father in March, 1899. A note published that same evening in the *Osservatore Romano* gave reason to fear that the patient's condition was more serious than had been reported. It announced that receptions had been temporarily discontinued. **An official communication** of the Pope's true condition was made only to Cardinal Rampolla as Papal Secretary of State, and to Cardinal Oreglia di Santo Stefano as Dean of the Sacred College and as Cardinal Camerlengo. The other cardinals in Rome received private information of the illness, and some of them went to the Vatican, but were not allowed to enter the sick room, as the doctor had given the strictest orders that all conversation and cause for excitement should be avoided. The **early symptoms of this fresh trouble** were those of a cold settled in the chest and head, producing shortly afterwards diffuse bronchial catarrh, accompanied by a slight cough, thirst, lassitude, and watery eyes, but as yet no fever. As late as Sunday morning the Pope **dictated some Latin verses.** "They will be my last," said His Holiness, as he repeated them to one of his secretaries, Mgr. Angeli. The latter was directed to send them to the Vatican press immediately, as the august author said he wished to see the proofs. This poem, which is written in hexameters, is an invocation to the Redeemer and to the Blessed Virgin. In it the Pope solemnly bids farewell to all Christians. The first line reads: "Sol moritur vespero, cedens sua regna libenti."

It was officially announced on Sunday afternoon that the patient was **suffering from pulmonitis** of the right lung. The condition of His Holiness was described as very grave, and becoming worse. It was found also that his kidneys had been attacked, causing increased weakness. The strength of his heart was maintained with caffeine. On account of these conditions Cardinal Vicar Respighi sent the *Avviso Sacro,* or Sacred Notice, to all the churches of Rome, urgently asking for prayers for the Pope. All Rome was soon in a fever of excitement, and **telegrams from all parts of the world** began to arrive in great abundance. King Victor Emmanuel seemed especially solicitous, and kept constantly sending to the Vatican for the latest news. The German Emperor sent a message in which he expressed hopes for the Pope's speedy recovery. And these hopes were universally echoed, though few expected that they could be realized. For this reason **the last sacraments** were administered shortly before nine o'clock in the evening, by the Pope's sacristan, Mgr.

Pifferi, the scene on the occasion being a most solemnly impressive one. It was both imposing and pathetic. Thirty princes of the Church, vested in their scarlet robes and holding lighted candles, were present. Many of those in attendance were moved to tears. The Cardinal Camerlengo, on whom devolves the duty of administration during the vacancy of the Holy See, had already, early in the day, taken up his quarters permanently in the Vatican, and conferred with Cardinal Rampolla, Secretary of State, and Cardinal Gotti, Prefect of the Propaganda. He was subsequently closeted with the Pope in reference to steps that might have to be taken.

After Extreme Unction had been administered, **His Holiness rallied** in the marvelous manner shown in previous crises, and most of the cardinals left the Vatican. At two o'clock the only persons in the Pope's room were the two doctors, the Pontifical standard-bearer, Marquis Sacchetti, and the Pope's valet, Centra. The anteroom, however, was full of officials. Meanwhile, after the issue of the latest bulletin, and when the fact that Extreme Unction had been administered became known, the crowd, which had been growing during the evening in the Piazza di San Pietro, became immense and did not disperse until a very late hour.

After the doctors had examined the Pope on Monday morning, he asked in a feeble voice that they tell him what they thought of his condition. They did not conceal the truth. The Conventuals were summoned from their monastery to perform their sad privilege of reciting prayers for the dying Pope. During the day **his marvelous physical vitality** was again shown in many ways. In the morning he signed a brief appointing Mgr. Volpini secretary of the Consistorial Congregation. The duties of this post are very important, as the holder, on the death of the Pontiff, assumes the diplomatic functions of the Papal Secretary of State, who thereupon ceases to act in that capacity. Once or twice His Holiness walked about the room with the aid of a stick, unlocking drawers and handing papers to his secretaries. During an interview with his nephews, to whom he gave souvenirs, his comparative vigor was remarkable. He expressed a particular desire that his grandniece should receive an organ he had promised her.

Though during the entire forenoon His Holiness showed considerable vitality and vigor, even walking about his room after partaking of some liquid nourishment, yet in the afternoon he suffered **another attack of prostration,** after which he fell asleep. He suffered a change for the worse in the early evening, and then the doctors found very grave symptoms developing. There was general depression and rapid superficial respiration. The pulse was slight and often evanescent. The temperature was below normal, but the intellectual faculties were unimpaired; but before eleven o'clock it was thought he was about to breathe his last. Durnig the day Cardinal Rampolla had received inquiries regarding the Pope's condition from President Loubet of France, Emperor Francis Joseph of Austria, and Queen Mother Maria Christina of Spain. Over five hundred telegrams had been received at the Vatican.

These included one from President Roosevelt and another from King Edward. King Victor Emmanuel was informed every hour as to the Pope's condition, and the Apostolic Delegation in Washington received constant information of the progress of his illness. **Prayers for the patient** were now being asked throughout the whole Christian world.

During Monday night the Pope took nourishment several times, having rallied from his weakness of the evening. Toward midnight he had said to Dr. Lapponi: "You must tell me when the last moments come." "Be at ease," the doctor replied, "there is no imminent danger." Early on Tuesday morning his pulse showed a slight improvement. At half-past six he left his bed and sat in an armchair. At 9.20 A. M. it was officially announced that he had passed a restless and a sleepless night. An objective examination had shown a change in the right thorax, and the middle lobe, which until the day before did not permit the pasage of air, now allowed the air to penetrate. On the other hand, the interior zone had become more obtuse, and the transmission of vocal and tactile vibration was wanting. This led to the belief that there was liquid in the pleura. The action of the heart was depressed, so much so as to render the renal function insufficient and to cause cyanosis in the extreme finger joints. It was decided to make **an experimental incision** so as to drain the pleural cavity. The Pope was thought strong enough to bear the operation, as during the morning he had expressed a desire to read the papers, which he did in the case of specially prepared copies of two journals. Yet he seemed somewhat alarmed at the prospect of an operation. He remarked that the occasional injections of morphine during the past three days had been very painful, adding: "Suppose it should complicate my illness?" Dr. Mazzoni replied that it would be over in a few minutes. "Well," responded His Holiness, "do what you want. We have confidence in you." He was then removed from his armchair to his bed, and Dr. Mazzoni, having arranged the pillows, uncovered his breast at the point of operation. Then, with the little deception of professing to inspect his chest, he injected cocaine before the patient was aware of what he was doing. His Holiness did not show that he felt the least pain, and the doctor proceeded with the operation. The Pope did not know when it was over, evidently suffering no pain. "It is finished," said the doctor. "Is it, really?" asked His Holiness, adding: "We have suffered more in the past from a simple hypodermic injection. I already feel much better." The doctor ascribed the **success of the operation** to the perfection of a new instrument used, whereupon the Pope said: "But more is due to the marvelous hand of Mazzoni." After the wound had been dressed with lint saturated in collodion, the Pope took a little broth and wine. He then fell into a tranquil sleep. Presently he awoke and, looking around, said: "Am I really in the world? I dreamed I was in Paradise." When interviewed later on, Dr. Mazzoni said: "One can be easily deceived when one is in the presence of a marvelous thing, and **the Holy Father's**

resisting power is a marvelous thing. His malady is one in which surprises are to be expected, and he may possibly live even for days." Just before the operation the Pope said to those around him: "I thank God that He has vouchsafed to me the boon of being able to say good-bye to you all. I love you all, but am tired and glad to go." **His marvelous vitality** was never more strikingly displayed than on this occasion, when face to face with death. The draining of the affected pleura, by which eight hundred grammes of fluid were removed, had a good effect. At 8.30 P. M. the medical bulletin told that the patient's condition was sufficiently satisfactory. The circulation and breathing were slowly improving. Up to midnight there was no further announcement, and all was quiet at the Vatican. The waiting crowds had left the Piazza, which was now wholly deserted.

During the day the Pope had asked whether President Loubet had arrived in London, and how he had been received. This led Dr. Mazzoni to tell him that King Edward had again inquired how he was progressing. His Holiness was much pleased, and asked that his thanks be telegraphed to His Britannic Majesty. When the German Emperor, aboard the *Hohenzollern,* on his way to Norway, received news of the Pope's critical condition, he said: "The Pope, whom I know, love and revere, is in danger. Let us **pray for him.**" Then during divine service the emperor offered up a simple, impressive prayer, concluding: "The world needs great and good men. May the Almighty grant the Holy Father many more years."

Tuesday night passed rather peacefully, though the patient did not have any restorative sleep. He is reported to have suffered acutely on Wednesday morning, and when the doctors examined him he said: "Pray leave me in peace. I feel that **the end is coming.**" Afterward he fell into a torpor, but rallied at noon, when he summoned his secretary and dictated a number of letters to him. The dictation, however, was frequently interrupted by periods of exhaustion. At one time he said: "Never during my illness have I felt so ill as to-day." It has been stated that he said to his private chaplain during the course of the day: "I have no longer any hope of life. I feel **no regret at quitting life.** To-day in the churches begins a novena in honor of Our Lady of Mount Carmel, and the devout faithful, praying to the Holy Virgin, will also offer prayer for my poor person. I die calmly. I am conscious of having endeavored to discharge my duty for the good of the Church and humanity. I know not how the world will judge my deeds, but Almighty God knows my motives and has given me a tranquil conscience on the threshold of eternity."

It had been decided on Tuesday to notify all the cardinals to prepare for **a possible early conclave.** Thus summoned, Cardinal Gibbons left home on the 8th, and sailed from New York next day. The heroic sufferer was indeed nearing his end. On Thursday he said to Cardinal Satolli when the latter told him of the **universal prayers for his recovery**: "It is to the intercession of the Church that we owe our life, the preservation of which is visible proof of the sustaining hand of God. God's

will be done." On that same day Mgr. Volpini, the newly appointed secretary of the Consistorial Congregation, died from an attack of syncope, and of this fatality it was deemed advisable not to acquaint the Holy Father. On Friday morning a second operation on the pleura was performed, and this gave the patient immediate relief. By sheer will power that mere shadow of a man, whose struggle with death the whole world was watching, defied all physical laws and lived on. He not only chatted, but with undiminished interest discoursed with those around him on a variety of subjects. In this **demonstration of mind over matter** the flame of that wonderful intellect burned on, though no fuel seemed to remain in the exhausted body. During these closing days there was an important **change of sentiment** towards the dying Pontiff in that section of Italians who were not practical Catholics. It had long been their habit to speak slightingly of him; but his splendid courage in suffering, his brave struggle with death, and his undying devotion to the cause of the Church compelled the admiration of every class. At the moment of his departure he was universally recognized as **a grand figure** in the history of the great institution whose head he was. On all sides there was striking evidence of this tardy recognition. Newspapers that had ridiculed him now spoke of him with evidently sincere respect. It was clear that Pope Leo dead would be honored by his own countrymen as never had been Pope Leo living. On Friday, too, it was announced that by reason of the Pope's illness even the King of Italy had been so far moved to sympathy as to postpone his projected visit to Paris. On that day also a special messenger from the German emperor brought to the Vatican an autograph letter of sympathy and inquiry on the part of His Imperial Majesty. But, considering the past relations of the two great rulers, this interest was not quite so significant as the action on the following Sunday, July 12, of very many **Protestant pastors and congregations in the United States.** Not only did they include mention of the Pope in their prayers for the sick, but several of them took special pains to eulogize him. These prayers indicated a radical revolution of sentiment on the part of Protestantism towards the Catholic Church, a change which, as the New York *Sun* said editorially two days later, " is **one of the most remarkable religious developments** of recent years. Even not more than a quarter of a century ago that Church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the Pope in the 'Westminster Confession,' in which he was described as 'that antichrist, that man of sin and son of perdition,' represented the prevailing belief. Twenty-five years before this whole country had been stirred by a political agitation against the Roman Catholic Church which seemed to some prophets ominous of a religious war. That Church, then comparatively feeble, has now grown into the strongest in the republic; yet, instead of the bitterness of hostility against it, proclaimed and predicted by the old Knownothingism, there have come harmony and

respect. In Protestant churches prayers were offered up for the suffering and dying Pope. The Roman Pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the services he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as 'a leader of the great army of the Lord's hosts,' a 'spiritual commander-in-chief,' a 'champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas,' 'who has done much for the progress of civilization,' who 'has restored the golden age of the Papacy in its best sense.' Such tribute to a Pope from a Protestant pulpit would have been impossible when Leo XIII. ascended the Papal throne." "Pope Leo XIII. is the most distinguished man in the world to-day," said an Episcopalian clergyman in Brooklyn that Sunday, "because of his unblemished life. He is esteemed throughout Christendom. As a man he entirely deserves the reverent homage of the Christian world. . . . He has exhibited a devout trust in God, and in his life he has **wielded a power far above that of any other sovereign on earth** with the greatest fidelity. . . . The general interest taken in Leo XIII. is, I think, a happy omen for the future, as showing how the people come together. . . . **Leo XIII. is the prince of diplomats.** He has dealt with the affairs of his Church from a Roman standpoint, both with tact and prudence. In every way he has strengthened the Church over which he has presided." I might fill several pages with such tributes coming from Protestant preachers asking their congregations to join in the prayers that were that day added to those offered up in all the Catholic churches throughout the world. News of the Protestant action in the United States made a most favorable impression at the Vatican, whose dying chief occupant had striven so earnestly for the reunion of Christendom.

The resignation, courage and elevation of spirit with which the Holy Father was bearing his illness was indeed producing a far-reaching effect. It was a fit continuation and **crowning of his glorious pontificate**, and everywhere acknowledged as such. He held his own even physically—mentally he was still a marvel—until the afternoon of the 13th, when his intellect seemed for the first time clouded, and it was again thought he was passing away. It seemed as if his phenomenal vitality was at last almost exhausted. He grew worse on Tuesday, when he was at times delirious; and though it seemed he could not possibly last over Tuesday, yet the spirit still clung to the nearly exhausted body. Nevertheless, he recognized the cardinals filing past in silent farewell, and, perfectly resigned to answer the dread summons, he merely said: "Thy will be done." Most of the time he paid little attention to his own condition. On Tuesday as the cardinals passed he recognized each of them, but spoke to none except Cardinal Satolli, to whom he whispered a few words urging him to his new duty of instructing the clergy in defence of the Divine inspiration of the Scriptures. On Wednesday he was again a little better,

physically holding his own and mentally showing a distinct revival of his faculties. That morning he consulted his secretary on several matters, but in a short time, becoming fatigued, remarked cheerfully: "I will consider the other papers to-morrow." Thursday came and went, but his death came not. That day Cardinal Gibbons reached Paris, where he had been instructed to remain until he received further notice. On Friday, the 17th, the Pope had a comfortable day. All traces of pneumonia and nearly all those of pleurisy had disappeared; but he was exhausted from the ravages of the two diseases. Cardinal Rampolla now received from His Holiness new powers, among them that of appointing a secretary of the Consistorial Congregation and of the Conclave, in succession to the late Mgr. Volpini. Saturday again was a restless day, and on Sunday morning, the 19th, the final crisis came.

Interest in the illustrious patient kept on increasing until the very end. During his last illness **over 30,000 telegrams** of inquiry and sympathy were received at the Vatican, many of them equivalent to letters. Reference has been made already to some of these messages. By no means the least interesting to Americans was one forwarded from Washington on July 18, **on behalf of President Roosevelt**, asking that he be kept informed of the Pope's condition. Cardinal Rampolla at once answered for His Holiness, with warmest and most sincere thanks in that hour of dreadful suspense, when the condition of the august sufferer was becoming very dangerous. These communications, alas! were not to be long repeated. On Sunday forenoon the Pope **lapsed into a comatose condition,** while prayers were being offered for him throughout the entire world. He regained consciousness while Cardinal Vivès y Tuto was reciting a prayer by his bedside. At its close he looked up and whispered to His Eminence: "I bless you." Then he relapsed into unconsciousness. This condition continued almost without interruption. The night passed entirely without outward incident at the Vatican, though everything was **most anxious suspense** within. The Pontiff sank rapidly, and had an attack of heart failure at noon on Monday. Then Dr. Lapponi thought the end had come, and Cardinal Serafino Vannutelli as grand penitentiary gave the absolution *in articulo mortis,* and recited the prayers for the dying The bed was surrounded by all the cardinals in Rome, the diplomats accredited to the Holy See, the officials of the Papal court, and the dying Pope's closest relatives. During these hours the Pope regained consciousness and, recognizing that his end was near, commended the interests of the Church to Cardinal Oreglia. Mgr. Bisletti then begged the dying Pontiff to bless the Vatican prelates. The Pope tried to raise his hand in benediction and whispered: "This is the end." He touched the hand of each person present. The patient lingered until a few minutes after 4 P. M. on July 20, 1903. Thus did this "greatest of good men and best of great men" pass peacefully to his eternal reward, regretted by the whole world. May he rest in peace!

ANY AN ESSAY, varying in length from a column or less in a newspaper to the dimensions of a portly volume, has been devoted to the meaning and bearing of Leo XIII.'s pontificate. An admirable classified summary of the teachings of all his Encyclicals except the last, that on the Holy Eucharist, was published late in 1902; and did space permit or could brief extracts do justice to either the subject, the matter, or the manner of M. J. d'Arros's little book, I could do no better than use them here. Of more general import, however, are the comments with which M. Georges Goyau closes his review of the history of the Papacy (in "La Papauté et la Civilisation"). Though written when Leo XIII.'s reign as Pope had not yet run two-thirds of its course, it is as applicable and as true, with references added made necessary by subsequent events, as it was in 1894. "For a hundred years and over, in fact," he says, speaking of the great Pope's mission as **a social educator of Catholics**, "all the members of the body social, as well the infinitely little as the privileged of yesterday, have been associated, with more active intimacy, in the life of this body; and, by reason of the progress of democratic institutions, each has in its hands, in a certain measure, the fate of all. In this new state of affairs there was nothing derogatory of the natural right; for nature has made men dependent on and auxiliary to one another. 'Nothing of a movement communicated by a free creature is lost,' says Lacordaire.

"The 'Declaration of the Rights of Man' handed over the social machine to the impetus of all free creatures, and left it to them to make it move; but that Declaration did not take into account their **joint responsibility**; in calling them all to one and the same handiwork, it neglected to define their relations and to regulate their coöperation. This is why modern law, investing each man with a certain number of abstract rights, seems powerless to guarantee to him the concrete possession of these rights; it declares the individual sovereign and abandons him defenceless to the oppressive tyranny of a majority; it proclaims him free, and this proclamation sounds ironically quizzical to the ears of the weak, whom it leaves at the mercy of the liberty enjoyed by the strong—in other words, it is lamentably sterile if we ask it to furnish us with a programme of social life. A collection of atoms is set up to assume the directing of society; in regard to all others, each has but a relative duty, that of not making them uncomfortable; except in this respect, they may all act as they will; they are, to boot, of unequal conditions: some have resources, some have not; they do not act in concert, because the necessity of applying a common decision would trammel the liberty of each; for good or ill, however, society must advance; if these unregulated caprices and these ungrouped impulses so dictate, it will be torn asunder; and the State, as a mute and inactive superin-

tendent, must witness this fatal dislocation. The idea of the social bond is utterly excluded; the theorists of modern law declare man sovereign only after having isolated him from his equals; it is impossible for them to replace him among them after having declared him sovereign; they pretend to regulate the life of the peoples, and yet they previously suppress the very notion of life.

"In this way **the crises of our age** are explained; on the other hand, the future seemed reserved for a form of government in which all would have the care of all, and would render the responsibility of each man in the common existence immediate, constant, and constantly visible; on the other hand, the citizens of the future, receiving the principles of 1789 as an immortal charter, had been trained in a school of selfish individualism, not in a school of joint and several liability. The new facts and the new theories made an invasion in a lump; between these facts and these theories an antagonism existed, and men pretended they were propagating *the* democracy in the name of certain principles powerless to make any society whatever live, and especially *a* democracy. In restoring the true notion of the social bond, Leo XIII. has dissolved the second term of the contradiction.

"The Encyclicals 'Diuturnum' (1881), on the nature of the State, 'Immortale Dei' (1883), on the Christian constitution of States, 'Libertas' (1888), on human liberty, 'Sapientiæ' (1890), on the duties of Christian citizens, 'Rerum novarum' (1891), on the condition of the laboring classes," and, I may add, "Graves de communi" (1901), along with subsequent documents and addresses, on Christian democracy, "develop in all its parts **the Christian conception of society.** The starting point is: 'Man is a social being.' From the 'Summa' of St. Thomas Leo XIII. resurrects this apparently most simple and apparently commonplace statement; yet a whole body of doctrine has been deduced from it. The demonstration of this fact is that society has been led to the conclusion that an authority is necessary. The end of society is the common good. This end must be brought into the presence of the minds of all; in the second place, in order to attain it, the efforts of individuals must be combined and made to work in harmony. That is the task of power, and that is why it makes laws. The State and the individual are not rivals; the two powers ought to complete each other and to harmonize. The law does not throttle the initiative of the individual; it protects its exercise, and it watches over its abuses, which would injure the neighboring initiatives. From this constant **supremacy of law** results order, the health of the body social. The law itself, in its turn, ought, if we may dare say so, to accept the supremacy of justice; and the correct regularity maintained by the police of States really merits the name of order only when nothing in this condition of affairs is contrary to equity. A false sense of liberty was leading the contemporary world astray. To the disciples of 1789 liberty was the absence of all rule—it pleased them better to say of restraint—and despairing of attaining this ideal incompatible with the maintenance of

society, they dreamt of at least reducing authority to a minimum; they always treated it with importunity, and often with hostility; they strove to weaken and disarm it. Pope Leo XIII. revived the State's titles. Just when the 'Liberals' were mentioning the rights of the State only to overwhelm the Church with them, the Church, in pointed retaliation, called attention once more to the multiple prerogatives of public power, the denial of which formed precisely the basis of the Liberal doctrines.

"In the social domain especially this phenomenon had striking consequences. Liberty of labor, liberty of contract, unrestraint, let-alone—such for a hundred years was the usual maxim. There was absolute confidence in **the free play of individual initiatives**, and in addition a police to protect, from day to day, the result of this play; the charter of 1789 was safe and society seemed at ease. One day, however, the social question arose out of this superficial tranquillity. Political metphysics furnished no answer to it; those to whom this question was revealed, the modern State, if they wished to remain strictly faithful to their original maxims, could meet it only with guns. Leo XIII. made the old Church intervene.

"Now the Church has not to constrain herself to contemplating an abstract man in whom the profession of toiler is but an accidental difference unworthy of taking up the legislator's time; condescending like her Founder, and, moreover, solicitous for the truth, she lowers her eyes and sees around her the **unmerited poverty** of the laboring classes. This poverty is the result of an error and of an oversight leaving a chasm to be bridged.

"It often happens that the workingman receives insufficient wages or has to give an excessive number of hours to toil; the conscience of honest folk alleges, so as to be relieved of these abuses, that the workingman, in signing the labor contract, has himself consented to them; thus the common will of employer and employed would create justice. Herein lies the error. And here is the refutation of it: **Every man has a right to live.** If his toil does not suffice to support him, or if he has to accept conditions prejudicial to his life, the contract, extorted from him at a time when he was hungry, is unjust; the decision of two individuals cannot prevail against the Divine law that imposes on man the duty of preserving life, any more than can the decisions reached by kings or by parliamentary majorities prevail against justice. To think otherwise is to carry the 'Liberal' error into the domain of economy; driven by Pius IX. from the domain of politics, it sought refuge in this last intrenchment; Leo XIII. has driven it out of this covert.

"He did not believe he had done his full duty in refuting the sophisms with which men were cloaking the poverty of workingmen; he meant to look to **the bettering of their lot.** In the world of toil, from one end of the earth to the other, everything is in restraint, everything is enchained. Look at those following any one trade within the limits of a city; between those working at it there is at one

and the same time rivalry and solidarity; they are competitors and they are brethren; they struggle with one another and they have interests in common; from force of circumstances they have a multitude of relations. This microcosm is the image of the economic world: a strike or a fall in prices may influence the markets everywhere else.

"Never at any time was the connection of the economic phenomena with one another more imperious and more inevitable; now, from the beginning of this epoch, the labor world was disorganized, associations among workingmen were dissolved, and the State abdicated its old-time tutelage and 'let alone.' It was just when economic life had become more complex that the State permitted it to be more anarchical. Leo XIII. prescribed the remedy—**the organization of the world of toil.**

"A trade association forms a small society within the larger one; the constituents looked with contempt on the rights, nay, even on the very existence, of this small society; Leo XIII., in the Encyclical 'Rerum novarum,' expressed the wish that it put itself in order and that the State grant to it a regular mode of operating; just as all citizens participate in the government of the country, so should all toilers be really associated in the life of their trade. Until this organization be completed, it is the duty of the public powers to stop the abuses from which the laborer is suffering. For the present the State, by virtue of its power to preserve order, should, by means of social legislation, lend aid to the weak against the tyranny of the strong, in this struggle for life, which certain philosophers try to justify, and which the masses curse. For the future it should grant to workingmen and employers **liberty to organize,** and thus substitute harmony among all with a view to the common good for the pitiless 'struggle for life' which belies the doctrines and the hopes of Christ.

"The double programme of trade organization and State intervention has for the past twenty years been the aim of the workingmen of both hemispheres. But they associated it with false philosophical opinions, with the denial of God, of family, of property. They denied God, and would see in His priests only teachers of resignation, not masters of justice. They were inclined to theories subversive of the family, thus completing the work begun by the present social condition, which too often does not permit the workingman either to have a home, or to enjoy it even if he has one. Lastly, they demolished the notion of property; ignoring the duties of ownership, many rich men had begun to ruin it; the poor completed the work by ignoring the rights correlative with these duties. Above this chaos the Pope's action emerged. With a master hand he **separated lawful needs from erroneous dreams**—it was by satisfying the former that he wished to dispel the latter. He called upon the priests to go to the people, employers to respect the toiler's family, proprietors to reflect that 'property is common to all as regards its use.' God, the family, property,

appeared in a new light; atheistical socialism, powerful enough at present to pretend to the conquest of the masses, dreads Leo. XIII. more than it dreads any 'Liberal' State. The centenary State, which kept repeating the word fraternity without attaching any substantial meaning to it, had failed to keep its promises; it sufficed for the old Church to extricate from the idea of charity all the virtues which it concealed, the obligation of justice as well as of almsgiving, for her to speak the same language as the masses, from whose heart is evolved the civilization of to-morrow. In the time of Pius IX. Mgr. von Ketteler, archbishop of Mayence, the precursor of these apparent novelties, which in fact are resurrections, had a presentiment of the retaliation which the Church, ousted by Liberalism from the domain of politics, might make in the domain of economy. In Leo XIII. this foresight was realized.

"From 1886 to 1888 the action of Cardinals Gibbons and Manning in behalf of the Knights of Labor, a powerful workingmen's organization in the United States, impressed upon the Holy See the urgency of the social problem. In 1887 and 1889 two pilgrimages of French workingmen, led by M. Harmel and Count Albert de Mun, and conducted to the Pope's feet by Cardinal Langénieux, penetrated into the Vatican basilica through the central door, which of old was opened only to sovereigns; and the Pope lent a willing ear to their complaints. In 1893 the delegates of the Swiss Fourth Estate were assembled in congress at Bienne; in that gathering there were many socialists and many Protestants, and but few Catholics; yet that far from picked out assembly, that genuine and integral expression of the toiling democracy of Switzerland, invited 'the Catholic workingmen's organizations to carry on an international propaganda in favor of the realization of **the principles enunciated by Leo XIII.** in his Encyclical.' Thus the laboring masses, taken as a whole, cease to regard the Church as a police institution intrusted with imposing on the lowly, in the name of God, the caprices of the great; between the social doctrines of Leo XIII. and the aspirations of the Fourth Estate there is harmony. A letter to Dr. Decurtins has demonstrated this harmony, while at the same time it has completed the Encyclical 'Rerum novarum' by asserting the necessity of international legislation on labor.

"In the last place, the praise bestowed in 1894 by the Holy Father on the social instructions of Mgr. Doutreloux, bishop of Liège, was a decisive encouragement to the Christian democrats of Belgium devoting themselves to the organization of the toilers. It was in Belgium especially that the Catholics began to struggle, on the morrow of the Encyclical, to the effect that the multitude of workingmen be not 'abandoned defenceless to scheming that transforms the poverty of the greater number into the fortune of the few.' This **definition of the present capitalist regime** is Pope Leo XIII.'s.

"In that way the Church has regained a foothold in contemporary society; the

'Summa' of St. Thomas, confined of old to seminary study rooms, is now quoted at meetings at which democracy is feeling its way; the maxims of moral theology make up for the deficiencies of the codes in regard to the protection of the weak; the States that at one and the same time denied the rights of labor and the rights of God hear God's Vicar proclaim **the rights of labor,** and occasionally they seem to fear, like royal Italy in October, 1891, lest the voice of labor may proclaim too imperiously the rights of God's Vicar.

"The remark, to be sure, is far from flattering to our pride, but yet it is none the less justified. To correct the civilization of old Europe, Leo XIII. positively distributes, in regard to human dignity and the respective duties of society towards all men and of all men towards society, the same teachings that he causes to be propagated in Africa so as to create civilization there. **The serfs of modern industry and the slaves of Mussulman trade** may, all the proportions being observed, allege the same doctrine in their defence: The letter on slavery of 1888 to the Brazilian bishops and the Encyclical of 1891 on the condition of the laboring classes are inspired with the same maxims; they may be set up as a remedy and as a condemnation as well in the case of the barbarism that is ignorant of its duties as in that of the refined society that has forgotten them; and such is their efficiency that, by a common order of Leo XIII., at the same moment of history, you see them preached by a Lavigerie to those who have never known Christianity, and by a Manning to those who say they have had a surfeit of it."

The learned historian next considers Leo XIII.'s work in **the political education of Catholics.** "We have pointed out," he says, "the connection between Leo XIII. as doctor and Leo XIII. as social reformer. In our age of individualism he has restored to honor the Christian conception of civil society; this is the summing up of his reign; and his political as well as his social action is a perpetual corollary of this doctrinal teaching. The Pope's admirers celebrate his communion with the peoples; the Pope's enemies accuse him of complaisance towards the governments. Here are two inverse statements; the former expresses a truth, the latter travesties another truth. Yes, Leo XIII. enjoys the friendship of governments, but the conduct he observes in regard to them is not made up of expedients, of combinations arranged from day to day, and of opportunist sharp practices; the doctor Pope, furthermore, explains the political Pope.

"The idea of authority was in jeopardy. On the one hand, the revolutionary principles maintained no ground on which they could stand; on the other, the Catholics, persecuted in many countries, had been accustomed to treating the State as an enemy. Leo XIII., at the same time that he was reminding them of the prerogatives of authority, gave a political education to the faithful; in regard to the struggles they were maintaining in favor of religious interests, he defined certain rules for them. These rules may be reduced to four. The first is this: **A**

just cause must not be defended by unjust means; this is why the Pope condemned the 'plan of campaign' and 'boycotting' in Ireland; the end does not justify the means. Here is the second, which we extract from a letter of Leo XIII. to Cardinal Guibert, archbishop of Paris, written in 1880: 'In the things that are not unjust, those must be obeyed who govern so as to preserve order, on which rests the foundation of public security.' This maxim, which we find again in the Encyclical of 1894 to the Poles, condemns systematic opposition. In 1882, addressing the Spanish bishops, he said to them: 'One must shun the false opinion of those who unite religion with a political party and confound the one with the other so far as to declare that those who belong to another party have almost renounced the Catholic name. That is making political factions enter erroneously upon the august field of religion.' The Catholics of France, in 1892, heard the same language; the Pope does not wish that the interests of the Church be joined in liability with the interests of a party, and such is his third maxim. Lastly, in countries in which Catholics have to formulate the most serious grievances against the government, they must at least distinguish between the constitution and the government and abstain from attacking the form of power itself when it suffices to change those wielding it. This is the fourth article of **the political catechism** proposed to the faithful by Leo XIII. These declarations, which have had so vigorous an influence on the destinies of the French Republic, are not decisions reached for the occasion, but the expression of a doctrine and the logical consequence of the idea of social order.

"With the President of the French Republic as with the Emperor of Germany, with the Emperor of China as with the Sultan, Leo XIII. protests insistently that the Church of Rome does not deserve to bear umbrage in regard to the civil powers, since, on the contrary, she doctrinally establishes the foundations of their authority. In March, 1883, he wrote to M. Grévy, President of France: 'We have never departed from the strictest rules of moderation and delicacy, so as not to diminish the prestige of civil authority.' This phrase is not that of a diplomat who is a disciple of Machiavelli, but of a theologian who is a disciple of St. Thomas.

"It is thus that Leo. XIII., from the very beginning of his pontificate, by the very force of the social doctrines of Christianity explained in their entirety, has **put an end to many misunderstandings.** In teaching Catholics to distinguish between resistance to injustice and revolt against power, and in reminding political groups calling themselves Catholics and flattering themselves on being able to live, that the defence of religious interests excludes a systematic opposition, he dissipated certain prejudices of the governments against the Church. The Czar and the Sultan, though they be heads of religions, experience no uneasiness when the Pope writes to the Catholics of their States, for they know that respect for civil authority will be recommended in the Pope's words; they have confidence in Leo XIII. Imagine yourself at the other end of Europe, in Belgium; in support of their lawful

claims workingmen consult and cite the Encyclical on the social question; it contains their life programme; it is from it they borrow the terms of their request; they have confidence in Leo XIII. In the presence of this Pope who at one and the same time reassures the autocrats of Eastern Europe and the democracies of Western Europe, superficial observers are astonished; they attribute infinite complexity to his politics. On reading his doctrinal Encyclicals, we can understand and appreciate their lucid simplicity.

"It would be possible, also, in studying the letters of Leo XIII. on the Rosary and the Third Order, to find again in **his mysticism** this same doctrinal characeristic; they are not merely the outpourings of a piety that tells of its celestial enjoyments; in them the Pope shows by arguments the value of these religious practices for the amelioration of the individual and their utility for society."

When this review was written, Leo XIII.'s Papal jubilee was yet eight years in the future. To it, however, is applicable what M. Goyau has to say in connection with the Pope's other two personal jubilees. "The sacerdotal jubilee in 1888 and the episcopal jubilee in 1893 attracted to Rome the spontaneous delegations of lay society. These solemnities are of the same historical importance as those which, under Pius IX., grouped around the Pope the representatives of religious society. From afar Leo XIII. received the compliments of the sovereigns; face to face he saw the affectionate devotedness of the peoples, and Rome regained the splendor of an international capital. Since the Middle Ages no such spectacle had been seen; in the presence of this pontifical power which has its roots on high, which has not been created by its subjects and cannot be destroyed by them, the masses of all nations, weary at home of that political instability of which they were formerly proud, bowed with religious astonishment; in spite of their education, which had been accustomed to the idea of the relative in politics, they derived consolation from saluting in Pope Leo XIII. **an incontestable supremacy** that had never allowed its titles to be discussed, a living incarnation of the absolute.

"To endure such triumphs with impunity one must be a Pope, never efface from the horizon he contemplates the universal ambitions of Christ, and measure incessantly the distance between the actual reality and the far-off ideal. At the very moment when the multitudes were surging to get a glimpse for a few moments only of that old man's white profile, Leo XIII., the object of this religious curiosity, carried his thoughts back to the multitudes who had failed to respond to the appeal, to the innumerable Catholics in whose souls Christianity has ceased to live, to the peoples of which it has never made conquest, and, in the last place, to the Christian communities which, detaching themselves through the ages, have lost one of the blessings promised by Christ, that of unity. Behind that living picture of the Vatican basilica, all swarming with human heads, he caught a glimpse of the map of the world, on which **the possessions of the Church of Rome** appear as islets; he

addressed a silent blessing to the peoples absent from the gathering; and as Christ wished to be the Apostle of all men, so His successor aspired, with an ardent immediate longing, to the paternity of all men. One may say that in 1893 the pontificate of this octogenarian Pope entered upon a new phase; with a zeal at one and the same time ardent and discreet, with a passionate tenderness whose expression is never imperious, he thenceforward invites the separated brethren to recognize in him a father. In 1893 he commissioned Cardinal Langénieux to carry words of peace from him into the Orient. Between the two Churches belief in the Eucharist is **an ineffaceable bond of union**; the object and effect of the congress of Jerusalem was to bring this characteristic into prominence. For the first time since the Crusades a legate from the Pope was received in Palestine; he went to find subjects for reconcilements, and not to seek subjects for division; the opening discourse was a eulogy of the Orient; the congress itself was a homage paid to the Orient, the faithful champion of the Eucharistic dogma; lastly, the closing discourse was a prayer for the Orient. The aid of time will be necessary for the two Churches to come to an understanding; but the wish of Leo XIII., intelligently and intelligibly translated by the archbishop of Rheims, sufficed for them to begin again to listen to each other. In 1894 he spoke himself, in his letter 'Præclara' addressed to the peoples and to their rulers. This letter is **a call to union.** It is not the manifesto of a Church which feels the urgent need of distinguishing itself in affirming and defining, with shady precautions, what it is and what it is not. Catholic dogma is fixed; Rome has never concealed anything of itself; we know what it requires of the faithful, the limits of its concessions and those of non-conceding; the Council of Trent and the pontificate of Pius IX. have left this indestructible result; orthodoxy is thus guaranteed. Without any peril, in the letter 'Præclara' Leo XIII. could speak a new language, we were going to say a lay language. It was not the exclusive master of a Church who wrote that letter; it was the common Father of that universal Church in which, virtually, all mankind is included.

"Solidly seated on a rock the markings of whose angles Pius IX. had completed, it seems that the Papacy, under Leo XIII., is beginning to lay out the avenues which, from all points of the world, are to converge towards the rock. At the precise moment (the close of 1894) through which it is now passing, this is what we observe. We stop with this instantaneous view, whose lines the future, immediate or remote, will bring out clearly and whose plans it will carry out in detail. That is a fixed point, not a conclusion; a history which lasts, which each day modifies, and which the Papacy counts on prolonging until the end of time, is not susceptible of conclusion."

INDEX.

ABERCIUS, monument of, 422.
Abyssinia, Italy and, 499.
Academy, Arcadian, of Rome, 94; for Noble Ecclesiastics, 26; of Philosophy in Rome, 110; of St. Thomas, 57; do., Roman, 176, 391.
Achaia, church at Patras in, 464.
Acquaderni, Commendatore, 259, 545.
Acquaviva, Rodolph, beatified, 430.
Acts and Decrees of III Plen. Council of Baltimore, 358.
"Ad Anglos," Apostolic Letter, 468 *seq.*
Adoration, Reparatory, of the Catholic nations, 195, 196, 422.
Adrianople Seminary, 127, 456.
"Æterni Patris," Encyclical on Philosophy, 107, 112, 113.
Africa, Central and Equatorial, slave trade in, 280-283; Cardinal Lavigerie's work in, 281; German missions and protectorate in, 285; missions of, 266; and slavery, 279; Propaganda offices in, 187; regeneration of, 285; reorganization of ancient Church of, 282.
African missions, German seminary for, 285; Missionaries of Lyons, 461; the Propaganda and, 286; pilgrimage at the Vatican, 281
Agliardi, Mgr., at coronation of Nicholas II., 245; Cardinal, at Latin-American council, 383.
Agostino da Montefeltro, Fra, 314, 315.
Alacoque, Bl. Margaret Mary, 516.
Alcantara, Discalced Minors of St. Peter of, 269; Alcantarine Franciscans, 489.
Alcober, John, beatified, 431.
Alexander of Battenburg, Prince of Bulgaria, 124; II., of Russia, 123, 124, 128; III., of Russia, 160, 161, 245, 262, 415; VI., Pope, 367, 368, 502.
Alexandria, glories of the Church of, 461; Coptic Patriarchate of, 462.
Alfonso de Arozco, Ven., beatified, 179; the Chaste, 210; III., 210; XII., 222; XIII., 222.
Algeria, pilgrims from, in Rome, 281.
Algerian missionaries, 283.
Algiers, archbishop of, 281; Cardinal Lavigerie's famous declaration at, 411, 412.
Allocution, first public, of Leo XIII., 74.
Alms, the Catholic theory of, 342.
Alphonsus Rodriguez canonized, 288.
Altemps Palace, Rome, Spanish college in, 432.
America, discovery of and slavery, 279; affairs of, 357 *seq.*; labor movement in, 332 *seq.*; missions of, 266; North and South, 196; Propaganda offices in, 187; Papal sacerdotal jubilee in, 263.
American archbishops in Rome, 1883, 357; College (North), Rome, 186, 546; College (Pio-Latino), 383; pilgrims, 1888, 270.
"Americanism" discussed by the Pope, 376 *seq.*
Ancina, John Juvenal, beatified, 388, 390.
Angelic Doctor, method of, 234; teachings of, 109, 112, 115.
Anglican orders question referred to Rome, 466 *seq.*; Ordinal, the, 466 *seq.*; ordinations, 465 *seq.*; Roman Commission on, 478; the letter "Apostolicæ curæ on," 479 *seq.*
Anglicanism gives of its best to Rome, 465.
Anglicans and the Letter "Ad Anglos," 471.
Anglo-Roman Review, strange course of the, 482.
"Annals of the Propagation of the Faith," 284.
Annam, 201; missions of, 266.
Anniversary, first, of Leo XIII.'s election and coronation, 102.
Anthony Grassi beatified, 520.
Anti-Catholic agitation in Italy, 531; and Protestant schools, 172; press, 100; and Poland, 241; schools in Rome, 103.
Anti-clerical clubs in Italy, 183; congresses, 252.
Anti-slavery conference of European sovereigns, 285; congress of Paris, 285; expeditions, 284; societies, 283, 284; the king of the Belgians and, 285; work, annual collection for, 286.
Apostles of the Slavs were Catholics, 125.
Apostleship of Prayer, 115.
Apostolic authority, 171; Delegation to the United States, 371; Fathers, the, and Scripture, 440; Lettter for jubilee of 1879, 102; Letter "Præclara," 452 *seq.*; Letter to Cuba, 559; to the Copts, 461, 462; to the English, 468 *seq.*; to the Filipinos, 543; "Apostolicæ curæ," Letter on Anglican orders, 479 *seq.*
Approval of books by ecclesiastical authority, 505.
Arabs as pilgrims in Rome, 281.
Aranha, Francis, beatified, 430.
Arbitration by Leo XIII., 219.
"Arcanum," Encyclical on Christian marriage, 116.
Archives, Vatican and European, 191.
Aristocracy, Roman, and Leo XIII., 102.
Armenian Catholics, 120, 434; Church, 420; college in Rome, 121; schism, 119, 122.
Armenians, 119, 120, 121; and Maronites, college for, in Rome, 456; Encyclical to the, 122; Gregorian, converted, 464; the Catholic, 422.
Army, Papal, Leo XIII. on the, 267, 268.
Asia and slavery, 279; Propaganda offices in, 187.
Assisi, 42, 59; patriarch of, 187.
Association, propensity to, 347; liberty of, 348.
Associations law in France, 493 *seq.*
Assumptionist Fathers, 200, 433; in the Holy Land, 511.
Athens, 127; seminary at, 456.
Audiences, Papal, 266; to Italians, 1882, 172.
Augusta, German empress, 409.

Augustinians, the, 177, 269; in the Philippines, 537 *seq.*; of the Assumption, 433; of the United States and Philippines, 542.
Austria, 156, 194, 196; ambassador of, 63; and Bl. Peter Canisius, 503; and Catholic Slavism, 126; and extra-territoriality, 186; and Leo XIII.'s episcopal jubilee, 421; and Poland at Vienna, 192; anti-slavery in, 284; Apostolic, 258; Benedictines and Franciscans in, 402, 403; delegates from, 328; France and, 128, 140; in the Balkans, 240; in the war of 1859, 51; Old Slavic liturgy of, 463; religious affairs of, 255; territories of Italy held by, 315.
Austria-Hungary, 262; affairs of, 462 *seq.*; cardinals from, 68, 103; monarch of, 122.
Authority and integrity of the Bible, 442; apostolic, 171; civil, protection of, 216; existence of an, 213; lawful, 86; necessity of, 157, 158; obedience to, 99; of law and labor, 345; of the Scriptures, 450; origin and use of, 109; the source of, 455.
Azarian, Mgr. Stephen, 121, 122, 422, 429.

Babylon of the Chaldeans, 120.
Baldinucci, Anthony, S. J., beatified, 430.
Balfour, A. J., Chief Secretary for Ireland, 168.
Balkans, Austria in the, 240.
Baltimore, archbishop of, 332; centennial of hierarchy in, 360; Council of, 333; the Papal jubilee in, 558; Third Plenary Council of, 357.
Barbarians and the Church, 180; and the Popes, 190; the, and St. Gregory the Great, 392.
Barnabite Clerics Regular, 430.
Baronius, Ecclesiastical Annals of, 192, 390.
Basel, 148, 149, 154.
Basilians, order of, 161.
Battenburg, Alexander of, 124.
Bavaria, 136, 148, 227; and Leo XIII.'s episcopal jubilee, 421; attitude of bishops of, 238; bishops of to the prince regent, 237; Catholic party ascendent in, 239; Catholics of stimulated by the Pope, 238; Church and State in, 233; Edict of Religion in, 238; Encyclical to the bishops of, 233; Josephism and regalism in, 240; Liberalism and Freemasonry in, 238; reawakening of Catholicism in, 238; the Kulturkampf and duty of Catholics in, 236.
Beatifications, 179, 268, 327, 388, 390, 430, 520.
Bede, the Ven., English college of in Rome, 483.
Belgian bishops, action of, 151, 153; assembly at Mechlin, 38; Brothers of Mercy, 20; by adoption, 38; cardinal, 68; Catholics, 154; and education, 36; as an example, 74; clergy, 38; College, Rome, 399; Congo, 283; hierarchy, 35, 36; legation, 34, 150; legation to Vatican recalled, 150; Liberals, 150, 154; pilgrimages to Rome, 153, 154, 270; seminary in Rome, 38; Sisters of Providence, 58.
Belgians, the king of the, and anti-slavery, 285.
Belgium, 34, 41, 77, 150, 152, 153, 180; and Leo XIII.'s episcopal jubilee, 421; anti-slavery in, 284, 285; Cardinal Lavigerie in, 283; delegates from, 328; Leo XIII. on affairs of, 150-153; philosophy in, 107, 111; religious affairs of, 255; orders in, 38; the Vatican and, 154.
Bellarmin, Cardinal, 390.
Benedict XIV., Oriental constitution of, 457.
Benedict Joseph Labre canonized, 176-178.
Benedictines, the, 192; and Franciscans in Austria, 402, 403; central college for, 486; reunited, 486.
Benevento, 28, 30, 31, 32, 77.
Berlin, 132, 147, 156, 219, 228, 240; Academy of Sciences, 191; cabinet consults the Pope, 224; conference on labor question, 327, 328; congress, 120; parliament, 227; *Post* on Leo XIII., 421.
Berne, international conference at, 327.
Berno, Peter, beatified, 430.
Bert, Paul, infamies and death of, 201.
Bessarion, Cardinal, 121.
Bianchi, Francis Xavier, beatified, 430.
Bible, Catholics and the, 448; corrupted, 44; integrity and authority of the, 442; questions discussed, 439; societies in Rome, 94; studies, new commission on, 448 *seq.*; exegesis of and modern research, 449.
Biggar, Joseph, M. P., 162.
Bishops and nuncios, 212; appointment of in Italy, 181; of Prussia, Encyclical to, 223, 224; province of the, 199, 200.
Bismarck, Prince, 128-145, 220, 230; breaking the chains, 225; calls the Pope Sire, 222; fall of, 407; the, of Bavaria, 238; Count Herbert, 232.
Black Eagle, order of the, 220.
Blasphemies of Italian revolutionists, 182, 183; Romans protest against, 103.
Blessed Sacrament, adoration of the, 195, 196; Sisters of the, 20.
Blessed Virgin, blasphemy against in Rome, 103; chapel in honor of, 18; devotion to the 386; hymns of Leo XIII. to the, 46; of La Salette, 115; Roman churches dedicated to the, 257; Sleeping Place of the, 509.
Blowitz, M. de, 222.
Bœuglin, Mgr., 226.
Bohemians, the, 125, 126.
Bonghi, Signor Ruggiero, 46, 78, 254, 307.
Bonomelli, Mgr., bishop of Cremona, 319.
Bonsall, Stephen, on Friars in Philippines, 544.
Books, Church laws concerning, 504; needing ecclesiastical approval, 505; the Index and, 505.
Borgia apartments in the Vatican restored, 502; Cardinal, 367.
Bosnia, the Church in, 420; and Herzegovina, 122, 125, 126, 194.
Bourbons of Naples, 306; of Spain, 211.
Bourges, ecclesiastical congress at, 514.
Boycott, Captain, 162; Boycotting, 162, 163, 170; condemned, 167, 168; Parnell, and, 168.
Brazil, 254, 262; and Leo XIII.'s episcopal jubilee, 421; and slavery, 279; Apostolic Letter to, 384; religious affairs of, 384, 385; slavery abolished in, 280.
Brazza, M. de, in Africa, 284; Brazzaville, 284.
Bread basket law in Germany, 131, 134.
Brescia, the Pope's lettter to the bishop of, 319.

Briand, Mgr., bishop of Quebec, 381.
Brief "Gravissime nos," 111.
British government and Ireland, 165; Parliament, 162, 163, 248.
Brothers of the Christian Schools, 269, 520.
Bruchesi, Mgr., archbishop of Montreal, 382.
Brugidou, the Abbé, and the church at St. Joachim, 422 *seq.*
Bruno, Giordano, commemorated, 308; occasion of outrage, 311; reaction against, 311.
Brussels, 34-38; anti-slavery conference at, 285, 286; St. Michael's College at, 36.
Bucharest made an archbishopric, 420.
Buelow, Count von, and Cardinal Rampolla, 561.
Bulgaria, 124, 126, 127; the Church in, 420.
Bull "Apostolicæ curæ" on Anglican orders, 479 *seq.;* how received in England, 480, 481; Papal, on the Philippines, 543.

Cahensly, Mr. and Cahenslyism, 365 *seq.*
Caldwell, Miss Mary G., 358.
Camerlengo, Cardinal, 60-64, 66, 68, 267.
Camorra, the, in Benévento, 30.
Campbell, Rev. T. J., S. J., and Papal jubilee, 558.
Campobello, the Duke of, 545.
Canada, the Knights of Labor in, 332, 336; affairs of, 381; and the Pope, 420.
Candelabras, Vatican gallery of the, 257.
Canisius, Blessed Peter, 503.
Canon and Civil law, 26, 27.
Canonizations, 176-179, 268, 520.
Canossa, Bismarck's journey to, 136, 142.
Canterbury the daughter of Rome, 467.
Caprivi, Count von, German chancellor, 407.
Capuchins, Minor, 177; of Naples, 188; order of, 269; Fathers and pilgrims to Jerusalem, 433; Friars, 488.
Carbonarism, 300.
Cardinals, Leo XIII.'s first creation of, 103.
Carlism in Spain, mischief of, 211.
Carmelites beatified, 520.
Caroline Islands dispute, 219 *seq.*
Carpineto, 17, 26, 41, 49; Duke of, 21; Leo XIII.'s boons to, 20; mayor of, 21; the Pope's jubilee gift to the poor of, 557.
Carthage, archbishop of, 281; the ancient see of, restored, 282.
Caserta, Count, gift of to the Pope, 557.
Castelar, Senor, 186; on the Pope's French policy, 417.
Catechism excluded from schools in Rome, 93.
Catholic Church and civilization, 61; and the nineteenth century, 58; congress at Florence, 93; at Munich, 238; prohibited, 240; at Taranto, 529 *seq.;* congresses, utility of, 348; conservative party in Italy planned, 101; democratic party in Italy, 526 *seq.;* education, 156; hierarchy in Prussia, 134; in the Indies, 250; Institute of Paris, 376; lay congress at Baltimore, 1889, 361; at Chicago, 1893, 369; missions, 196; Nations, Reparatory Adoration of the, 195, 196; newspaper suppressed, 251; organizations in France, 74; parliamentary party in Bavaria, 237; party ascendent in Bavaria, 239; philosophers, 106; press and Christian democracy, 521; popular party in Italy, 534; press and writers, 44, 100; press exhorted, 317; press in Germany, 132; revival in Italy, 531; schools of Rome, 103; schools, St. Thomas patron of, 110; Slavism and Austria, 126; social movement and labor Encyclical, 351; societies, 92; Roman Federation of, 94; Spain at the Vatican, 431; union lacking in France, 197, 198; University, Washington, D. C., 358, 360, 361, 371, 375; and the Papal jubilee, 558; workingmen's clubs and societies, 74, 351; writers, duties of, 213.
"Catholicism and Liberalism" (Gallucci), 101; in England, 157, 269; influence of, 258; in Germany, 132; in the East, "Motu proprio" on, 458; in the Far East, 251; National, 129; persecuted in Russia, 123; Turkish forces menacing, 194.
Catholics and elections in Italy, 318; and the Bible, 448; and the French Republic, 414 *seq.;* and the Knights of Labor, 335, 336; chief duties of, 297; divisions among, 93, 214; German, concessions to, 229; harmony among, 302; in Poland, 161; in Russia, 127; persecution of, 160; number of, 245; Italian, disillusioned, 257; need of harmony among, 181; of France, 213; of Ireland, 163; of Italy and elections, 92, 176; of Russian Poland, 243; of Turkish empire, 120; of the Caucasus, 242.
Cavour and Crispi, 306, 307.
Celestial Empire, France and the, 249.
Centenary of hierarchy of United States, 360.
Centre party in Germany, 129, 146, 226, 229, 230; after Windthorst's death, 408; in Bavaria, 237.
Centuriators of Magdeburg, 190.
Chaldeans, Babylon of the, 120; patriarch of, 463.
Chanel, Peter, beatified, 269, 327.
Chapelle, Archbishop, report of, as Delegate Apostolic to Philippines, 537, *seq.;* and Cuba, 559.
Charette, General de, 267, 268.
Charity, a title of glory to, 525; Christian, outraged in Italy, 313; Congregation of, 313; Crispi and, 312; laicization of in Italy, 312; the chief virtue, 304.
Charles, prince and king of Roumania, 124; de Sezza, Ven., beatified, 179; the Good, Count of Flanders, Bl., 179.
Chateaubriand on democracy, 419.
Chicago, Catholic lay congress at, 369; meeting of archbishops at, 365; the Pope and the World's Fair at, 367.
Child labor and that of women, 345, 346.
Children, Christian training of, 503; of Mary, 129.
China, 262, 269; Dominican martyrs in beatified, 431; interests of Christians in, 249; missions of, 266; other martyrs of beatified, 520; the Pope's work in, 420.
Chinese Christians and the French protectorate, 251; emperor, letter of Leo XIII. to the, 251; government, 251.

Cholera epidemic in Rome, 27; in Naples, etc., 209; hospital at the Vatican, 209.
Christ and Moses in Sistine Chapel, 68; and Belial, 322; enemies of in Rome, 308.
"Christi nomen," Encyclical on the Propagation of the Faith, 460.
Christian Brothers, statistics of, 520; charity outraged in Italy, 313; Constitution of the State, Encyclical "Immortale Dei" on, 215 *seq.;* democracy, 511 *seq.;* Encyclical on, 524; addresses by the Pope on, 524 *seq.*, 544, 545; brisk activity of, 535; Freemasonry opposed to, 526 *seq.;* organized in Italy, 525 *seq.;* doctrine prescribed in Rome, 93; education, 172, 176; of young girls, 58; marriage, Encyclical on, 116; morals, need of practising, 275; restoration of, 349, 350; perfection in modern life, 377; principles, importance of, 326; Rome, peculiar history of, 172; sects of the East, jealousy of, 434; society, 218; training of children, 503; workingmen, 58; philosophy, restoration of, 105; virtues, the, 304.
Christianity, beneficent action of, 343; in Germany, 138; the labor question and, 331; what it most needs, 300.
Christians, Encyclical on duties of, 297; liberty granted to in Japan, 249; the early, 218; unity of should be perfect, 300.
Church and State, 254, 302; in Bavaria, 233; in Germany, 128; conflict between in France, 203; dark hour for the, 205; relations of, 213; separation of, 207, 295, 415.
Church, Encyclical on the trials of the, 1902, 552, 553; in France, grave condition of, 205, 410; in Germany, 138; in Great Britain, 39; in Italy, enslaved to the State, 185; mission of the, 531 *seq.;* in Poland, rights of the, 161, 242; nature of the, 301; the, of God, and the State without God, 322; of Rome, the Eastern Churches and the, 120, 127; persecution of the in Italy, 305 *seq.;* teaching and rights of the, 217; the, with the people, 526 *seq.;* triumphs of the, 259.
Cilicia, Armenian patriarchate of, 119, 121, 429.
Cistercians, the, reunited, 486.
Civil and ecclesiastical powers, agreement between, 292; authority, protection of, 216; law and natural law, 289; canon law and, 26, 27; liberty, definition of, 289; marriage, 115, 116; Cardinal Pecci's protests against, 54; made compulsory, 54; power and Christianity, 159; clergy and, 235; sovereignty of the Popes, 256.
Civilization, the Catholic Church and, 61, 86; history of, 189; social, 43; true elements of, 455.
Civilta Cattolica, 107, 176, 185, 231, 241, 242.
Clare of Montefalco canonized, 176-178.
Clarke, Rev. Dr. R. F., and Bible studies, 448.
Classics, the Latin and Greek, 249.
Clement Hofbauer beatified, 269.
Clergy and the civil power, 235; education of the, 181; Encyclical to France on training of the, 512 *seq.;* on education of in Italy, 533; higher education of the, 38; in France, spoliation of the, 205; recruiting the ranks of the, 55, 56; robbed of incomes, 56; training of, 233-235.
Clerics in France, military service for, 202.
Cleveland, President, gift of to the Pope, 265; the Pope's message to, 1888, 367, 369.
Clovis, fourteenth centenary of baptism of, 506.
Clubs, anti-Catholic, in Italy, 183.
Cochinchina, martyrs of, beatified, 520.
Codex Vaticanus of Greek New Testament, 192.
Coercion Act (Ireland) of 1881, 164; of 1887, 168.
Collective system, socialistic theory of the, 340.
College de la Paix, Namur, 36, 37; for Greeks (St. Athanasius'), 121; of Apostolic Prothonotaries, 63; of clerics of the Camera, 63; colleges of prelates, various, 91; in audience, 97.
Cologne, 132, 137, 141, 146, 147, 227, 229, 307; letters of the Pope to the archbishop of, 285, 330; Prussian hierarchy assembled at, 224.
Colombia and Leo XIII.'s episcopal jubilee, 421; and the Pope's sacerdotal jubilee, 263; religious affairs of, 246, 247.
Colonna, Prince, 554.
Columbian centenary, the Pope takes part in, 367; relics from the Vatican at the Chicago World's Fair, 367.
Columbus, 188; Encyclical on, 367 *seq.*
Combes, M., and persecution in France, 497.
Communism, 98, 159, 274.
Commutative and natural justice, 352.
Conaty, V. Rev. Dr., second rector, Catholic University, Washington, 374; made a titular bishop, 374; bishop of Los Angeles, Cal., 375.
Conciliation, Italy and, 74, 82, 96, 101; spirit of, in Germany, 135.
Conclave of 1878, the, 64, 67, 68, 69.
Concordat of 1801 with France, 26, 197, 202; maintenance of the, 198; question of the, 415; with Bavaria (1818), 238; with Portugal, 250.
Conestabile, Count, publicist, 33, 128.
Conference in Rome on Philippines question, 539 *seq.;* international at Berne, 327; of European sovereigns on slavery, 285.
Conferences, use and abuse of, 451, 452.
Confessional, secret of the, 25.
Congo, Belgian, 283; civilization in the, 285.
Congregation of the Holy Ghost, 129; of the Mission, 269; of Charity, 313.
Congress, anti-slavery, of Paris, 285; Catholic lay, Baltimore, 1889, 361; Chicago, 1893, 369; Taranto, Italy, 529 *seq.;* ecclesiastical, at Bourges, 514; of Religions, Chicago, 369; of Berlin, 120; of Vienna, 279.
Congresses, anti-clerical, 252; Catholic, utility of, 348; work of the in Italy, 533.
Conscience, liberty of, 293.
Conservative Catholic National party in Italy, 101; party in France, 201.
Conservatives, German, 145; Protestant, 230.
Consistory, address to the, by the Pope, 1893, 430; an extraordinary, 309; Leo XIII.'s first, 84; of May 12, 1879, 103.
"Constanti Hungarorum," Encyclical, 404.

Constantinople, 127, 420; church of St. Anastasius at, 464; patriarch of, 97.
Constitution of the United States, 265; the Pope on, 367; on the Index, 504; "Orientalium dignitas," 456, 457; "Romanos Pontifices" to England, 157.
Consulting library at the Vatican, 191.
Conventual Franciscans, 488.
Conversions in England, 39; Cardinals Manning and Vaughan on, 471, 472, 482, 483.
Coptic council held, 463; patriarch of Alexandria, 462; pilgrimage to Rome, 462; priests, increase of, 461; rite, the separated, 462; sees created, 462.
Copts, the united, 461; Apostolic Letter to the, 462; returning to the faith, 463.
Coronation of Leo XIII., 75, 102; jubilee celebration of, 557; of Nicholas II., of Russia, the Pope's representative at the, 245.
Correspondant, Bible questions in the, 439.
Corrigan, Archbishop, of New York, 362, 376; at Chicago World's Fair, 369.
Council of Spoleto, 43, 44; of Trent, 248; on forbidden books, 504; of the Vatican, 267, 300.
Councils, Œcumenical, 108, 260.
Cowley Fathers, the, 482.
Cracow, 194; the prince bishop of, 242.
Cremona, submission of bishop of, 319.
Crescentia Hoess beatified, 520.
Crimes, agrarian, in Ireland, 163.
Crispi, Signor F., 180, 257, 314, 315, 316; and charity, 312; career of, 306, 307; on Church in Russia, 242; speech of at Palermo, 310.
Cuba, Apostolic Letter to, 559; ecclesiastical affairs of, 537, 559; two new dioceses in, 559.
Cullen, Cardinal, 68.
Curci, Father, S. J., 176.
Cyril Macarius, Mgr., and the Copts, 461.
Czar, the, 231; and the Encyclical to the Poles, 243; good intentions of the, 240; harmony between the Holy See and the, 245; Mgr. Tarnassi at the court of the, 246; the Pope's gratitude to the, 245; various references to the, 123, 124, 127, 180, 245.

Dark Continent, the, and Germany, 285; the Church in the, 420.
Daughters of Notre Dame, 520.
Davis, Senator C. K., on Cahenslyism and Leo XIII., 366.
Davitt, Michael, 162.
Decree on Litany of the B. V. M., 195; "Quemadmodum" on religious life, 491.
Decrees of the Popes, 108; of the Third Plenary Council of Baltimore, 358.
Decurtins, M., Swiss Catholic leader, 327.
De Giers, Russian chancellor, 160, 240.
De Maistre, Joseph, on Church and slavery, 278.
"De Mariæ V. Rosario," Encyclicals on, 394 *seq.*
Democracy, ascendancy of, 419; Christian, 511; addresses by the Pope on, 534 *seq.*, 554, 555; idea of and Catholics, 536; in Italy, 525 *seq.*
Denifle, Father, Dominican, 191.
Denis of the Nativity beatified, 520.
Denmark and slavery, 279; delegates from, 328.
Denza, Father, Barnabite, 277.
De Rossi, Signor, archæologist, 327, 422.
Descartes, philosophy of, 105, 107.
Deschamps, Cardinal, Belgian, 69, 111, 153.
Deshon, Father, C. S. P., and "Americanism," 379.
Des Houx, M., submits to the Pope, 251.
D'Hulst, Mgr., and Bible questions, 439.
Diaz, Francis, beatified, 431.
Diego of Cadiz, Blessed, 431.
Diego Ribera's map, 367.
Dillon, John, Irish leader, 166.
Dinner, jubilee, to the poor of Rome, 556.
Di Pietro, Mgr., 226; Cardinal, 76; at the Latin-American council, 383.
Diplomacy, Papal, 138, 161.
Diplomatic relations between England and the Vatican, 163; Prussia and the Vatican, 144.
Di Rudini ministry, the, 315.
Discalced Carmelites beatified, 520; Franciscans, 489; Minors of St. Peter of Alcantara, 269.
Discoveries of modern science, 106, 298.
Dissensions among Catholics, 93; in France, 204, 214; in Spain, 211.
"Diuturnum," Encyclical on the nature of the State, 157.
Divorce doctrine nothing less than heresy, 533; in France, 202; movement in Italy, 532.
Domestic society and the Church's influence, 99.
Dominican school, 107; martyrs in China beatified, 431.
Dominicans in the Philippines, 537; order of 485.
Dom Pedro, emperor of Brazil, 280; and the Brazilian revolution, 389.
Drexel, Mrs., and the Papal jubilee, 558.
Duchesne, the Abbé, on Anglican orders, 466.
Duns Scotus, the Franciscans and, 490.
Dupanloup, Mgr., 96, 204.
Dutch newspaper, 213; pilgrims, 1888, 270.
Duties and rights of employers, 349; of Catholics, 297; of Christians, Encyclical on, 297; of fathers of families, 304; of the faithful, 213; of the priesthood, 275; of the rich, 326; rights and, 301.
Duty of newspaper writers, 214; of the Catholic press, 204; of the Christian, 44; to family, society, and State, 99.

East and West, union of, 119, 124, 127; Churches of the, 120; Indies, religion in the, 250; Jesuit martyrs of beatified, 430; "Motu proprio," on Catholicism in, 458; return of to the faith, 121.
Eastern Church, St. Gregory the Great and the, 392; the Church of Rome and the, 127; Churches 96, 121; appeal for, 460; position of, 453.
Ecclesiastical and civil powers, 292.
Ecuador, 262, 383; and the Pope's jubilees, 263, 421; religious affairs of, 247.
Edison, Thomas A., 367.
Education and religion, 503; Catholic, 156; Christian, 172, 176; fostered by Leo XIII., 95; in Belgium, 36, 150; of the clergy, 181; in Italy,

Encyclical on, 533; of the young, 87, 235; public, in Perugia, 34; religious, in Germany, 140; the importance of, 110; without religion, 236.
Edward VII., of England, at the Vatican, 560.
Edwardine Ordinal, the, 466.
Egidius Mary of St. Joseph beatified, 269.
Ehrle, Father Francis, 502.
Election of a Pope, Pontifical constitutions on, 64.
Elections in Italy, Catholics and, 176, 318.
Elliott, Rev. Walter, C. S. P., 376.
Employer and employed, duties and rights of, 341, 349.
Encyclicals, general references to, 43, 48, 80, 85, 154; of Pius IX. to Germany, 132; in Prussia, 130; "Inscrutabili," on social evils, 85; "Quod apostolici muneris," on socialism, etc., 98, 123; "Æterni Patris," on Christian philosophy, 107; "Arcanum," on Christian marriage, 116; "Sancta Dei civitas," on the Propagation of the Faith, etc., 118; to the Armenians, 122; "Grande munus," to the Slavs, 123; "Militans Dei Ecclesia," for jubilee, 1881, 156; "Diuturnum," on the nature of the State, 157; "Sæpe nos," to Ireland, 168; "Etsi nos," to the Italians, 180; on St. Francis of Assisi, 187; to the Spanish bishops, 189, 212; on the Rosary, 1883, 195; to the French, 1884, 196; "Nobilissima Gallorum gens," 203; "Superiore anno," on the Rosary, 210; "Inter plurimos," on the Rosary, 210; "Immortale Dei," on the Christian constitution of the State, 215; to the bishops of Prussia, 223; "Humanum genus," on Freemasonry, 206; "Officio sanctissimo," to the Bavarian bishops, 233; to the Poles, 243; announcing a new jubilee, 250; "Pergrata nobis," to Portugal, 250; "Exeunte jam anno," 1888, 273; "In supremo apostolatus," 279; "In plurimis," on slavery, 279; "Libertas," 287; 'Sapientiæ Christianæ," 169, 297; to Italy, 316; "Rerum novarum," on the labor question, 330, 332, 337; to the United States, 357, 361, 362, 370; on Columbus, 367; to the Canadians, 381; to Brazil, 385; on St. Joseph, 386; on the Rosary, 394; "Quod multum," to Hungary, 402; "Constanti Hungarorum," 404; to France, 1892, 414; "Providentissimus Deus," on Bible studies, 439; "Præclara," on social evils, 452; "Christi nomen," on the Propagation of the Faith, 460; "Satis cognitum," on the unity of the Church, 473; to Scotland, 483; on the Holy Ghost, 503; to France, on training of clergy, 512; on the Sacred Heart of Jesus, 516; on Jesus Christ the Redeemer, 522; on Christian democracy, 524; on education of clergy in Italy, 533; on the trials of the Church, 1902, 552; on the Holy Eucharist, 553.
England, 40, 262; and Leo XIII.'s episcopal jubilee, 421; and slavery, 279; bishops and regulars in, 157; Cardinal Lavigerie and anti-slavery in, 283; Church in, 39; conversion of, 39; Cardinals Manning and Vaughan on, 471, 472, 482, 483; heretical, 258; Ireland and, 162, 170; liberty in, 306; philosophy in, 105; Protestant, 180; and the Vatican, 165; religious movement in, 465 *seq.;* the Pope's influence in, 420.
English, Apostolic Letter to the, 39, 468 *seq.;* Catholic hierarchy on Anglican orders, 481; Church Union, 465 *seq.;* College of Venerable Bede in Rome, 483; martyrs, 269; mission to the Vatican, 248; pilgrims in Rome, 522, 523; residents in Malta, 248; St. Gregory the Great and the, 392.
Episcopal sees in Italy, selection of candidates for, 92; kept vacant, 171, 172.
Equality, Christian and socialist, 98, 99; before God, 324.
Errington mission to Rome, 163, 165, 166.
Esmonde, Sir Thomas H. G., in Rome, 550.
Eternal City, pitiful condition of the, 93; seized by the revolution, 129.
Ethiopia, traffic in slaves from, 279, 280.
Ethiopians, Copts and, 461.
Eucharist, Encyclical on the, 553, 554.
Eucharistic congress at Jerusalem, 434 *seq.;* proceedings of the, 437 *seq.;* the Holy Father on the, 435.
Europe, afflicted condition of, 119; governments of and the Church, 63; powers of and the Roman question, 180; Propaganda offices in, 187; saved by the Pope, 227.
Eutychian Armenian schism, 122.
Evils of society, Encyclical on, 86; Apostolic Letter "Præclara" on, 452 *seq.;* of the present time, remedy for, 273, 274.
Exegesis, Biblical, and modern research, 449.
Exequatur, the, in Italy, 97, 171, 172, 184.
"Exeunte jam anno," Encyclical, 1888, 273.
Exposition, Vatican, 1888, 259 *seq.*
Extra-territoriality refused, 185, 186.
Extreme East, French protectorate in the, 508.

Faith, advantages of the, 181; and reason, 108, 109; and science, 105; and unbelief, 107; defenders of the, 105; due to Scripture, 444; reawakening of, 276; result of weakening of, 297; the deposit of, 377.
Falconio, Mgr., third Delegate Apostolic to the United States, 380; and the Papal jubilee, 558.
Falk, Dr., 129, 131, 132, 136, 138, 139, 140.
Family, the, 88; property and the, 339; salary, the doctrine of, 352.
Far East, France and the, 251.
Faribault and Stillwater schools, 363.
Farley, Archbishop, and the Papal jubilee, 558.
Fathers of the Church, the, 108, 249; teaching of the, 95; and Scripture, 440.
Fava, Mgr., bishop of Grenoble, 115, 270, 512; on the Pope's French policy, 416.
Felix of Nicosia beatified, 269.
Ferry, Jules, tyranny of in France, 197.
Fisher, Cardinal, honored by the Church, 269.
Fisherman of Galilee, 259; ring of the, 63, 70; throne of the, 102.
Fleming, Father David, O. F. M., and Bible studies, 448.
Florence, 17, 176, 233, 242, 254; Cardinal Bausa,

archbishop of, 388; Catholic congress at, 93; council of, 121.
Forster, Mr., chief secretary for Ireland, 164.
Foster, Hon. J. W., makes request of the Pope, 367.
France, 18, 40, 62, 74, 150, 177, 189, 196, 258, 262; and Austria, 128; and Cardinal Lavigerie, 281; and extra-territoriality, 186; and Leo XIII.'s episcopal jubilee, 421; and slavery, 279; and the Celestial empire, 249; and the Far East, 251; anti-slavery in, 284, 285; as a Freemason State, 202; being robbed of Catholic character, 200; cardinals of report to the Pope, 414; Catholic past of, 196, 197; Catholic union lacking in, 197, 198; Catholics of, 213; conservative party in, 201; Encyclicals to, 203, 414, 512; extraordinary jubilee for, 1896, 506; persecution of Church in, 55, 180; philosophy in, 105, 107; protectorate of in the Orient, 508; protests against tyranny in, 198; religion and politics in, 507; religious orders in persecuted, 197, 200, 493; religious work in, 255; school law of, 202; special favor to, 1888, 270; the Church of, 267; the Pope starts a new movement in, 410; the Pope's relations with, 421; war against the Church in, 203.
Franchi, Cardinal, 70, 84, 96, 136.
Francis Fasani, the Venerable, 393.
Francis Joseph, emperor of Austria, 122, 156, 402.
Franciscans, 20, 21, 23, 179; and Benedictines in Austria, 402, 403; in the Philippines, 537 *seq.;* institutions of the, 488; order and spirit of the, 187; statistics of the, 491; the, reunited, 488.
Francisco, Anthony, beatified, 430.
Franckenstein, the Baron von, 227, 237, 239.
Frederick, prince royal, 232; III. of Germany, 231; William, prince imperial, 135.
Freedom of speech all left to the Pope, 171; of the Church in Bavaria, 237; of the Pope, 180.
Freemason and other anti-Catholic societies, 308; government in Belgium, 150; precept, the, 311; State, France a, 202; yoke in Italy, 317, 318.
Freemasons assassins, 247; unmasking the, 208.
Freemasonry, 42, 54, 63, 79, 236; aims of admitted by Lemmi, 322; and Crispi, 307; and Josephism in Austria-Hungary, 402; and monarchists in France allied, 416; and religious orders in France, 494; aroused by Catholic demonstration, 354; baneful influence of, 320, 321; controlling France, 197; Encyclical on, 206 *seq.;* France a prey to, 206; guarding against, 333, 334; in Bavaria, 238; in the Philippines, 537; insolent in Rome, 308; opposed to Christian democracy, 526 *seq.;* Signor Giolitti and, 531.
Freiburg, 149; university of, 111; addressed by the Pope, 197; as an example, 181.
French cardinals, 68, 103; Catholic universities, 74, 92; church, Rome, 427; St. Petersburg, 246; clergy, spoliation of, 205; government and Chinese Christians, 251; historical scholars, 192; legislation against the Church, 198; penitential pilgrimages to Jerusalem, 200; persecution summarized, 205, 206; pilgrimages to Rome, 267, 270, 323 *seq.*, 353 *seq.*, 509 *seq.;* prelates dragged into court, 202; protectorate in the Orient, 508; Republic, 197, 226, 227; and the Church, 414; residing in Rome, 200; school of, Rome, 192; Masonic sect and the, 454.
Friars in the Philippines, 537 *seq.;* Stephen Bonsall on the, 544; Friars Minor, the, 179, 488; Dominican, the order of, 485; question in the Philippines, 537 *seq.;* Catholic action on in the United States, 542.
Fulda, 143; bishop of a peer, 224, 225; meetings of German bishops at, 223, 226.

Gabriel Perboyre beatified, 269.
Galimberti, Mgr., in Berlin, 229.
Gambetta, death of, 201.
Garcia Moreno, president of Ecuador, 247.
Garibaldi, 53, 254; a companion of, 354; death and apotheosis of, 182; legion of, 306; Garibaldians, 43, 254; at Mentana, 267; Crispi not of the, 306.
Geffcken, Prof., on the Pope, 222, 223, 241, 242.
Geneva, 40, 148, 149; St. Francis de Sales, bishop of, 390.
Genoa, 116; anti-French riots in, 355; Satan-worship in, 182.
German bishops, 137; assembled at Fulda, 223, 226; cardinals, 68, 103; Catholics, 128, 129; concessions to, 229; college, Rome, 25; emperor and the labor question, 327 *seq.;* letter from to the Pope, 328; the gratitude of to the Pope, 220; emperors and the Popes, 190; *Gazette* of Munich, 191; missions and protectorate in Africa, 285; scholars and students at the Vatican, 191; seminary for African missions, 285; the pilgrimage of, 1878, 82.
Germany, 62, 68, 82, 98, 128, 129, 149, 162, 180, 196, 228, 240, 262; and Ireland, 160; and Bl. Peter Canisius, 503; and Leo XIII.'s episcopal jubilee, 421; anti-slavery in, 284, 285; Catholicism in, 82, 129, 137; claims of the Church in, 138; Kulturkampf in, 55, 128 *seq.;* Leo XIII.'s relations with, 421; letters to the emperor of, 83, 96; military septennate in, 222; peace in, 147; persecution in, 219; philosophy in, 105, 107; appeals to the Pope, 219; religious affairs of, 232; workingmen's movement in, 331.
"Gesta Dei per Francos," 74, 203.
Gibbons, James, archbishop of Baltimore, 357; Cardinal, 265, 358, 361; and the Papal jubilee, 546 *seq.*, 558; and the Encyclical "Satis cognitum," 473 *seq.;* at the Chicago World's Fair, 369; on Father Hecker, 376; on the Knights of Labor, 332 *seq.;* the Pope's letter to on "Americanism," 376 *seq.;* on the school question, 364, 365, 367, 380.
Giordano Bruno commemorated, 308.
Gladstone, Mr., 46, 164, 165, 166, 169, 171, 180, 367; and his first Home Rule bill, 166; letter of to Cardinal Rampolla on Anglican orders, 478, 479.
Goa, the archbishop of, 250; martyrs in the province of beatified, 430.

God and Cæsar, 216; the laws of, 291; Church of and the State without, 322.
Gossler, Herr von, 143, 147, 407.
Gounod on church music, 214, 215.
Government, theorists on, 158; the Church holds form of indifferent, 295, 302.
Grand Orient, the, and Christian Democracy, 527.
"Grande munus," Encyclical to the Slavs, 123, 124.
Grannan, V. Rev. Dr. C. P., and Bible studies, 448.
Grassi, Anthony, beatified, 520.
"Graves de communi," Encyclical on Christian democracy, 524, 525.
"Gravissime nos," brief to Society of Jesus, 111.
Greece and Leo XIII.'s episcopal jubilee, 421.
Greek and Latin classics, 24, 249; New Testament, Codex Vaticanus, 192; Church, 121, 123; Catholics, 434; rite missions, 127; schism, 127; Photius and the, 453.
Greeks, St. Athanasius' College, Rome, for, 12, 456; United, in Russia, 160.
Gregorian Armenians converted, 464; chant, 47; melodies, 393; observatory, 277; university, 25, 95, 111-113.
Gregory XVI., 26, 41, 67, 218, 231; and slavery, 279; VII., centenary of, 252.
Grevy, M., President of France, 197, 226, 227, 410; the Pope's letter to, 202; the answer of to the Pope, 203.
Grignon de Montfort beatified, 269.
Guarantees, law of, 307, 310; nullified, 185, 186.
Guibert, Cardinal, 204, 213; letter of the Pope to, 198, 199; of to M. Grevy, 205.
Guidi, Mgr., Del. Ap. to the Philippines, 543.

Halevy, Jules, on Church music, 215.
Halifax, Lord, and Anglicanism, 465 *seq.*
Harmel, Leon, and French pilgrims, 323, 353, 510.
Harrison, B., President of the United States, 361.
Hassoun, Mgr., 119, 120; Cardinal, 121.
Hay, Hon. John, secretary of state, 538.
Hecker, Father, the Abbé Klein on, 376; the controversy discussed by the Pope, 376 *seq.*
Hemptinne, Count J., 153; Father, O. S. B., 443.
Henry, Rev. H. T., on the Papal jubilee, 558.
Hergenrœther, Cardinal, 103, 189, 192.
Hermeneutics, sound, the laws of, 443.
Herzegovina, Bosnia and, 122, 126; the Church in, 420.
Hewit, the Rev. Father, C. S. P., 376.
Higher criticism, the, 444, 445, 450.
Historical studies, 176; the Pope's letter on, 189, 190; importance of, 189.
Hoess, Crescentia, beatified, 520.
Hofbauer, Clement, beatified, 269.
Holland, 196, 213; and slavery, 279; Cardinal Lavigerie in, 283; and Leo XIII.'s episcopal jubilee, 421.
Holy Childhood, the work of the, 118, 157.
Holy Door, opening and closing of the, 519, 522; Family, devotion to the, 388; Ghost, congregation of the, 129; Encyclical on the, 503; missionaries of the, 269; Land, Assumptionist Fathers in the, 511; pilgrimages to the, 433 *seq.*; See, 60, 66; independence of the, 255; the duty of respect for the, 273; Sepulchre, the German emperor at the, 509; Year 1900, jubilee of the, 515-19.
Home Rule, Ireland, 162, 166.
"Humanum genus," Encyclical on Freemasonry, 206 *seq.*
Humbert I., 63, 183, 231, 252, 254, 263; assassinated, 522.
Hungary, 103, 192, 196; Catholic party in, 404; Encyclicals to, 402, 404; letter of Leo XIII. to the people of, 404; millennial celebration of, 405, 406; mixed marriages in, 403; national and provincial councils of, 405; pilgrims from, 1888, 270; war against Catholics in, 403, 404.
"Hymn to Satan," 182, 183.

Idealism, follies of, 234.
Ignatius Spencer, Father, 39.
Immaculate Conception, the, 239; Virgin, statue of, 194.
Immigrants to the United States, Abp. Ireland on, 366.
"Immortale Dei," Encyclical on the Christian State, 215 *seq.*
Immortality of the soul, 274.
Independence and liberty of the Holy See, 254, 255; abridged, 185.
Index, Congregation of the, 201, 251, 319; of forbidden books of the Council of Trent, 504; new constitution on the, 504.
India, Indians, 18, 279.
Indies, East, new Catholic hierarchy in, 250.
Indifferentism, religious, in Italy, 183, 207, 217.
Inequality, social, 341; of conditions, 344.
Inez de Beniganim beatified, 269.
Infallibility of the Pope, 58, 260.
"In plurimis," Encyclical on slavery, 279.
Inquisition, Sacred Council of the, 113.
"Inscrutabili," Encyclical on social evils, 85.
Inspiration of Sacred Scripture, 439 *seq.*
"In supremo apostolatus," Encyclical, 279.
Integrity and authority of the Bible, 422.
International labor conference at Berlin, 327, 328; Society, 277.
"Inter plurimos," Encyclical on the Rosary, 210.
Interpretation of Scripture, 110, 439 *seq.*
Ireland, affairs of, 162 *seq.*; Papal jubilee testimonial from, 550; the Catholics of in Rome, 427.
Ireland, Archbishop, 363; and the Philippines, 537, 538; on Catholics in America, 371; on Father Hecker, 376; on immigrants, 366; on the Temporal Power, 523; repudiates "Americanism," 379.
Irish bishops and the Irish question, 169; resolutions of the, 164; in conference in Rome, 167; explain Propaganda decree, 168; cause, justice of the, 163; the Pope not opposed to the, 169; Land League, 162; National League, 168; pilgrims in Rome, 170, 270; the Pope's first letter of advice to, 163; the, and King Edward VII. at the Vatican, 560.
Irreligion, remedies against, 322.

Italian cardinals, 68; Catholics disillusioned, 257; government, 66, 96, 97; Kulturkampf, 54; Liberals, 87; literature, 46; in the Roman Seminary, 249; prisoners in Abyssinia, 499; revolution invades Rome, 129; susceptibilities, 222; territory held by Austria, 315; troops, 66; unity, 43, 77.
Italians, audience of, 1881, 172; good advice to the, 101; invitation to the, 252; pilgrimage of, 175, 187; protests of against Pius IX. outrage, 175; the Masonic sect and the, 454.
Italy, 150; accomplished facts in, 101; and conciliation, 74, 101; and the Papacy, 180; and the Propaganda, 186, 187; anti-Catholic agitation in, 531; anti-slavery in, 284; Cardinal Lavigerie in, 283; Catholic revival in, 531; Christian democracy organized in, 525 *seq.;* Catholics and elections in, 318; Church of, 60; condition of, 181; death to, 252; Encyclicals to, 316, 320, 321; in the Middle Ages, 257; parliament of, 318; persecution of the Church in, 305 *seq.*, 501; pilgrims of at the Pope's Mass, 1888, 270; queen of and Crispi, 307; religious affairs of, 255; Revolution in, 42, 59, 62, 64; sees in kept vacant, 171, 172; the king of, 63, 98; and the Pope's jubilee, 262; the real voice of, 175; unity not necessary to, 256; war against, 97; welfare of, 256.

Jacobini, Mgr., 140, 141; Cardinal, 136, 141, 142, 144-147, 211, 213, 220, 222, 225-227, 240, 246, 254; enters protest, 186; Secretary of State, 156, 160.
Jacobites converted, 464.
Japan, 258, 262; missions of, 266; religious affairs of, 249; the Pope's work in, 420.
Jeanne de Lestonnac beatified, 520.
Jerusalem, Admiral Fournier at, 509; Eucharistic congress at, 434 *seq.;* penitential pilgrimages to, 200, 433 *seq.;* Seminary of St. Anne at, 456; the German emperor at, 508 *seq.*
Jesuit estates question in Quebec, 381; Fathers in Egypt, 461; martyrs of East Indies beatified, 430; novitiate, Rome, 28.
Jesuits and science, 277; and the University of Louvain, 36; and Thomistic philosophy, 112; dispersed in 1848, 45; expelled from Germany, 129; in Rome, 27; orders affiliated with, 129; the order of, 485.
Jesus Christ the Redeemer, Encyclical on, 522.
Joan of Arc declared venerable, 432, 433.
John Baptist de la Salle beatified, 269; canonized, 520; de Rossi, canonized, 176-178; Berchmans canonized, 268; Juvenal Ancina beatified, 388, 390; of Avila, Bl., 431; Sobieski, 192, 194.
Jones, Rev. William A., O. S. A., 542.
Josephism, 233; in Austria, 402; in Bavaria, 240.
Journal de Rome suppressed, 251; *des Debats*, 233.
Jubilee, Encyclical announcing a new, 250; Leo XIII.'s sacerdotal, 258 *seq.;* Mass of, 259, 260; envoys to, 262; closing of the, 277; Leo XIII.'s episcopal, 420 *seq.;* Mass of, 428 *seq.;* of 1879, 102; of 1881, 156; of the Holy Year 1900, 515-522; extended to the whole world, 522; Papal of Leo XIII., 545 *seq.;* celebrations of, 1902, 546, 547; closing events of, 555; dinner to poor of Rome, 556; Masses throughout the world, 547; number and amount of gifts and donations of, 557; pilgrimages of, 549, 550; receptions, audiences, and gifts of, 548 *seq.;* the Pope gives souvenirs of, 557; various gifts of the, 555, 556.
Justice, natural, 346; as to Ireland, 165; natural and commutative, 352.

Kabyles as pilgrims in Rome, 281.
Kanzler, General, 94, 267, 268.
Katipunan, or Philippine Freemasonry, 537.
Keane, Bishop, first Rector of the Catholic University in Washington, 358; ends his rectorship and is called to Rome, 372, 373; the Pope's letter to, 372; his answer, 373; fills high offices in Rome, 373; made archbishop of Dubuque, 373; Cardinal Gibbons's tribute to, 374.
Kennedy, Mgr. Thomas F., D. D., 546.
Ketteler, Mgr. von, and the labor question, 330.
Klein, the Abbé, on Father Hecker, 376; submits to the Pope, 379.
Knights of Labor, Cardinal Gibbons on the, 332 *seq.;* Rome's decision on, 336.
Kohlman, Rev. A., S. J., and the Pope, 25, 558.
Kopp, Mgr., prince-bishop of Breslau, 143, 229, 328, 329, 332; a peer, 224, 225.
Kulturkampf, the, in Bavaria, 236 *seq.;* in Germany, 82, 128-147, 223, 225; last traces of, 407; cessation of, 421; in Italy, 54; in Switzerland, 149.
Kupelian, Mgr., conversion of, 119, 120.
Kurdistan, Catholics in and pilgrims from, 464.

Labor, authority of law and, 345; conditions that regulate, 324; problem, best means of solving the, 351; question, the, 323 *seq.;* and Christianity, 331; emperor of Germany and, 327 *seq.;* Encyclical on, 154, 337 *seq.;* medal commemorating, 352; varying interpretations of, 351, 352.
Laboring classes, condition of the, 332; interests of the, 326.
Laity, religious work of the, 92.
Land question and League in Ireland, 162, 164.
Langenieux, Cardinal, 323, 324, 353, 434.
La Salette, Notre Dame de, 115.
Last Judgment, painting of the, 67, 68.
Lateran palace museum, 266.
Latin-America, plenary council of in Rome, 382, 383 *seq.;* special regulations for, 382.
Latin and Greek, 24; classics, 249; literature in the Roman Seminary, 249; versification and style of Leo XIII., 46, 88; missions and Oriental rites, 457.
Laurier, Sir Wilfrid, Canadian premier, 382.
Laval University, Quebec, 358, 381.

Lavigerie, Cardinal, and slavery, 281 *seq.;* prompts the Pope, 410; famous toast of, 411, 412.
Law and liberty, relations of, 289; civil and natural, 289; and magistrates, obedience to, 298; natural, 158; of guarantees nullified, 185, 186, 254, 307; of natural justice, 346.
Lawrence of Brindisi canonized, 176, 178.
Laws of dispersion in France, 495; of God, 291; of justice as to Ireland, 164, 165.
Lawyers, pilgrimage of French Catholic, 270.
Ledochowski, Mgr. and Cardinal, 81, 132, 144, 246, 364, 409; condemns Cahenslyism, 366.
Lemire, Abbé, on the Pope's French policy, 417.
Lemmi, Adrian, Masonic confession of, 322.
Leo XIII., 18-23, 67 *seq.*
Leopold de Gaiche beatified, 430; duke of Brabant, 36; I., king of the Belgians, 35, 36, 41, 48, 77; II., king of the Belgians, 151; I., emperor, 192, 194.
Leroy-Beaulieu, M., on labor Encyclical, 350; the Pope's French policy, 417.
Letter from the German emperor to the Pope, 328; from the Pope to the emperor, 328, 329; to the archbishop of Cologne, 330; to the bishop of Perigueux, 204; to Mgr. Krementz, 229; to the new bishops of Poland, 242; to the emperor of Japan, 249; to the Chinese emperor, 251; to the bishop of Brescia, 319; of Cremona, 319, 320; to the people of Hungary, 404; to Mgr. Perraud, 417; to the archbishop of Toulouse, 507; to Cardinal Rampolla, defining his policy, 255 *seq.;* on historical studies, 189, 190; to Cardinal Guibert, 198, 199; to M. Grevy, 202; of Cardinal Guibert to M. Grevy, 205.
Letters Apostolic on St. James the Greater, 210; to the German emperor, 134, 135, 145; to the Irish, 163, 165; two to the hierarchy and people of Italy, 321, 322; to the bishops of the United States, 364, 365, 550 *seq.*
Liberalism, 80, 84, 86, 89, 225; and the State, 294; as distinguished from liberty, 290; "Catholicism and" (Galucci), 101; in Bavaria, 238, 239; in Colombia, 246; opening the way to tyranny, 291; various gradations of, 294.
Liberals and the Papacy, 252; various classes of, 291; Belgian, 150, 154; Italian, 87, 101.
"Libertas," Encyclical on Liberty, 287 *seq.*
Liberties, modern, 287; the most precious of, 274; when and why tolerated, 295.
Liberty and evil doing, 288; and fatalism, 287; and independence of the Holy See, 252; and law, 288; and power, 455; as the Church approves it, 218; Baron Gallucci on, 101; civil, definition, of, 289; ecclesiastical, shackled in Bavaria, 236; Encyclical on, 287 *seq.;* moral, 287; natural, 287; of conscience, 293; in Germany, 83; of speech and of the press, 293; of teaching, 293; of thought, unbridled, 309; of worship, 292; repressed in France, 494; true nature and meaning of, 109, 159, 290.
Lieber, Dr., new leader of the Centre, 131, 409.
"Life of Father Hecker," Klein's, 376.
L'Italie on Pope Leo XIII., 78.
Litany of the B. V. M., decree on the, 195.
Literature, higher, in the Roman Seminary, 249; philosophy and, 25.
Littlefield, W., on persecution in France, 497, 498.
London, Cardinal Lavigerie in, 283; *Times,* 222, 232; on labor Encyclical, 350-1.
Loubat, Count, of New York, and Leo XIII., 20.
Loubet, Madame, fruitless petition to, 498; M., president of France, 508.
Louis Grignon de Montfort beatified, 269.
Louvain, University of, 36, 37, 74; Thomistic philosophy and theology at, 111, 153.
Lucifer, epic poem on, 182; preferred to God, 308.
Luetz, Herr von, tyranny of in Bavaria, 238-240.
"Lumen in Cœlo," 61, 80, 85.
Luzern, emigration congress at, 365.
Luzon, insurrection in, 537.

Macarius, Mgr. Cyril, and the Copts, 461; an apostle to his nation, 462; first Coptic patriarch, 462; in Abyssinia, 499.
McCabe, Archbishop, of Dublin, 163; Cardinal, 165.
Macchi, Mgr., 63, 147; Card., and Bible studies, 448.
McCloskey, Cardinal, 68.
McKinley, President, assassination of, 538.
McMahon, Mgr., and the Catholic University, 362.
Magdeburg, the centuriators of, 190.
Maid of Orleans, the, 432, 433.
Maiella, Gerard, beatified, 430.
Maignen, the Abbé, on Klein's "Hecker," 376.
Maistre, Joseph de, on slavery, 278.
Malta, 307; Crispi an exile in, 306; Knights of, 260; religious affairs of, 248.
Man, the nature of, 106.
Manila, Archbishop Chapelle in, 537.
Manitoba, school controversy in, 381.
Manning, Cardinal, 283, 306, 367; on conversions in England, 471; on Ireland, 169; on the labor question, 352.
Map, Diego Ribera's, 367.
March, the month of, devoted to St. Joseph, 388.
Margaret Mary Alacoque, Bl., 516.
Maronite Catholics, 434; college in Rome, 456.
Marriage, Christian, 88, 99; civil, 115, 116; Encyclical on, 116.
Martinelli, Mgr. S., O. S. A., second Delegate Apostolic to the United States, 372; letter from Cardinal Rampolla to, on the Catholic University, 375; made a cardinal, 380.
Martyrs, English, 269; of Far East beatified, 520.
Mary, devotion to, 195; Joseph of St. Agnes beatified, 269; Magdalen Martinengo de Barco beatified, 520.
Masonic government of Italy, 186; plan to be carried out in Italy, 316; poison and intrigues, 321; principle, a great, 312; sect, 204; a danger to Christian unity, 454.
Masonry, means to use against, 209; remedies for evils of, 322; schemes of in Italy, 320, 321; workings of, 206-208; war between the Papacy and, 322.

Masters and laborers, action of, 347.
Materialism, 106, 234, 274.
Maturin, Rev. Basil, converted, 482.
May laws in Prussia, 130-148, 254; repeal of, 224-230.
Maynooth resolutions of Irish bishops, 164.
Mazzini, 43, 182; Mazzinians, 50; Crispi and, 306.
Medal commemorating labor Encyclical, 352.
Melchers, Mgr. and Cardinal, 132, 141, 144, 147.
Melchite Catholics, 434; convert schismatics, 463; seminary for at Jerusalem, 456.
Menelek of Abyssinia, the Pope's letter to, 499; the emperor's answer, 500.
Mentana, Garibaldians defeated at, 267.
Merode, Count Felix de, 38; Mgr. de, 39.
Merry del Val, Mgr., 510; in Canada, 381.
Mexico, 179, 383; pilgrimage from, 1888, 270.
Michael Angelo and the Sistine Chapel, 68.
Middle Ages, the, 187, 257; ceremonial of the at Jerusalem, 436.
"Might is right" rule in Italy, 313.
Milan, 39, 113, 148; Cardinal Lavigerie in, 283; Christian democracy in, 529 *seq.*
"Militans Dei Ecclesia," jubilee Encycl., 1881, 156.
Military service for clerics in France, 202; law in Germany, 222.
Minor Capuchins, 177.
Missions of China, Japan and Annam, 266.
Mixed marriages in Hungary, 403; in Russia, 241.
Modern enemies of religion, 192, 194; science, discoveries of, 106; tendencies and the rule of faith, 377; theorists on government, 158; liberties, 287.
Mohammedans and slavery, 280; as conquerors, 194; incursions of, 192.
Monarchists, French, mischief done by, 410, 411.
Monasteries and convents invaded, 53.
Montalembert on democracy, 419.
Montmarte, basilica of the Sacred Heart on, 517.
Montreal, archdiocese of, 381.
Moral liberty, 287.
Morals and "politics as politics," 169, 170; Christian, need of practising, 275; restoration of, 349, 350.
More, Sir Thomas, English martyr, 269.
Moreno, Garcia, of Ecuador, 247, 265.
Moscow, 123, 127; Catholics in, 245; coronation of Nicholas II. at, 245; Papal delegate in, 161.
Moses and Christ in the Sistine Chapel, 68.
"Motu proprio" on the Eastern Churches, 458; protest from the Pope, 186.
Mun, the Count de, and pilgrimages, 323, 324, 353, 356; submits to the Pope, 417.
Munich, archbishop of, 240; Catholic congress at, 238; prohibited, 240; *German Gazette* of, 191; Our Lady of, 421; university of, 238, 239.
Music, sacred, 214, 215.

Naples, 17, 19, 26, 28, 30, 32, 42, 68, 307; anti-French riots in, 355; Bourbons of, 306; cholera epidemic in, 209; honors St. Francis of Assisi, 188.
National Conservatives in Italy, 101; Liberals in Germany, 136-139, 229, 230.
Nationalists, Irish, 162; the Pope and the, 169.
Natural and commutative justice, 352; and supernatural truths, 293; justice, law of, 346; law, 158; in conformity with reason, 288; and civil law, 289; liberty, 287; sciences and philosophy, 109; theology, 113.
Naturalism, 187, 206, 234; and rationalism, 454.
Nature of man, 106; of the Church, 301; of the State, Encyclical on the, 157.
Necessity of mortification, 274; of the Pope's civil sovereignty, 256.
Needs, greatest, of Christianity, 300.
Nestorians of Persia, 122, 463; of Armenia, 464.
Netherlands, 18, 39, 328; the queen of the to the Pope, 517; the Pope's answer, 518.
"New Italy and the Old Zealots," 176.
Newman, John Henry, Cardinal, 103.
Newspaper, Catholic, suppressed, 251; editors and writers, duty of, 214, 219.
New World, Columbus' designs on the, 368; first map of the, 367.
New York, 20, 25, 68; Papal jubilee in, 558; school conference of archbishops at, 364.
Nihilism, 98, 123, 124, 128, 159, 161, 274.
Nina, Cardinal, 90, 96, 137, 141, 156.
"Nobilissima Gallorum gens," Encyclical to the French, 203.
Nobles' Ecclesiastical Academy, 17, 26, 27, 35.
Nonagenarians to the nonagenarian Pope, 520.
Non-Catholics, preaching to in America, 378.
"Non expedit," 318, 319; "non possumus," 134.
"No Rent" manifesto in Ireland, 162.
North American college, Rome, 371.
Notre Dame, daughters of, 520; de la Salette, 115.
Nuncios and bishops, relations of, 212.
Nunez, Dr., President of Colombia, 246; and the Pope's jubilee, 263.
Nuns in Italy, hardships of, 185.
Nunzio Sulprizio, the Ven., 393.

Obedience and submission, 301; St. Thomas on, 159; to authority, 99; to the Church, 319; to the laws of the State, 242, 298; true, the meaning of, 290.
O'Brien, William, M. P., Irish leader, 166.
Observantine Franciscans, 488.
Observatories, the Gregorian and the Vatican, 277.
Oceanica, Propaganda offices in, 187; protomartyr of, 269.
O'Connell, 40, 170, 171; Father Ventura on, 419; Mgr. D. J., third Rector of the Catholic University, 375.
October, the month of and the Rosary, 388.
"Officio sanctissimo," Encyclical to Bavaria, 233-5.
O'Gorman, Bishop, and the Philippines, 538.
Old Catholic schism, 129, 130, 134, 139, 148; in Bavaria, 238, 239.
Old Slavic liturgy in Austria, 463.
Operation, surgical, on the Pope, 515.
Opinions on the new Pope, 77, 78.
Oratory, Congregation of the, 390.

Oreglia, Cardinal, and Christian democracy, 534; at St. Paul's Without, 519.
O'Reilly, Rev. James T., O. S. A., 542.
Organization, importance of for workingmen, 348.
Orient, the new times for, 438; French protectorate in, 508; interests of, 121-122; the cradle of Christian beliefs, 119; for the Orientals, 458; protectorate of missions in the, 561.
Oriental Church, language of the, 249; of Russia, 241; Churches, Papal commission on, 461; reconciliation of, 456; conference of in Rome, 456; favoring interests of, 456; languages and Bible studies, 444; peoples and Church of Rome, 119; rite, 189; rites and Latin missionaries, 457; schools, 118, 157; seminaries encouraged, 439.
"Orientalium dignitas," constitution, 456, 457.
Orientals and Rome, 125.
Origin and use of power, 295; of ideas, 106, 113; of property, 338; of society, 158; of the Rosary, 395.
Our Lady of Mercy, order of, 278; of Mount Carmel church, Venice, 183; of Munich, 421; of the Sand, Poland, 194.
Outline of a political programme, 331.
Outrages on the Papacy, 252.
Oxford movement, the 465, 467.
Ozanam, Frederick, 278; on democracy, 419.

Paceco, Alphonsus, beatified, 430.
Paganism, contradictions and absurdity of, 233.
Palermo, atheism in, 182; speech of Crispi at, 310.
Palestine, 200; the German emperor in, 508 *seq.*
Palestrina, Pier Luigi de, 390.
Pantheon riots, the, 354, 355.
Papacy, the, 62; fostering culture, 95; influence of, 452 *seq.;* outrages on, 252; Roman nobility and, 103; the powers and, 180; trials of, 102; unparalleled power of, 258; war between Masonry and, 322.
Papal Army, Leo XIII. on the, 267, 268; audiences, 266; bull on the Philippines, 543; commission, permanent, on reunion, 461; court, 60, 90, 26, 161; dress, 70; elections, Pontifical constitutions on, 64, 66; Encyclicals, in Prussia, 130; diplomacy, 26, 161; gensdarmes, 260; infallibility, 239, 260; jubilee of Leo XIII., 545 *seq.;* militia and riflemen, 31; representative in St. Petersburg, 246; sovereignty, necessity and advantages of, 256; States, 28, 32, 33, 51, 55, 90, 263; territory, did the Pope leave? 310; Zouaves, 267, 268.
Paris, 38, 59, 149, 154, 213, 218; astronomical congress at, 277; basilica of the Sacred Heart in, 517; count of, on Ecuador, 247; mitre, 261; patroness of, 205; the Commune in, 269.
Parker, Archbishop, consecration of, 465, 466.
Parliament, British, 40, 162, 163; Berlin, 227.
Parnell, C. S., 162, 163, 171; and Boycotting, 168; and other leaders arrested, 164; testimonial fund, 165.
Parocchi, Mgr., 184; Cardinal, 192, 261, 422; and Bible studies, 448.
Patras in Achaia, the church at, 464.
Patrizi, Father, S. J., and Leo XIII., 25, 95.
Patronage of St. Joseph, 387.
Pavani, Father Vincent, S. J., poem to, 22, 24.
Peace conference at The Hague, 517.
Pecci families at Siena and Carpineto, eminent members of, 17, 18, 19, 49; Colonel Count Louis and Countess Anna (Prosperi), the Pope's parents, 17, 18, 21, 22, 23, 27; Joseph, student, Jesuit, and cardinal, 18, 22, 27, 45, 103, 107, 110, 260, 267; death of, 390, 391; Vincent Joachim Raphael Louis, the future Pope, as child and student, 17 *seq.;* Abbate and Monsignor, 26, 27; ordination and first Mass of, 27, 28; governor of Benevento, 28 *seq.;* of Perugia, 32 *seq.;* archbishop and nuncio at Brussels, 34 *seq.;* bishop of Perugia, 39 *seq.;* cardinal, 19, 21, 48 *seq.;* Cardinal Camerlengo, 60 *seq.;* Pope, 69 to end.
Penal code, new Italian, 306, 307; laws in Prussia, 134.
Penitential pilgrimages to Jerusalem, 200, 433.
People, the Church with the, 536.
Perboyre, Jean Gabriel, beatified, 269, 327.
Perfection, Christian, in modern life, 377; in what it really consists, 290.
"Peregrata nobis," Encyclical to Portugal, 250.
Perraud, Mgr., on the Pope's French policy, 416; letter from the Pope to, 417.
Persecution, failure of in Germany, 225; French, summarized, 205, 206; in France, the latest, 497, 498; in Germany, 219; legal organization of in France, 202; of Catholics in Russia, 160; of the Church in Italy, 305 *seq.;* renewed, 501; the force of, 259.
Persia, 262; and Leo XIII.'s episcopal jubilee, 421; the Shah of to the Pope, 427.
Persico, Mgr., on Irish question, 167, 169.
Perugia, the Pope as governor and bishop of, 32 *seq.*, 39 *seq.*, 332; jubilee gift to, 557.
Peter Canisius, Bl., 503; Chanel beatified, 269; Claver canonized, 268.
Philadelphia, the archbishop of, 266; gets souvenir of Papal jubilee, 558; the Papal jubilee in, 547, 558.
Philippines, the, Apostolic Letter to, 543; commission in Rome, 538 *seq.;* diplomatic mission on to Rome, 538, *seq.;* ecclesiastical affairs of, 537 *seq.;* Mgr. Guidi, Delegate Apostolic to the, 543; Stephen Bonsall on Friars in, 544.
Philosophers, 105; Catholic, 106; of the eighteenth century, 159; pagan, 108.
Philosophy, 24; and literature, 25; Christian, restoration of, 105; Encyclical "Æterni Patris" on, 107 *seq.;* history of, 107; of history, 190, 452 *seq.;* of St. Thomas, 234; study of, 189.
Phonograph, the Pope's voice heard by, 367.
Physical sciences and philosophy, 109.
Physiology and the human soul, 106.
Piety, Leo XIII. and the revival of, 386.
Pilgrimages to Rome, 97; French, 267; workingmen's resumed, 509, 510; from Kurdistan, 464; from Uganda, 286; Italian, 187; Lyonnese and

African meet, 281; of Belgians, 153, 154; of Copts, 462; of Leo XIII.'s sacerdotal jubilee, 270; of his episcopal jubilee, 421; of 1900, 520; of Papal jubilee, 549, 550; of Poles, 1893, 242, 243; of Slavs, 1881, 125; of Spaniards, 188, 211, 431; of workingmen, 323 *seq.*; to the Holy Land, 200, 433 *seq.*
Pio-Latino American college, Rome, 383.
Pious Schools, Congregation of, 388; works in Italy, attempt to destroy, 311 *seq.*
Pisa, anti-French riots in, 355.
Pitra, Cardinal, 189, 213, 214, 422.
Pius IX., 39-67, 79-89, 93-96, 103, 123, 128, 129, 132, 134, 142, 156, 189, 232, 267, 318; and St. Joseph, 386; and the Holy Family, 388; jubilee of, 260, 263; memory of insulted, 183; outrage to remains of, 172, 174, 211; will and monument of, 63, 64, 66.
Plan of Campaign, Ireland, 166, 167, 168, 170.
Poems of Leo. XIII., title page, 24, 40, 46, 50, 78, 89, 104, 114, 356, 375, 505, 523, 536, 562.
Poland, 81, 123, 124, 161, 192, 194, 196; anti-Catholic press and, 241; letter of Leo XIII. to new bishops of, 242; misfortunes of the Church in, 241; number of Catholics in, 245; pilgrims from addressed by the Pope, 1893, 243; Russian, 246; Russian language in, 240.
Poles, Catholic interests of the, 241; condemned, released by the czar, 245; Encyclical to the, 243; feeling alarm, 241; national interests of the, 241; Prussian and Austrian at the Vatican, 242, 243.
Polish and Russian bishops appointed, 161; clergy, 161; pilgrimage, 1878, 81; Uniats, 127.
Political power comes from God, 158; question, how to solve the, 455.
Politics and policy of Leo XIII., 196, 255 *seq.*; as politics, 169; and morals, 169, 170.
Polyglot editions of the Bible, 441.
Pompilius Piretti beatified, 388.
Poor, early Christians and the, 343; of Rome, jubilee dinner to, 556.
Pope, the election of the by popular vote, 63; freedom of the, 180; no longer safe in Rome, 310; Pontifical constitutions on election of, 64, 66.
Portal, the Abbé, and Lord Halifax, 465.
Porto Rico, ecclesiastical affairs of, 537, 559.
Portugal, 68, 103, 196, 262; anti-slavery in, 284; and Leo XIII.'s jubilee, 421; concordat with, 250; East Indies of, martyrs of the, 430; pilgrims from, 1888, 270; sends ambassador to the Pope, 258.
Poverty not necessarily a disgrace, 342.
Powderly, T. V., and Knights of Labor, 332, 333.
Power of the Papacy, 258; origin and use of, 295; political from God, 158; responsibilities of, 244; temporal and spiritual, of the Pope, 255.
Powers, harmony of civil and ecclesiastical, 292; and extra-territoriality, 186.
"Præclara," Apostolic Letter, 452 *seq.*
Prayer, Apostleship of, 115; for the departed, efficacy of, 272; Leo XIII.'s magnificent, 1888, 276; lever of, 196; need of recourse to, 275; of St. Peter, 75; of the whole Church, 195; the study of religion and, 298; to the Blessed Virgin, indulgenced, 103.
Preaching, instructions on, 451, 452.
Prejudice and passion, good will versus, 349.
Press, a healthy, 180; an infamous, 174; anti-Catholic and Catholic, 100; and Poland, 241; duty of the Catholic, 204; liberty of the, 293; question of the, in Brazil, 385; the Catholic exhorted, 317.
Priest of our day, the requirements of, 181; training of, 45; duties of, 275.
Prince Consort of England, 40; Henry of Prussia, 232; Imperial, Frederick William, 135, 146; visits the Pope, 146, 147; Regent of Bavaria and the Church, 237, 238; princes exhorted, 99.
Principles, Christian, importance of, 326; of Christian society, 218.
Private life of the Pope, 561, 562.
Private property, a fresh argument for, 339.
Propaganda, the, 84, 189; Congregation of, 122, 381; conversion of property of, 186, 187; decree and Irish bishops, 168; college, 11, 121; Prefect of and Ireland, 165; on Knights of Labor, 337; proxy offices abroad, 187; Roumanian students in, 465; spoliation of, 156; and slavery, 286.
Propagation of the Faith, 157; Encyclicals on the, 118, 460; Annals of the, 284.
Property, origin of, 338; private, a fresh argument for, 339; right to, in relation to family, 339; rights in Ireland, 166; socialists and, 338; spirit of to be favored by law, 347; the toil of the laborer as, 344.
Protection, State, for workingmen's rights, 345.
Protectorate, French, in the Orient, 508.
Protest against usurpation, 522; against the Giordano Bruno orgies, 309; of Hungarian hierarchy, 403, 404; of the Pope against the pious works law, 313.
Protesant churches in Rome, 93; Conservatives in Germany, 230; England, 180; and the Vatican, 165; Germany appeals to the Pope, 219; governments even protest, 175; historians and the Pope, 190; prejudice in Prussia, 407; propagandism in Umbria, 54; in Rome, 94; Prussia, 240; schools, 172; temples in Rome, 156.
Protestantism favored, 56; in Switzerland, 148; not affected by Falk laws, 131; propagating in Bavaria, 238.
Protestants, appeal of the Pope to, 453 *seq.*; approve of Leo XIII.'s teachings, 296; English, 269; even against tyranny in France, 198; in Venice, 183.
Protests against tyranny in France, 198.
"Providentissimus Deus," Encyclical on Bible studies, 439 *seq.*
Prussia, 128, 129, 220, 232, 233; Encyclical to bishops of, 223, 224; hierarchy in, 134; makes restitution to the Church, 407; Protestant, 240; religious affairs of, 255; pacification in, 230, 231; table of the king of, 229; the Catholic

religion in, 145; the Holy See and, 136-144; pastorals and Encyclicals in, 130; the May laws in, 130, 131; yielding to the Vatican, 224.
Prussian constitution of 1850, 130; embassy in Rome, 146, 147; government, 137; and the Vatican archives, 181; hierarchy assembled at Cologne, 224; legation to the Vatican, 143, 144, 231, 232, 409; laws against Catholics in, 130, 131; pastoral of hierarchy of, 231.
Purgatory, special jubilee services for souls in, 272.
Puttkamer, Herr von, and the May laws, 139-143.

Quarrel about investitures, 184.
Quebec, Jesuits in, 381.
"Quemadmodum," decree on religious life, 491.
Quirinal, Belgian seminary on the, 38; government, 75, 84, 146, 231, 232; and the Vatican, 322; St. Andrew's on the, 27.
"Quod multum," Encyclical to Hungary, 402.

Rampolla del Tindaro, Mgr., 189, 213; Cardinal, 231, 232; secretary of state, 255; the Pope's letter to, 255 *seq.;* condemns Cahenslyism, 366; to Mgr. Martinelli on the Catholic University, Washington, 375; letter of to the bishop of St. Flour, 412; on Anglican orders, 466; and Christian democracy, 531; and the Philippines, 538.
Rationalism, 234, 274; and naturalism, 454; indifferent, in Italy, 183.
Rattazzi, Urbano, on Leo XIII., 77.
Raynaldi's "Ecclesiastical Annals," 192.
Reason, faith and, 108, 109; grace as an aid to, 289; natural law in conformity with, 288; the goddess, 308.
Recollects, the, 489; in the Philippines, 537 *seq.*
Redemptorists, the, 129, 269, 485; and St. Joachim's church, Rome, 424; in Bavaria, 239.
Referendum, the, in Switzerland, 148.
Reform of religious orders, 485.
Reformed Franciscans, 430, 489.
"Regesta," of various Popes, 192.
Reinkens, Old Catholic bishop, 130.
Relations of Church and State, 213.
Relics of the Passion, 323.
Religion, education and, 503; without, 236; in Italy, funds devoted to, 313; future of, 532; modern enemies of, 192, 194; the study of, 298.
Religious affairs of Germany, 232; education in Germany, 140; indifferentism, 207; liberty in Turkish empire, 120; life, the, and "Americanism," 378; persecuted in Italy, 184, 185; in France, 197, 200, 473; new rules for, 492; those not priests and nuns, 491; pacification in Prussia, 230, 231; reform of, 485.
Remedies for social evils, 87, 273, 274; against irreligion, 322.
Reparatory Adoration of the Catholic Nations, 195, 196, 422.
"Rerum novarum," Encyclical on the labor question, 330, 332, 337 *seq.;* opinions on, 350.
Respect for the Holy See, the duty of, 273.
Respighi, Cardinal, and the Papal jubilee, 545 *seq.*
Responsibilities of power, 244.
Rest from work, duration of, 346.
Restoration of Christian morals, 349, 350; of Christian philosophy, 105.
Reunion of Eastern and Western Churches, 124; permanent Papal commission on, 461.
Revelation, Divine, 440; duty of accepting, 298; what it contains, 301.
Review of the various nations, 255.
Revolution, fury of the, 252; in Italy, 42, 51, 62; character of the, 183; mistress in Rome, 308; the Gospel and the, 322; the Church and, 100.
Rich, duties of the, 326.
Rienzi, Angelo and Cola de, 18.
Rights, and duties, 301; of employers, 349; of sovereignty, 199; of the Church, 217; in Poland, 242; of the Crown, presumed, in Bavaria, 238; of the State, 158; property, in relation to family, 339; the State and all, 345; sovereign, of the Pope, 318.
Rita da Cassia canonized, 520.
Rodento of the Cross beatified, 520.
Roman Academy of St. Thomas, 176; aristocracy and Leo XIII., 102; College, 24, 25, 107, 277; congregations, 26; Mutual Aid Asociation, 323; nobility, 103; question in 1882, 186; revived, 180, 263; Seminary, 111, 249; University, 61; of the Sapienza, 26.
"Romanos Pontifices," constitution to England, 157.
Romans, ancient, 33; and Greeks, ancient, 249; of Rome, the real, 311; protests from the, 174, 175; testimonial of to the new Pope, 80, 81.
Rome, 17-48, 59-67, 81; and Berlin, 145; and Italy (pamphlet), 319; Belgian seminary in, 38; Cardinal Lavigerie in, 283; cholera epidemic in, 27; hospital in at the Vatican, 209; Christian, peculiar history of, 172; Father Agostino da Montefeltro in, 314, 315; French residing in, 200; Italian revolution in, 129, 308; political condition of, 93; schools of, 103; the Holy Father's position in, 171; the Pope no longer safe in, 309, 310; the Pope's jubilee gift to the poor of, 557; violent occcupation of, 171; war on, 138; the Pope thinking of abandoning, 175.
Roosevelt, President, and the Philippines, 538 *seq.;* his letter and gift to the Pope, 539; the Pope's present and letter to, 541, 542; jubilee gift of to the Pope, 557.
Root, Secretary, and the Philippines, 538.
Rosary, the, Encyclicals on, 195, 210, 344 *seq.;* for the dead, 272; new applications of, 399 *seq.;* recitation of prescribed, 210, 257; and October, 388.
Rosmini, 106, 113; philosophy of condemned, 113.
Roumania and Leo XIII.'s episcopal jubilee, 421; Prince and King Charles of, 124; students from at the Propaganda, 465; the Church in, 420.
Rousseau, J. J., on church music, 215.
Rule of life for Catholics, 377.
Russia, 22, 62, 82, 83, 123, 124, 126, 127, 162, 227;

Alexander III. of, 262; and Leo XIII.'s episcopal jubilee, 421; and Rome, relations between, 240, 241; and the Eucharistic congress at Jerusalem, 434; Holy, 126, 128; listening to the Pope, 243; number of Catholics in, 245; oppression of Catholicism in, 240; resuming negotiations with the Vatican, 240, 244; schismatic, 126, 180; relaxes persecution of Catholics, 160.
Russian and Polish bishops appointed, 161, 241, 246; bishops and priests permitted to visit Rome, 244, 246; bureaucracy, 161; empire, Catholics in the, 127; envoy to the Vatican, 246; language in Poland, 240, 241; Poland, Catholics of, 243, 246; schism and Catholic Poland, 241.
Ruthenian Church, 125, 161; bishops and monks, 161; order of St. Basil, 161; students, a new college for, 465.
Ryan, Archbishop, of Philadelphia, 265; and the Papal jubilee, 547, 558; at the centenary of the U. S. hierarchy, 360; sermon by, 380.

Sacerdotal jubilee of Leo XIII., 258 *seq.*
Sacred College, the, 60-76.
Sacred Heart church, Rome, 427; basilica of the, Paris, 517; Ladies of the, 58; of Jesus, 115, 516; Society of the, 129; thanksgiving in honor of the, 277; music, 214, 215.
"Sæpe nos," Encyclical to Ireland, 168.
Sahara, the, 283; pioneers for the, 286.
Salette, Notre Dame de la, 115.
"Sancta Dei civitas," Encyclical on the Propagation of the Faith, 118.
Sans, Peter, beatified, 431.
"Sapientiæ Christianæ," Encyclical, 169, 297.
Sapienza, University of the, 26.
Satan worship of, 182. 308.
"Satis cognitum," Encyclical on the unity of the Church, 473 *seq.*
Satolli, Mgr., 45, 57, 361; and the school question in the United States, 364; at St. John Lateran's, 519; Delegate Apostolic to the United States, 362; Cardinal, 372; represents the Pope at Chicago World's Fair, 367, 369.
Sbaretti, Mgr., in United States and Canada, 380.
Schlœzer, Herr von, in Rome, 143-147, 224-227.
Scholastic Doctors, teaching of the, 95; system of philosophy, 106.
School law of France, 202, 205; question in Belgium, 36; in the United States, 362 *seq.;* Archbishop Ireland and the, 363 *seq.;* discussed by the archbishops in New York, 364.
Schools, Catholic, St. Thomas patron of, 110; fostered by the Pope, 95; in Italy, 181; mixed or neutral condemned, 203; of Rome, 103; of the Orient, 157; Protestant, 172.
Science, the Church and, 105, 277; discoveries of, 106, 298.
Sciences, the natural and physical, and philosophy, 109, 111.
Scotland, Catholic hierarchy in, 83, 84; the Pope's work in, 420; Encyclical to, 483.
Scriptures, authority of, 450; Encyclical "Providentissimus Deus" on the study of, 439 *seq.;* inspiration and interpretation of, 439 *seq.;* studies, a great impulse given to, 441; should be encouraged, 447.
Secchi, Father, Jesuit scientist, 277.
Sect, the plan of the in Italy, 316; ambushes of the, 322.
Segna, Mgr., 409; Card. and Bible studies, 448.
Seminarians, advice to, 45; care of, 57.
Seminaries in Brazil, 385; for and in the Orient, 439, 456.
Separation of Church and State, 207, 295, 413.
Septennate military law in Germany, 223.
Serrano, Francis, beatified, 431.
Servites canonized, 268.
Shah of Persia, the, to the Pope, 427.
Siam, the king of, and the Papal jubilee, 549.
Siberia, Poles exiled to, 161.
Sicilian Vespers, the, 181, 189.
Simeoni, Cardinal, 358; on Knights of Labor, 336.
Simple vows, those professing the, 492.
Sisters of Notre Dame de Namur, 362; of Providence, Belgian, 58; of Blessed Sacrament, 20.
Sistine Chapel, the, 66, 67, 70, 74-76, 102.
Slav language and liturgy, 25, 463; race and nationality, 124-126, 161; pilgrimages, 125, 127, 172; nations, appeal to the, 453.
Slavery and Christianity, 278 *seq.;* modern, origin of and in Africa, 279 *seq.*
Slavism, Catholic, 126.
Slavs, Encyclical "Grande munus" to, 123-125.
Smith, Judge, and Philippines commission, 538.
Social and economic question, the, 524; civilization, 43; democracy, dangers of, 524; evils, Encyclical on, 85; Apostolic Letter "Præclara" on, 452 *seq.;* inequalities, 341; question, the, 323 *seq.;* how to solve the, 455; science and the clergy, 533.
Socialism, 187, 188, 274; and Christian democracy in Italy, 528; Encyclical on, 98, 123, 124; in Germany, 135, 136.
Socialists and property, 338; injustice of system of, 340; remedy of for evils, 338.
Societies, Catholic, 92.
Society, Encyclical on condition of, 85; of Jesus, 21, 23, 27, 104, 129, 161, 239, 268; brief to, 111, 113; measures in favor of the, 485; of Mary, 269; of St. Joachim, 56; of St. Vincent de Paul, 208, 209; of the Sacred Heart, 129; origin of, 158; of Jesus, privileges of, 251; principles of Christian, 218; welfare of, 255; why it exists, 215, 297.
Soul and body, relations of, 106; physiology and the, 106; immortality of the, 274.
Souvenirs of Papal jubilee, the Pope gives, 557; of Philippines conference, 541.
Sovereignty, civil, of Popes, 256; rights of, 199.
Spain, 84, 98, 107, 179, 189, 196, 219, 222, 262, 328; affairs of, 211, 255; and extra-territoriality, 186; and slavery, 279; and St. James the Greater, 210; anti-slavery in, 284; Catholic, 258; at the Vatican, 431; pilgrims from 97;

St. Teresa honored in, 188; the Pope on conditions in, 431.
Spalding, Bishop, of Peoria, 358.
Spaniards, address to, 97; cardinals, 68; Encyclical to the, 212.
Spanish-American war, the, 537; bishops, Encyclical to, 189; Bourbons, 211; Catholics, dissensions among, 211; college founded in Rome, 432; honor St. Teresa, 188; nation, Leo XIII. to the, 188, 189; pilgrimage to Rome, 188, 211, 431.
Spencer, Father Ignatius, 39, 468.
Spiritual power, the, 255.
Spoliation of French clergy, 205; of the Propaganda, 186, 187.
Spuller, M., 228; on Berlin labor conference, 330; on the Pope's French policy, 418.
St. Aloysius Gonzaga, third centenary of, 353, 354, 393; Alphonsus Liguori, 115, 430; Ambrose, 39; Anselm, College of, Rome, 486; Anthony of Padua, church of, New York, 380; church of, French, Rome, 427; Athanasius, 210; College of in Rome for Greeks, 121, 456; Augustine, 108; and history, 190; and slavery, 279; order of, 179; of Canterbury, 470; Basil, Ruthenian order of, 161; Benedict, fourteenth centenary of, 485; Bernard, eighth centenary of, 393, 394; Bonaventure, College of, Allegany, N. Y., 380; the Franciscans and, 490; Camillus of Lellis, 251; Catharine of Siena, 17, 49; Charles Borromeo, 45; church of, in Corso, Rome, 314; Clare, 59; the relics of, 490; Cyril, 124, 125, 127, 453; Dominic and the Rosary, 395; order of, 110; Francis de Sales, 49, 390; of Assisi, 23, 187; and Umbria, 488; order of, 21, 23, 314; Third Order of, 59, 250; Reformed Minors of, 430; tomb of, 42; Gregory the Great and slavery, 278, 279; fourteenth centenary of, 391 *seq.;* Januarius, chapel of, Naples, 390; James the Greater at Compostella, 210; Jerome, Hermits of, 18; Joachim, jubilee church of, Rome, 422 *seq.;* Society of, 56; Damascene a Doctor of the Church, 390; de Capistrano, 390; Lateran, church of, 41; new apse of, 257; Cardinal Satolli at, 519; the Papal jubilee and, 546, 556; Joseph, 35; Encyclical on, 386; patronage of, 387; Lawrence, 59; *in Panisperna,* Rome, 34; outside the walls, 63, 172, 174; Margaret, church of, Venice, 183; Martha, Lazaretto and hospice of at the Vatican, 209, 323; Mary *in Cosmedin,* church of, Rome, 177; Major, basilica of, 95, 103; Cardinal Vannutelli at, 519; Seminary of, Baltimore, 358; Methodius, 124, 125; Patrick, church of, Rome, 427; Paul, 87; and slavery, 279; church of, outside the walls, Rome, Cardinal Oreglia at, 519; of the Cross, 39; Peter, centenary of, 260; prayer of, 75; workingmen's circle of, Rome, 323; Claver and slavery, 282; Philip de Neri and Ancina, 390; Raphael, Society of, 365; Stanislaus Kostka, 28; Sulpice, church of, Paris, 282; Teresa, third centenary of death of, 188; Thomas Aquinas, Academy of, Perugia, 45, 57; Rome, 176; and the Scriptures, 441 *seq.;* Encyclical "Æterni Patris" on the philosophy of, 107 *seq.;* feast of, 114; guide in knowledge, 95, 106; on obedience, 159; patron of Catholic schools, 110; statue of, 310; teachings of, 154, 234; the Franciscans and, 489, 490; theology and philosophy according to, 444; works of ordered published, 110; Vincent de Paul, Society of, 208, 209; Ferrer, 21.
St. Boniface, Canada, the archbishop of, 382.
St. Petersburg, 124, 126, 127, 156, 161, 240, 241; Catholics in, 245; ecclesiastical academy of, 242; new French Catholic church in, 246; Papal representative sent to, 246.
State and Church, separation of, 295, 302; Encyclical on the nature of the, 157; on the Christian constitution of the, 215 *seq.;* part of the in labor question, 344; providence of the, 339; rights of the, 158; the, and Liberalism, 294; should protect all rights, 345; without God and the Church of God, 322.
Strikes, objections arising from, 334.
Strossmayer, Mgr., and the Slavs, 125, 126, 194.
Studies, historical and theological, 176; Scriptural, Encyclical on, 439 *seq.*
Stumbling blocks for Catholics, 303.
Submission and obedience, 301; of the bishop of Cremona, 319.
Sulpicians, the order of, 485.
Sultan, the, 120, 122; present from to Pope, 422.
"Superiore anno," Encyclical on the Rosary, 210.
Supernatural and natural truths, 293.
Surgical operation on the Pope, 515.
Switzerland, 82, 83, 148, 149, 180, 196, 328; and Leo XIII.'s episcopal jubilee, 421; and Bl. Peter Canisius, 503; Federal Council of, 154, 327; to the Pope, 421; pilgrims from, 1888, 270; the Kulturkampf in, 149.
Sylvestrine Congregation of St. Benedict, 390.
Syrians, Catholic, joined by many converts, 434, 464; in the Urban College, Rome, 456; views of the patriarch of Antioch, 460.

Taft, Judge, civil governor of the Philippines, 538 *seq.;* farewell audience of with the Pope, 540; his impressions of Leo XIII., 539.
Taranto, Catholic congress at, 529 *seq.*
Tarnassi, Mgr., at the czar's court, 246.
Temporal power of the Pope, 43, 53, 54, 55, 84, 87, 92, 100, 241, 254, 255, 320; Archbishop Ireland on the, 523; last remains of the, 186.
Tertiaries, Franciscan, rule of the, 188.
The Hague, 246; Peace Conference at, 517.
Theology, 25, 26; and history, study of, 176; natural, 113; Scripture the soul of, 444.
Theorists, modern, on government, 158.
Third Order of St. Francis, 59, 187, 188, 208, 250, 488; Plenary Council of Baltimore, 357, 363, 371.
Thomistic ideas, 107, 111; studies, the Dominicans and, 485.
Tiara of gold as Papal jubilee gift, 545 *seq.;* 555.
Toleration, why it exists, 294.

Tonquin martyrs beatified, 520.
Tractarian movement in England, 465.
Training of priests, 45, 233-235; Encyclical to France on, 512 *seq.*
Trappists, the order of, 486.
Trent, Council of, 108, 157, 248; on the Bible, 443; on forbidden books, 504.
Trials of the Church, Encyclical on, 1902, 552 *seq.*
Triple Alliance, 315; and Pantheon riots, 354.
Triumphs of the Church, 259.
Truths, natural and supernatural, 293.
T'Serclaes, Mgr. de, 399.
Turin, 115, 183, 233; Alfieri theatre in, 182; anti-French riots in, 355.
Turkey, 238, 262; and Leo XIII.'s episcopal jubilee, 421; and the Popes, 190; forces of menacing Catholicism, 142, 194; religious liberty in, 120; the Eucharistic congress at Jerusalem and, 434.
Twentieth century, the Pope's poem on the, 523.
Tyranny condemned by the Church, 218; in France, protests against, 198; Liberalism opening the way to, 291.

Uganda, caravan of pilgrims from, 286.
Umbria, 33, 41, 43, 48, 49, 53, 55, 60, 74; religious persecution in, 53, 55, 56.
Umile de Bisignano beatified, 179.
Unbelief, faith and, 107.
Uniats of Russia persecuted, 127, 160, 161.
Union of East and West, 119, 127.
United Bulgarians, 127; Greeks in Russia, 160.
United States, the, 45, 143, 167, 262, 265; affairs of, 357 *seq.;* and slavery, 279; centenary of hierarchy of, 360; Encyclical to, 370; inspiration from, 332; letter of the Pope to the hierarchy of, 1902, 550 *seq.;* Parnell in, 162; the Papal jubilee in, 547, 558.
Unity of Christians must be perfect, 300; of the Church, Encyclical on the, 473 *seq.;* of the early days, 469; unnecessary to Italy, 256.
University of Louvain, 36, 74; Belgian hierarchy at addressed by Mgr. Pecci, 37.
Usurpation and abuse in Italy, 184; protest against, 522.

Vannutelli, Cardinal, and the Papal jubilee, 547; at St. Mary Major's, 519.
Vaszary, Cardinal, on affairs of Hungary, 403-406.
Vatican, the, 24, 31, 32, 61, 66, 68, 70, 75, 84, 121, 125; and Berlin, 147; archives, 189, 191, 192; Borgia apartments in, 502; Cardinal Lavigerie at, 281; Columbian relics from at the Chicago World's Fair, 367; Council, 58, 119, 238, 260, 267, 300 and the Index, 504; on the Bible, 443; exposition, 1888, 259; opening of the, 263; some of the gifts, 263 *seq.;* exhibits divided, 266; gallery of the candelabras, 257; gardens, 310; African mementoes in, 281; German prince imperial at, 146, 147; Library, 190, 191, 192, 232; and Bible studies, 448; observatory, 277; prisoner of, 129; reply of on the Philippine friars question, 539; the Quirinal and, 322.
Vaticanism, irredentism and, 315.
Venice, 175, 254; Protestantism in, 183.
Ventura de Raulica, Father, on democracy, 419.
Verga, Cardinal, to the Hungarian hierarchy, 404.
Veuillot, Louis, on democracy, 419.
Victor Emmanuel II., 51, 53, 54, 56, 64, 66; tomb of, 354; III., accession of, 522.
Vienna, 140-142, 156, 160, 245; congress of, 279; Russian ambassador at, 240; Turkish siege of, 192, 194.
Vigoroux, the Abbé, Bible Dictionary of, 448.
Virtues are all active, 377; need of practising the, 275; the Christian, 304.
Viterbo, Jesuit college of, 22, 23, 25.
Vivès y Tuto, Card., 383; and Bible studies, 448.
Voguë, M. de, on Leo XIII., 327.
Voltaire, centenary of the death of, 94.
Vulgate, editions of the, 441; teachers of Scripture must use the, 442.

Wages, elements of just, 346.
Waiting policy of Leo XIII. successful, 244.
Walsh, Archbishop of Dublin, 167, 170.
War against the Church in France, 203; on Catholics in Hungary, 403, 404; on the Catholic religion, 309; between Papacy and Masonry, 322.
Washington, D. C., Catholic University at, 111, 371; Mgr. Falconio in, 380; residence of Delegate Apostolic in, 362.
Welfare of human society, 255; of Italy, 256.
West, Great Schism of the, 17; union of East and, 119, 124, 127.
White Fathers, the, in Africa, 281, 283, 286.
Wilhelmina, queen of Holland, and the Pope, 518.
Will and tomb of Pius IX., 63.
William I., of Germany, 129, 134, 135, 138, 144, 147, 224, 228, 231; on Pius IX. outrage, 175; portrait of, 409; II., and the Papal jubilee, 548; and German affairs, 231, 232, 332; at Jerusalem, 509 *seq.;* at the Vatican, 231, 232, 409, 560, 561; Jerusalem gift to his Catholic subjects, 509; telegram to the Pope, 509.
Windthorst, Herr, 129, 131, 136, 139, 145, 146, 226, 227, 230; a champion to the last, 407; death of and tributes to, 408.
Women, day labor by, 345, 346.
Work of the Congresses in Italy, 533.
Working classes, bettering the condition of the 327, 328.
Workingmen, Catholic, circles and clubs of, 74, 99, 208, 351; movement of in Germany, 331; pilgrimages of, 323 *seq.;* French, resumed, 509, 510; protective association of, Italy, 531; societies of, 208; Roman Association of Artists and, 323; the Pope of the, 510.
World's Fair at Chicago, opening of the, 369; the Pope and the, 367.
Worship, liberty of, 292; of Satan in Italy, 182.
Writers, newspaper, the duty of, 219.
Wyart, Dom Sebastian, Cistercian, 486.

Zigliara, Father, 107; Cardinal, 110; on the labor question, 352.
Zouaves, Papal, 267, 268.

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